WESTERN STATES GAZETTEER.

VOLUME V.—PART A, TEXT.

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V

The Central India State Gazetteer Series.

WESTERN STATES
(MĀLWĀ.)
GAZETTEER.

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VOLUME V.—PART A, TEXT.

COMPILED BY

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PREFACE.

This volume[1] deals with the States lying in the Mālwā or the Western Section of the Agency, excepting the three large States of Gwalior, Indore and Bhopāl which are separately dealt with. The accounts of twelve States are included in the volume, the two branches of Dewās, Rājgarh, Narsinghgarh, Jaora, Ratlām, Sitāmau, Sailāna, Dhār, Jhābua, Barwānī and Ali-Rājpur. The States are taken in order by Agencies. Some allowance should be made for deficiencies as this is the first attempt of its kind and those engaged in the work had no earlier account on which to base their Gazetteer. It was a work of creation and not of simple revision. That much might be added in these accounts is sufficiently obvious and this will, I trust, be done when the volume is revised. If it has had no other effect, it has at any rate, stimulated an interest in past history and instituted a search into the old records, which may produce treasure later on. The conditions under which the work was carried out and the difficulties to be overcome varied, generally speaking, indirectly with the condition of the administration as well as with the size of the State. In those States which had been for any length of time under British supervision, owing to the minority of the chiefs, the collection of data was immensely simplified, whereas in States managed on more strictly native lines, it was a task requiring much time and trouble. The detailed statistics required for the tables had, in almost all cases, to be collected direct from the *patwāri's* village papers, a most lengthy and laborious proceeding. The district mechanism for collecting such statistics was in many cases most primitive, while it was in no case trained and organised as in British India, and it was often difficult even to get those by whom the figures had to be furnished to understand what was required and quite impossible to expedite matters. This entailed much hard work on the Gazetteer Officers and also caused delay when it was decided to bring the Tables up-to-date (1905).

In dealing with the history I have endeavoured to give every reference which might assist those interested in the subject to follow it up in greater detail. The State Gazetteer Officers had no knowledge of how or where to seek for published information on the history of their States and the reference work was, therefore, done entirely by myself. I am, therefore, solely responsible for

[1] Owing to its size it was subsequently split up to A.—Text and B.—Tables.

any omissions which may have occurred. As I had to procure my works of reference from the Asiatic Societies of Bombay and Calcutta and could not retain the work by me an abstract of every important book and paper had to be made. Much time was taken up in preparing these precis which might have been otherwise employed and possibly some important references have been overlooked. In giving the references as fully as possible I have done so in the hope that some person interested in the subject will follow up the clues given, more especially as regards information given by Muhammadan historians. In Elliot's History the extracts are, as a rule, limited to passages dealing with the general history of India, while those referring to individuals and individual incidents and exploits are left out. The excised passages are of importance, moreover, in that they give the names and relate exploits of Rājput chiefs who held commands in the Muhammadan armies. By searching the original MSS., which I had neither time nor the opportunity to do, much of interest to individual States would, I am convinced, come to light showing in what campaigns members of the ruling houses took part.

For the information of those, who wish to follow up the history it may be noted that a "Bibliography" of the Literature of Central India, including chronological tables of its history, has been lately published by the India Office, and can be procured from Messrs. Thacker Spink and Company, Calcutta, and all other Government agents.

The spelling of vernacular words has been given so as to represent the pronounciation as far as is possible without the use of special type to distinguish similar letters belonging to different groups.

The individuality of the different accounts has been as far as possible preserved in each Gazetteer. The accounts also vary in interest, that of the Dhār State with its famous historical sites being of most importance to the general reader.

In concluding I must acknowledge my indebtedness to all with whom I have had to deal in the compilation of this volume. My sincerest thanks are due to the Chiefs who have shewn a genuine interest in the work and have materially assisted me, especially in the historical sections, with information not otherwise procurable, as well as by that general countenance and support on which success depended.

The Gazetteer Officers, who were immediately under me, have, without exception, done admirably, and my warmest thanks are due to them for their zeal and energy in carrying out their duties

which were often very irksome. A list of those associated with the compilation of this volume is given below :—

Dewās State (S. B.) ...	Mr. M. N. Phadnis.
Dewās State (J. B.) ...	" D. L. Sāne, L.C.E.
Rājgarh... ...	... Thākur Ajgar Sinha, B.A.
Narsinghgarh ...	... Pandit Kunj Bihāri Lāl, B.A.
Jaora	... Mirza Muhammad Said, B.A.
Ratlām	... Mr. D. F. Vakīl, B.A.
Sitāmau ...	... Pandit Vāsudev Rao. Pandit B. Dāmodar Rao.
Sailāna	... Pandit Bishan Lāl.
Dhār	... Mr. W. T. Kāpse. " B. N. Khory.
Jhābua	...Mr. Dāmodar Bhagwant Kaveshwar.
Barwānī ...	... " Meherjibhoy Hormasji.
Ali-Rājpur ...	... " Nārāyan Vāman Naik

There are also many others not thus officially connected with me to whom my thanks are also due. Among these I may mention Mr. K. K. Lele, formerly Director of Public Instruction at Dhār ; Rao Bahādur R. J. Bhide, B.A., Superintendent of Dewās (S.B.) ; Rai Bahādur Lāla Bishesarnāth, Dīwān of Rājgarh ; Lāla Durgā Sahai, Superintendent of Narsinghgarh ; Khān Bahādur Yār Muhammad Khān, C.S.I., Minister of Jaora ; and Mr. P. Bābu Rao Wālewālkar, B.A., L.L.B., Dīwān of Ratlām.

The office at headquarters also deserves its meed of praise. The work of adjusting and checking and retyping the accounts has been severe. The whole staff, however, has worked with zeal, and I am much indebted to Pandit Shridhar Rao Vināyak Dhāmankar, the Head Clerk, and the office staff generally for their prompt and careful attention to the work.

Last, but not least, my thanks are due to the Political Agents. So far, as was possible, I avoided adding to their already fully occupied time by making references but occasionally it has been unavoidable, and I would express my thanks for the trouble they have invariably taken in answering my questions and satisfying my importunities.

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Superintendent of Gazetteer in Central India.

CENTRAL INDIA AGENCY, INDORE,
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Dewās State.

ARMS OF THE DEWAS STATE.

Senior Branch.



Arms.—Gules; Hanumān statant argent holding mountain *Dronāchal* in dexter and a mace in sinister hand, on a Chief, or a pellet between two flames proper. **Crest**—Wings erect gules. **Supporters.**—Elephants.

Motto.—*Dal dvayo bhāti vamshah*: "Two branches grace one stem (family)."

Note.—The banner of the State is red and bears Hanumān; the flames and pellet refer, respectively, to the Chief's Agnikula descent, and the fact that they are Ponwārs, whose rule extended according to proverb over the world (pellets), the wings in the crest also referring to this wide dominion. The Elephants are a reference to the same fact as the wings and pellets, the Ponwārs being *Gajmantas.*

Genealogical Creed.—The family belongs to the *Rig-veda* and the *Rik-shākhā*. *Vasishth gotra*, having three *pravaras*, the *Vasishth*, *Indrapramada* and *Bharadvasu*. The Chief is a Vaishnav Hindu and belongs to the Marātha Kshatriya clan. The family deities (*kuladevatas*) are Khandoba of Jejuri and Bhavāni of Tuljāpur, in the Deccan.

ARMS OF THE DEWAS STATE.

Junior Branch.



Arms.*—Gules; Hanumān statant argent holding mountain *Dronāchal* in dexter and a mace in sinister hand, within a bordure or charged with four pellets between eight flames proper. **Crest**—Wings erect gules. **Supporters**—Elephants charged on shoulder with mullets argent.

Motto.—*Dala dvayo bhāti vamshah:* "Two branches grace one stem (family)."

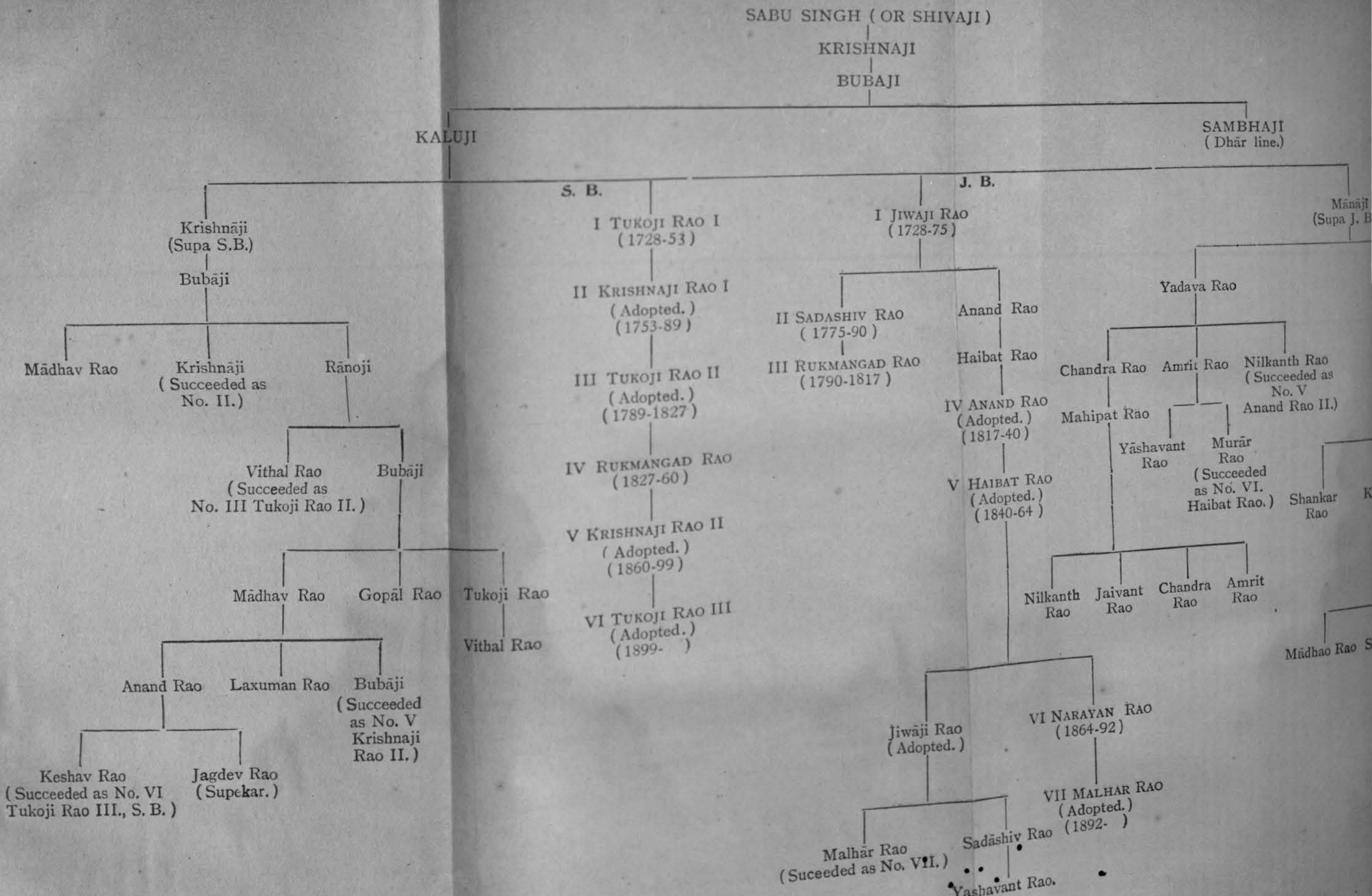
Note.—Gules is the State colour. The Hanumān is borne on their banner. The flames, pellets, wings in crest and elephant supporters all refer to the Paramāra clan from which they trace descent, the flames alluding to their Agnikula origin, and the wings and elephants to their world wide rule.

The motto is self-evident.

Genealogical Creed.—The family belongs to the *Rig-veda* and the *Rik-shākha*, *Vasishth gotra*, having three *pravaras*, the *Vasishth*, *Indrapramada* and *Bharadvasu*. The Chief is a Vaishnav Hindu and belongs to the Marāthā Kshatriya clan. The family deities (*kuladevatas*) are Khandoba of Jejurī and Bhavānī of Tuljāpur, in the Deccan.

* These were the arms given at Delhi. The present arms are modified, the bordure being omitted and "Chief" added, bearing a sun between two crescents.

Genealogical Tree of the Dewas (Ponwar) Family.



CHAPTER I.

DESCRIPTIVE.

Section I.—Physical Aspects.

BOTH BRANCHES.

THE curious twin States of Dewās are situated in the Mālwā[1] Agency Political Charge of the Central India Agency. Situation.

The two States lie, except for the isolated *pargana* of Bāgaud, entirely on the Mālwā plateau. Their territories which are inextricably intermixed with the possessions of other Central India chiefs, especially with those of Sindhia and Holkar, lie roughly between latitude 22° and 24′ N., longitude 75° and 77′ E. The various boundaries will be dealt with in detail in the *pargana* accounts. Boundaries.

The States derive their name from the hill of Dewās, probably a contraction of *devī vāsini*, which stands close to the capital. They are officially distinguished as the Senior Branch (S. B.) and Junior Branch (J. B.). Name.

The Senior Branch has an area of 446, and the Junior Branch of 440, square miles. The greater part of the country, as lying in Mālwā, shares in the general conditions prevalent over that tract, consisting of wide rolling downs of highly fertile soil dotted over with the curious flat-topped hills common to the Deccan trap area. Area.

In the *Khāsgī* and Bāgaud *parganas* portions of the Vindhya range cross the district, with hills standing from 300 to 500 feet above the surrounding plain. In the hilly country of the Bāgaud *pargana* the peaks of Dhajāri and Tumai Māta rise considerably over 2,000 feet above sea level. Hill system.

The main watershed is formed by the Vindhyan range whence all streams flow northwards towards the Jumna-Ganges *doāb*. There are in the States three main water systems connected respectively with the Chambal, Siprā, and Kālī Sind rivers. River system.

The Chambal which flows for about 10 miles through the Ringnod *pargana* (J. B.) is of considerable size, but of no use for irrigation.

The Siprā flows along the western border of the main block of territory of both Branches for about 30 miles. The banks are high and the waters of little use for irrigation. It does not, moreover, flow throughout the year, though at various places in its course there are pools which retain water during the whole twelve months. On the banks of this stream, which is of noted sanctity, stand several places held sacred by the Hindus, notably Sukliā (S. B.), Havankhedī (J. B.), and Dashwā-ghāt near Langarkhedī (J. B). At the confluence of the Nāgdhaman and Siprā a temple was erected by

[1] Until 1907 these States were directly under the Agent to the Governor-General, the First Assistant acting as Political Agent.

Haibat Rao Bāpu Sāhib of the Junior Branch. The lesser Kāli Sind, which rises near Jaitpura village (23° 0′ N., 76° 9′ E.) in the Senior Branch flows for 18 miles through the States, while the greater Kālī Sind flows through the Sārangpur *pargana*. These rivers are of no use for agricultural purposes. Numerous tributaries feed these streams, some of which are used for irrigation during part of the year.

Geology.[1] The Dewās States have never been surveyed, but lie entirely in the Deccan Trap area and present all the features common to that formation.

Botany.[2] The vegetation is principally a low forest with sometimes a fair amount of bamboo (*Dendrocalamus strictus*). The chief trees are *Butea*, *Bombax*, *Anogeissus*, *Acacia*, *Buchanania*, and *Boswellia*. The shrubs or small trees include species of *Grewia*, *Zizyphus*, *Casearia*, *Prosopis*, *Capparis*, *Woodfordia*, *Phyllanthus*, *Carissa*, and the like. In the southern outlying part of Dewās, near the Narbadā, the forest vegetation is that characteristic of the Central Indian Highlands, with *Ougeinia*, *Tectona*, *Terminalia*, and *Dalbergia* as typical trees.

Wild animals. The animals found in the Dewās State are the same as those elsewhere in Central India. Of the larger kinds tigers are practically never met with, there being no jungles affording suitable cover. Leopards are seen occasionally in the hills. Of deer the *sāmbar* (*Cervus unicolor*) frequents the hills by Rāghogarh (S. B.), while the smaller species of deer, the black-buck (*Antilope, cervi capra*) and *chinkāra* (*Gazella benetii*) are to be seen everywhere. The usual birds and fishes occur throughout the States.

Climate and rainfall. (Tables I and II.) The climate varies in the Mālwā section and in Bāgaud. On the plateau the equitable conditions prevalent in that region obtain, while in Bāgaud the temperature rises somewhat higher. The highest recorded temperature at Dewās in the last 10 years was 111° in 1897, the lowest 53° in 1901.

The average rainfall for Dewās town and districts is 35 inches.

Section II.—History.

The chiefs of Dewās are Marāthā Ponwārs claiming descent from the old Paramāra Rājputs who held sway in Mālwā from the 9th to the 13th century.[3]

The Paramāras being dispersed by the Muhammadan conquerors, a part of the clan entered the Deccan where they became gradually absorbed into the local population and became Marāthās.

The first historical ancestor of importance is Sabu Singh, or Shivājī as he was called in the Deccan. Shivājī settled at the

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[1] By Mr. E. Vredenburg, *Geological Survey of India*.
[2] By Lieutenant-Colonel D. Prain, I. M. S., *Botanical Survey of India*.
[3] For a sketch of this portion of the history *see* Dhār State Gazetteer.

village of Hange near Ahmadnagar. Having some horse and foot at his disposal, he took to raiding and on one occasion was captured by the great Shivājī, then occupied in founding the Marāthā Empire.

Shivājī, however, soon released him and enrolled him among his supporters. Sabu Singh was wounded at the battle of Kalyān (1646). He returned to Hange and founded the village of Sukhewādi, now called Supa, of which he was granted the Patelship. In 1647, however, he was killed in a skirmish. He left a son Krishnāji, then a child of five or six, who, with his mother, was obliged by family dissensions to leave Supa. About 1660 Krishnāji visited Shivājī, who employed him in the army and later on reinstated him in his ancestral lands for good services rendered to the Marāthā cause, granting him also the villages of Kanagi and Karangaon in *inām*.

He left three sons, Bubājī, Rāyājī, and Keroji who also appear to have risen to high rank by their services. Bubāji was given the title of *Visvās Rao*, a title still held by the heads of the Supa family.

Bubājī had two sons, Kāluji and Sambhāji, who joined the Marāthā expeditions which entered Mālwā on several occasions. In 1696 they reached Māndu, and thus renewed the ancient connection of their house with Mālwā. From Sambhājī are descended through Udājī Ponwār, the Dhār Ponwārs, and from Kāluji the house of Dewās.

Kāluji had four sons, Krishnājī, Tukojī, Jiwājī, and Mānājī, of whom Krishnājī and Mānājī settled in the Deccan, while Tukoji and Jiwājī entered military service. Rising to positions of importance they ultimately received the *parganas* of Dewās, Sārangpur, Alot, Ringnod, Gadgucha, Bāgaud, Hamīrpur in Bundelkhand, and other lands in Northern India and were also permitted to carry a banner and sound a drum (*Chaughada*). The territory in Northern India has since been lost.

The two brothers then commenced to rule jointly over the same country, there being at first no distinct separation of the territory into shares. As might be expected, this arrangement was unsatisfactory and led finally to a partition during their lifetime. The lines descended from Tukojī and Jiwājī are respectively styled the *Senior* and *Junior Branch* or *Bari* and *Chhoti pānti*. Dual rule established.

SENIOR BRANCH.

The date of Tukoji's birth is not known, but he took part in the battle of Tirla against Dāya Bahādur in 1732. He was, in return for his services, granted the honor of carrying the *Jarīpatka* (a standard of gold lace) and in certain *sanads* uses the title of *Sena Hapta Sahasri*[1] (or commander of 7,000 horse) apparently acquired at this time. Tukojī I. (1728—53).

[1] This title is found in the *sanads* given by Tukojī Rao to the ancestors of the Diwān and Phadnīs, for villages in Khāndesh.

Tukojī took a prominent part in the events of the day and is mentioned by Bājī Rao I. in a letter[1] dated 15th May, 1740, to his brother Chimnājī Appā, written from Delhi.

Tukojī also took part in the capture of Bassein from the Portuguese by the Peshwā's brother Chimnājī Appā in 1739, and in a letter[2] written by Chimnājī to the Peshwā he commends his valour. Tukojī was present in the battle fought at Bhopāl between the Marāthās under Bājī Rao I. and the Mughals under Nizām-ul-mulk in 1738.[3] Tukojī in a letter to Brahmendra Swāmi, dated from Ganegaon, writes of his being on an expedition to Maksudābād when he, with his whole army, took advantage of the fact to visit Benares and Gaya.[4] Tukojī accompanied the Peshwā in a number of expeditions, and the close connection that existed between him and the Satāra Rājā is shewn by the grant of land at Ganegaon, 24 miles east of Poona, to Tukojī's wife Sāvitrī Bai, by Rājā Shāhu who looked upon her as his sister. This piece of land is still known as *choli* or the bodice in regard to its being the gift of a brother to sister. Tukojī was killed in 1753 in Mārwār where he had gone with Jayāpa Sindhia.[5] His brother Jiwājī, always devoted to him, performed his funeral ceremonies at Pushkar. Tukojī held the *Pātilki Vatan* or Patelship of Ganegaon, considered one of the greatest honors that a Marāthā can aspire to.

Krishnājī Rao I. (1753—89).

Tukojī was succeeded by Krishnājī, a grandson of his brother Krishnājī, who was adopted by Sāvitrī Bai. Krishnājī was a minor and remained at Supa with his father's family while Sāvitrī Bai endeavoured to manage the State from Ganegaon. This arrangement did not prove a success and the power of the State decreased rapidly. On reaching his majority Krishnājī took over the administration. He accompanied Jankoji Sindhiā and was present at the disastrous battle of Pānipat (January 6th, 1761).

After the death of Mādhav Rao Peshwā in 1772 Krishnājī joined the party headed by Mahādji Sindhia, with whom he remained for twelve years in Northern India.

Krishnājī adopted Vithal Rao, the son of his own younger brother Rānojī, who succeeded to the Chiefship under the name of Tukojī Rao II.

During these long absences the administration of the State was conducted by the Dīwān Mahipat Bājī Rao, the ancestor of the present hereditary Dīwān. The chief function of the minister in

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[1] Pārasnis—*Life of Brahmendra Swāmi Dhavadshikar*, page 21.
[2] *Ibid.*, page 74.
[3] G. D. I., 459.
[4] Pārasnis—*Life of Brahmendra Swami*, page 199.
[5] G. D. I., 601.

those days was to give the *parganas* on *ijāra* or farm to bankers, who advanced money to defray the necessarily heavy military charges. Krishnāji like other Marāthā chiefs was, owing to his large army, over-burdened with debts and was, at length driven to reduce the number of his forces. From a memorandum of 1781 it appears that serious disputes arose at this time between the heads of the two Branches necessitating the intervention of the authorities at Poona.

Krishnāji Rao built the Senior Branch palace in the town, also the *Gangā bāori* and temples adjoining it.

When Krishnāji, who was still in Upper India with Sindhia, found that his health was failing he endeavoured to return to Poona. Finding, however, that he was too weak to undertake the journey he wrote to Nāna Phadnis at Poona regarding his adopted son Tukoji, at the same time securing the powerful support of Mahādji Sindhia, and the famous Ahalya Bai Holkar, who wrote on his behalf to the Peshwā.

Krishnāji died while on his way south on the 11th of March, 1789, at Burhānpur.

In a letter written to the Peshwā on July 13th, 1789, Sindhia urged the claims of Tukoji and mentions the good services which his adoptive father had rendered to the Marāthā cause, while Rājā Sadāshiv Rao of the Junior Branch was living in retirement at Ujjain. The appeal was successful and Tukoji became Chief. Mādhav Rao Nārāyan Peshwā, presented a *khilat* to Tukoji Rao on recognizing him as Krishnāji's heir in 1789. Tukoji Rao II. (1789—1827).

Tukoji II. succeeded on the death of Krishnāji. The chiefs of Dhār and the Junior Branch endeavoured to prove that the adoption of Tukoji had never really taken place and deputed agents to represent this fact to the Peshwā at Poona. The all powerful support of Mahādji Sindhia and Ahalya Bai Holkar, however, was given to Tukoji.[1]

Tukoji's difficulties were enhanced by the intrigues of Bhagwant Rao, an illegitimate son of Krishnāji, who, when Tukoji proceeded to Poona to secure his succession, came to Dewās and taking advantage of his absence, began to exact money from the *ryots*. For six or seven years he remained in the Alot *pargana* and oppressed the people by his extortions; but was finally caught and imprisoned by Tukoji Rao, who with great magnanimity pardoned him and provided him with a suitable allowance.

The two Branches at this time possessed the following *parganas*:—

I.—*Parganas held by the two Branches*—Dewās, Alot, Sārangpur, Ringnod, and Bāgaud.

[1] Original letters in Dewās and Indore Records.

II.—*Parganas held jointly by Sindhia, Holkar, and Ponwārs of Dhār and Dewās*—(1) Sundarsi (C. I.); (2) Hamirpur in Bundelkhand; (3) Dongala (C. I., part of Nimanpur, Makrār, and Dhār); (4) Chhāyan (C. I.); (5) Nālcha (C. I.); (6) Bānswāda (Rājputāna); (7) Kurwād (Rājputāna); (8) Sherpur; (9) Piplod (C. I.); (10) Indargarh (Datiā); (11) Khatoli (Rājputāna); (12) Dungarpur (Rājputāna); (13) Kotah (Rājputāna); (14) Sapor (Rājputāna); (15) Bākāner (C. I.); and (16) Balon.

III.—*Villages held in jāgīr in the Deccan*—(1) Newāsa (Ahmadnagar); (2) Jalgaon (Khāndesh); and (3) Chinchodī (Khāndesh).

IV.—*Pātilki haqs of villages in the Deccan*—(1) Chinchodi (Khāndesh); (2) Tākli (Ahmadnagar); (3) Ganegaon (Poona District).

During the disturbances which followed the death of Nārāyan Rao Peshwā in 1773, and which continued practically without intermission until 1818, the State lost most of its possessions.

In the wars with Holkar and Sindhia Tukoji Rao was deputed by the Peshwā to assist General Wellesley and thus for the first time came into personal contact with the British. During the Pindārī war, Tukojī II. was again brought into contact with the English in assisting to pacify the country.

In 1818, the Treaty[1] between the British Government and the two Dewās Chiefs was concluded by which the States were required to provide a contingent force of 50 horse and 50 foot each, and to carry on their administration through a single minister.

Sir John Malcolm who visited Dewās in 1818 presented the Chiefs with the following autograph letter :—

Camp Dewas,

31st of March, 1818.

"*This is to request that any English Officer halting or passing Dewas will be particularly careful of the cultivation and shew any attention in his power to the wishes of its Chief Puar who is of the first family in Malwa and very friendly and well disposed to the English Government.*"

(Sd.) JOHN MALCOLM.

As soon as peace was restored, Tukojī proceeded to set the administration of the State in order. He died on 28th September, 1827, and was succeeded by his son Rukmāngad Rao, born in 1818.

[1] Appendix A.

He had married twice, his first wife Sāvitrī Bai, a daughter of the Deshmūkh of Māndaogon, died soon after, while his second wife, Bhawāni Bai, a daughter of the Deshmūkh of Chālisgaon, was the mother of Rukmāngad Rao.

Rukmāngad Rao succeeded his father when only nine years old. During his minority, his mother Bhawāni Bai Sāhiba managed the State with the help of her minister. In her time the whole State excepting the Bāgaud *pargana* was surveyed and a settlement of the land made. She also abolished the system of giving out the *parganas* on farm. This survey was made according to the old *Kad dhāp* system, and was completed within three years. The record of this survey is still recognized as authoritative. Rukmāngad Rao (1827—60)

The administration of the Bāgaud *pargana* which, owing to its distance from head-quarters, could not be efficiently controlled, was made over to the British authorities in 1828. The surplus revenues, after defraying charges of administration were paid to the two Branches in equal shares.

In the year 1832, Rukmāngad Rao married a daughter of Mahārājā Sayāji Rao Gaekwār of Baroda, named Rewa Bai, and later on another daughter, Yamuna Bai, but had no issue.

Bhawāni Bai Sāhiba died in 1835. She was an able administrator, who followed strictly in the footsteps of her husband, in the management of the State. After her death, ill-feeling arose between the Chief and his minister Govind Rao Aba, of the Supekar family, who then administered both Branches. This dispute eventually ended in his ceasing to be the Dīwān of the Senior Branch, with the sanction of Government.

A dispute arose at this time between the two Branches and ended in an arrangement by which the Chief of the Junior Branch, Rājā Haibat Rao Bāpu Sāhib had agreed to establish his head-quarters at Sārangpur, and the sanction of Government was given to this arrangement. Later on, however, the two Chiefs became reconciled and the arrangement was abandoned.

The contingent force, which the State was required to maintain under the Treaty of 1818 was at this time commuted for a yearly cash payment of Rs. 16,800 Hālī (Rs. 14,240 British currency).

Rājā Rukmāngad Rao in 1856 adopted Bubāji Rao, the third son of Mādhava Rao of Supa, the adoption being recognized by Government. He also in the same year married a third wife, a daughter of the Deshmūkh of Sangamner. The next year was marked by the Mutiny throughout India. During the Mutiny the State suffered some spoliation at the hands of the mutineers, but gave all assistance to refugees. The British Government recognized the services of Rukmāngad Rao by presenting him with a *khilat* and acknowledging his services, while a sum of money was granted as compensation for the extra expense incurred in keeping up

a large force during these troublous times. The Thākur of Rāghogarh, the holder of 20 villages on an *istimrāri* tenure, joined the mutineers. His *thakurāt* was, therefore, attached and the territory divided between the two Branches. About two years after Rukmāngad Rao fell ill, and at the request of his wife went to Baroda for treatment, where he died on 26th of July, 1860.

Krishnājī Rao II. (1860—99).

Bubāji Rao, the adopted son of Rukmāngad Rao, succeeded to the *gaddi* under the name of Krishnaji Rao II. Being a minor the late Chief's widow Yamuna Bai Sāhiba was appointed regent. She administered the State with success for seven years. Krishnājī Rao married a daughter of Mahārājā Jayāji Rao Sindhia of Gwalior, who presented her with a dowry of four lakhs. This marriage was celebrated at Gwalior with great pomp. The Chief was granted powers of administration in 1867. Krishnājī Rao established the first regular judicial court in the State called the *Adālat* presided over by a Nāzim. Rājā Krishnājī Rao attended the *darbār* held at Barwāha by Lord Northbrook in 1872. The young Rājā, however, soon burdened the State with a debt amounting to 20 lakhs. His mother Yamuna Bai Sāhiba again took over the administration with the sanction of the Agent to the Governor-General, but unfortunately she was unable to improve matters, and the State was finally put under supervision in October, 1875, with Rao Bahādur Dīwān Pāndurang Rao Tātya Sāhib Gore as Superintendent. He made numerous improvements in the administration. In six years he had almost paid off the debts, and the Rājā was again given ruling powers. Tātya Sāhib Gore was succeeded by Pandit Sarup Nārāyan, a retired Native Assistant to the Agent to the Governor-General. Pandit Sarup Nārāyan resigned office in 1885, partly on account of his declining health, and partly on account of a difference of opinion with the Rājā. After Pandit Sarup Nārāyan, Rao Rājā Sir Dinkar Rao, the famous minister of Gwalior, was made an honorary adviser to the Chief. He was succeeded in 1886 by Mr. Vishnu Keshav Kunte, the Rājā's powers being once more curtailed. In 1890 Mr. Kunte, who had until then been minister, was made Superintendent, the Chief being divested of all ruling powers. During his administration the finances were improved while attention was given to education, medical relief, irrigation, and public works, and a debt of about 6 lakhs was discharged. In 1898 powers were again granted to the Chief, being conferred in open *darbār* by the Agent to the Governor-General, the present Mahārājā Sindhia attending. The Rānī-Bāgh water works for the supply of drinking water to the capital which were planned and carried out at considerable expense by Krishnājī Rao out of his private savings, were opened by Colonel (afterwards Sir) D. W. K. Barr on the day of investiture (1898).

Rājā Krishnājī Rao's first wife Rānī Tārā Rājā Sāhiba, the sister of the present Mahārājā Sindhia, died in 1893, and the Rājā then married the daughter of Sardār Balwant Rao Jādhao, Havildār of Kolhāpur. She is also styled Rānī Tārā Rājā Sāhiba and is still living. Rājā Krishnājī Rao died on 12th October, 1899.

The present Chief Tukojī Rao III. was adopted after the demise of Rājā Krishnājī Rao II. Tukojī Rao is the eldest son of Sardār Anand Rao Mādhava Rao *alias* Nāna Sāhib Ponwār of Supa, real elder brother of Rājā Krishnājī Rao II. He was born at Dewās on the 2nd of *Paush badī Samvat* 1944 corresponding to 1st January, 1888. He was known before his adoption as Keshav Rao Bāpu Sāhib. The late chief who had brought him to Dewās from Supa, a few months before his death, with the intention of adopting him as his heir, sent him to be educated at the Victoria High School at Dewās. Rājā Krishnājī Rao died suddenly of heart disease before the adoption ceremony had been carried out, but the Government of India in deference to his known wishes sanctioned Bāpu Sāhib's adoption by his widow Rānī Tārā Rājā on 14th April, 1900. He was installed on the *gaddi* by the Hon'ble Mr. C. S. Bayley, I.C.S., Agent to the Governor-General in Central India. His Highness Mahārājā Shivājī Rao Holkar, G.C.S.I., and the Rājā of the Junior Branch were present on this occasion, as also representatives of the Dhār and Baroda States. Tukojī Rao III. (1899—).

The superintendency of this State during the chief's minority has been held by Lālā Bisheshar Nāth and Rao Bahādur R. J. Bhide who is still Superintendent. The administration of the *pargana* of Bāgaud, made over to the Government of India in 1828, was restored to the State in 1901. Various reforms have been effected in all branches during the administration of the present Superintendent.

The young Rājā was sent to study at the Daly College at Indore and later on joined the Mayo College at Ajmer, where he passed the diploma examination in 1905, winning several prizes. His Highness is bethrothed to the eldest daughter of His Highness Chhatrapati Mahārājā of Kolhāpur.

The chief bears the titles of His Highness and Rājā and enjoys a salute of 15 guns.

The Chief has a younger brother named Jagdeo Rao Bhau Sāhib Ponwār who is the *jāgīrdār* of Supa in the Deccan to which he succeeded on the death of his father in 1904 and is also a second class Sardār under the Bombay Government. He is a *jāgīrdār* and first class Sardār of this State. At present he is being educated at the Daly College at Indore. He uses the hereditary title of Visvās Rao, literally meaning "trustworthy," originally granted to Būbāji. He possesses as an heirloom the *khilat* (dress) bestowed on his ancestor by the Mughal Emperor. Connections of the Chief and Sardārs.

Other relations and connections of the Dewās Chief include His Highness Malhār Rao Bāba Sāhib Ponwār Rājā of the Junior Branch and His Highness Udājī Rao Ponwār, Rājā of Dhār. Besides these, he is related to Their Highnesses the Mahārājās of Baroda and Gwalior, through the matrimonial alliances contracted with them by the two preceding Chiefs.

H. H. the Dowager Mahārānī Yamuna Bai.

The Dowager Mahārānī Yamuna Bai Sāhiba is the daughter of the late Sayājī Rao Gaekwār, Senā-Khās-Khel of Baroda (1819—47). She was born in 1829 and married Rājā Rukmāngad Rao in 1843. After the death of her husband in 1860, she was appointed Regent, Rājā Krishnājī Rao being a minor. Yamuna Bai Sāhiba administered the State for seven years as Regent with success. When the State came under supervision, she retired to her *jāgir* village of Jāmgod. For 15 years she lived in seclusion, only varied by pilgrimages to the principal holy places in India. Finding life in a village inconvenient at her advanced age, she returned to Dewās in 1890. She has lately sold her jewels and ornaments and with the major portion of the proceeds, amounting to Rs. 40,000 she has endowed public charities, among which are the Women's Ward of the Dewās Hospital, and the "Trust Fund" for advancing loans for the construction of agricultural wells by the *ryots.* The Government of India conferred the title of Mahārānī upon her in recognition of her public benefactions, the *sanad* being presented by the Hon'ble Mr. C. S. Bayley, I.C.S., C.S.I., Agent to the Governor-General in Central India, on the 7th January, 1905, in a public *darbār* held at Dewās.

Persons of position in the State.

Among the *Sardārs* of the State, the following may be mentioned :—

(1) Shrimant Jagdeo Rao Bhau Sāhib Ponwār, real brother of the present Rājā Sāhib.

(2) Shrīmant Baya Bai Sāhiba Ghātge, daughter of Rājā Rukmāngad Rao Ponwār by Rānī Rewā Bai Sāhiba, daughter of His late Highness Mahārājā Sayāji Rao Gaekwar of Baroda.

Among the *Darakhadārs* of the State are the following :—

(1) Bājirao Amrit, hereditary Dīwān whose ancestors came into Mālwā with Tukojī Rao I. Three members of the family were Ministers of the State. The present Dīwān was educated at the Daly College and has passed the Entrance Examination of the Allahabad University from the Dewās High School. He enjoys a *jāgīr* worth Rs. 17,000 a year and works as the honorary Judicial Assistant to the Darbār and Assistant Sessions Judge.

(2) Keshavrao Rāmchandra, hereditary Phadnīs (Accountant-General). His ancestor also accompanied Tukojī Rao I. His hereditary duties are those of the Accountant-General of the State. He holds three villages with an annual income of Rs. 6,000.

JUNIOR BRANCH.

Jiwājī Rao, the founder of the Junior Branch, became in later years more or less a religious recluse, passing his time in seclusion at Mendki, where the pumping station of the present water-works is situated. He died in about 1775 A. D. leaving two sons, Sadāshiv Rao and Anând Rao. Jiwājī Rao (1728—75).

Sadāshiv Rao succeeded his father on the *gaddi.* During his rule the importance of Dewās increased considerably, the population rising rapidly and the limits being extended. At this time the *Kānch māhāl* palace, the old residence of the chiefs, was abandoned in favour of the *Lālwāda*, a new building erected by Sadāshiv Rao. At his death, which occurred about 1790, his son Rukmāngad Rao succeeded. Sadāshiv Rao (1775—90).

The history of this period is one continuous record of ravage and depredation by the Pindārīs, Sindhia, and Holkar on the one hand, and of internal strife with the local Thākurs on the other, the latter taking advantage of the unsettled condition of the State, to break into open rebellion. Dewās was indeed at that time, as Malcolm says," the sport of every change," and so desperate had the condition of affairs become, that but for the timely appearance of the British on the scene at this juncture, the State would have been absorbed into either Holkar's or Sindhia's dominions. Rukmāngad Rao (1790—1817).

Rukmāngad Rao, who died in 1817, had no children, while his cousin Haibat Rao, who would have succeeded, had died in 1808. Haibat Rao's widow Mhālsa Bai thereupon adopted, rather against Rukmāngad Rao's wishes, Nīlkanth Rao Pātharekar, who after adoption received the name of Anand Rao.

The first and most important event of his time was the conclusion of the treaty of 1818 with the British Government. Peace was restored throughout the country, and the Chief and his minister Govind Rao Aba, who was an able administrator, found time to turn their attention to the improvement of the internal condition of the State. Anand Rao, like his great grandfather, Jiwājī, was of a religious turn of mind. He had no offspring and in 1837 adopted his nephew Murār Rao, son of Amrit Rao, afterwards called Haibat Rao. Anand Rao's religious tendencies led him to make extravagant gifts to temples and religious institutions, of Anand Rao (1817—40).

[1] See Appendix A.

which his adopted son Haibat Rao did not approve. This caused a disagreement between them and finally Anand Rao retired into seclusion at Ujjain and later to Benares, leaving the management of affairs to his heir. He died at Benares in 1840.

Haibat Rao (1840—64).

Haibat Rao was a good administrator and the affairs of the State prospered during his rule. The present palace was built by him. He acted most loyally during the Mutiny. The territory confiscated from the rebellious Thākur of Rāghogarh was at this time divided between the two Branches. In 1859 he had adopted as his heir Chandra Rao Supekar who was renamed Jiwājī Rao. A son was, however, born to him in 1860 and named Nārāyan Rao.

Nārāyan Rao (1864—92).

Haibat Rao died of cholera at Dhār on the 12th May, 1864, and was succeeded by his infant son Nārāyan Rao. Govind Rao Rāmchandra and Ganpat Rao Rāmchandra conducted the affairs of the State during his minority, which lasted till 1879.

Nārāyan Rao was also a good administrator, and paid particular attention to education, founding the Victoria High School in 1891 besides opening many vernacular schools in the districts. A hospital was opened in 1889 in the chief town and dispensaries at all *pargana* headquarters. A public library (1887) and a Municipality were also established by him. The scheme for the water supply of the town was also his, but was not completed in his day.

In his endeavours to improve the administration he was most ably assisted by his ministers, Khān Bahādur Munshi Shāhāmat Alī, C.S.I. (1879—86), Mr. A. Shrinivasa Rao (1886-87), and Rao Bahādur Nilkanth Janārdan Kirtane (1887—92).

Nārāyan Rao attended the Delhi Darbār of 1877 and was presented by the Government of India with a banner and medal.

He died after a short illness on 1st January, 1892. Having no children, he had adopted as his heir Malhār Rao, the eldest son of his (adoptive) brother Jiwājī Rao.

Malhār Rao (1892—).

The present chief was born on the 10th August, 1877, and educated at the Daly College at Indore. He received powers of administration in 1897.

During the minority Rao Bahādur Krishna Rao Mulye acted as Superintendent, and then for two years as minister (1897—99) being succeeded by Mr. R. J. Bhide (1899—1902), who was followed by the present minister Mr. Daulat Rao Khānwilkar. During this period, many reforms were effected. The administration of the *pargana* of Bāgaud, made over to the Government of India in 1828, was restored to the State and the revenue settlement of the *Khāsgi* (Akbarpur) *pargana* carried out. The surplus revenue was expended in erecting suitable buildings for the public offices and

a guest-house, the drainage of the town of Dewās was improved, and a water supply laid on to the town from wells at Mendki, where a pumping station was established.

The chief bears the titles of His Highness and Rājā and enjoys a salute of 15 guns.

Relatives and Feudatories (Table XXXI).

The chief is connected with the Senior Branch Rājā and the Rājā of Dhār. Two widows of his adoptive father still live in Dewās.

Feudatories are of three classes of *apta-varga sardārs* (blood relations), *Sardārs*, *mānkarīs* and *jāgirdārs*. In the first class are the Khāse Sāhib Sadāshiv Rao and Satyā Sāhib Ponwār, the grand-nephew of Rājā Haibat Rao who holds Badoli in *jāgir*; Sadāshiv Rao was educated at the Daly College at Indore and at the Mayo College at Ajmer, later on joining the Imperial Cadet Corps. Chandra Rao Ponwār, *jāgirdār* of Baloda, and Shankar Rao Appa Sāhib Ponwār, *jāgirdār* of Tumlaoda, are in the same class.

Persons of position.

Persons of position in the State are the hereditary Dīwān Keshav Rao Ganesh whose ancestors came into Mālwā with Jiwājī Rao. The duties of the office are no longer performed by the representative of the family. He holds lands and a *jāgir* yielding Rs. 21,000 annually. The ancestors of the hereditary Phadnis Lakshman Rao Vyankatesh also accompanied Jiwājī Rao. He holds a *jāgir* of four villages yielding annually Rs. 10,000. The present *jāgirdār* performs the duties of the office.

Section III.—Population.

[Tables III and IV.]

SENIOR BRANCH.

Enumerations.

The population of the Senior Branch was in *1881*, 73,940; in *1891* 82,389; and in *1901*, 62,312 persons; males 32,157, females 30,155. Classified by religions Hindus numbered 53,512 or 86 per cent.; Musalmāns 7,176 or 11 per cent.; Jains 663; Christians 3; and Animists 958.

Density.

The mean density was 139 persons per square mile, a fall of 45 per cent. since 1891. The State contains two towns, Dewās (8,783) and Sārangpur (3,278) shared by the two branches, and 248 villages, excluding 12 held by guaranteed holders. The average population per village is 202 persons.

Towns and villages.

Sex and civil condition.

The sex and civil condition returns give 938 females to 1,000 males, and 101 wives to 100 husbands.

Language and literacy

The prevailing dialects are Mālwī and Rāngrī spoken by about 70 per cent. of the population. Of the whole population, 4 per cent. are literate, 0·4 per cent. being females.

Castes. Balais, Chamārs, Baniās, Rājputs, Gūjars, and Sondhias predominate among castes.

Occuptiaons. The only important occupations are those of agriculture and general labour followed by 65 per cent. of the people.

JUNIOR BRANCH.

Enumerations. The population of the Junior Branch was in *1881*, 68,222; in *1891*, 69,684; and in *1901*, 54,904 persons; males 28,010, females 26,894. Classified by religions there were 46,892 or 85 per cent. Hindus; 5,323 or 9 per cent. Musalmāns; 835 Jains; one Christian; 2 Pārsis; and 1,851 or 3 per cent. Animists.

Density. Towns and villages. The mean density is 125 persons per square mile. There has been a fall of 37 per cent. in the density since 1891. Two towns, Dewās and Sārangpur, which are shared by the two branches, and 251 villages are situated in the State. The average village population is 180 persons.

Sex and civil condition. The figures for sex shew 980 females to 1,000 males and 99 wives to 100 husbands.

Language and literacy. The languages and dialects prevailing in the State are Hindī (33,898), Rāngri and Mālwī (3,323), Urdu (3,052), and Mārwārī (2,931). Taking all ages there are 8 per cent. males and 3 per cent. females who are literate.

Castes. The prevailing castes are Balais, Baniās, Chamārs, Brāhmans, Rājputs, Gūjars, Khātīs, Kunbīs, Mālīs, and Sondhias.

Occupations. The occupations chiefly followed are those of agriculture, grain dealing and general labour.

BOTH BRANCHES.

SOCIAL CHARACTERISTIC. Dress. Ordinarily the dress of a male Hindu consists of a *pagrī* or turban, a piece of cloth about 50 or 60 feet long and 1 foot wide with gold ends. A *kurta* or shirt, an *angarkha* or long coat reaching to the middle of the leg fastened on the right side, a *dhoti* (loin cloth) worn round the waist and a *dupatta* (scarf) are the principal articles of apparel. All these are generally white, except the turban and scarf which are often coloured red or yellow. Agricultural classes wear the *dhotī*, a *bandī* or small coat, a *pichhoda* of *khādī* cloth and a *pagri*. In the chief town there is a tendency to dress after the Marāthā fashion, but retaining a *sāfa* or a round felt cap as head-dress, with boots or shoes instead of *jūta*. In Dewās town the people assimilate their way of living more to that prevailing in the Deccan than is usual elsewhere in Central India. All *sardārs*, whether Marāthās or not, wear Marāthā dress, and though this is still to a considerable extent the custom in Dhār State it has to a very noticeable extent died out in Gwalior.

Hindu female dress consists of a *lehenga* (petticoat) of coloured cloth *lugda* or *orni* (a sheet used as an upper garment to cover the face and upper part of the body), and a *kānchli* (bodice). The only distinction between Muhammadan and Hindu dress is that Muhammadan men, except agriculturists, wear *paijāmas* and not the *dhotī* and fasten the *angarkha* to the left and not like the Hindus to the right of the chest; females wear *paijāmas* instead of the *lehenga* and a *kurta* over the *kānchli*.

Meals are generally taken twice, at mid-day and in the evening, only the well-to-do take light refreshment in the morning and in the afternoon. The staple food grains used are wheat, *jowār*, maize, and gram; and the pulses *tūar*, *urad*, *mūng*, and *masūr*. The ordinary food of the rich and middle classes consists of rice, *chapātis* (thin cakes) of wheat flour, *tūar* pulse, rice, *ghī*, vegetables, and milk and sugar. The poorer classes in the country including the peasantry, except on festival occasions, eat *rotis* (thick cakes) made of the coarser grains with pulse, vegetables, uncooked onions, salt and chillies. Food.

No local Brāhmans or Baniās eat flesh. All castes, except Brāhmans, smoke tobacco and Rājputs generally take opium in the liquid form called *kusumba*.

The greater part of the population being agricultural, spends its days in the fields from sunrise to sunset. The mercantile population begins work about 9 A.M., usually closing shops about 6 or 7 P.M. or even earlier. Their houses are generally separate from their shops. Daily life.

Houses are mostly built of mud with thatched or tile roofs. In towns there are a few brick-built houses, but none are of great size. Houses.

Child marriage is common with the higher classes. Polygamy is common only among persons of position and the lower classes such as Gaolis, Chhipās, Chamārs, etc. Widow marriage prevails among the lower classes. Marriage.

The dead bodies of Hindus are burnt, except those of *sanyāsis*, *bairāgis* and infants which are buried. Cremation takes place by the side of a stream, the ashes being, if possible, conveyed to a sacred river, otherwise they are committed to some local stream. Muhammadans bury their dead. Disposal of the dead.

The principal festivals are the *Dasahra*, *Holi*, *Diwāli*, *Gangor*, and local fairs. All the *sardārs* of the State attend the *Dasahra darbār* to pay their respects to the Chief. Before the celebration of the festival all weapons are examined and repaired and arms together with horses, elephants, etc., as forming part of a military force are worshipped. This is a relic of the old days when the *Dasahra* heralded in the recommencement of forays. This martial feast is observed with great enthusiasm. The *Holi* and *Diwāli* are general festivals, the *Gangor* being confined to females only. Festivals and amusements.

The ordinary amusements in villages are drum-beating and singing and the reciting of tales and poetry among grown up people, and hide-and-seek, *gili danda* (tipcat) and *ankhmichi* (blindman's buff) and kite-flying among children.

Nomenclature.

Hindus name their children after gods or famous personages. As a rule, each man has two names, the *janma-rāshi nām* which is used when the horoscope is drawn up and the *boltā nām* or common name by which persons are generally known; the latter are of religious origin or merely fanciful and affectionate, such as Rām Singh, Malhār Rao, Tukārām, Dāmodar, Sukhdeo, Bheru Sing. The agricultural and lower classes are very fond of dimunitives, such as Rāmā, Bheryā, Sukhā, and the like.

Names of places are given after a deity or persons such as Dewās, from Deva-vāsinī, Sārangpur from Sārang Singh, Gopālpura after Gopāl, Gangākhedī after Ganga, and so on.

PUBLIC HEALTH.

The general health of the people of both Branches has been good during the greater part of the last 20 years. During the famine year of 1899-1900 numbers died from a virulent type of fever which broke out in the districts carrying away many belonging to cultivating and labouring classes. Small-pox in a virulent type has appeared twice, in 1891 and 1899, and cholera has broken out several times in the last 20 years. It was of a virulent type during 1896 and 1900.

Dysentery prevails generally from March to September and malarial fever from October to December in most years.

Plague.

The first case of plague to occur was an imported one, brought by a low caste woman from Mhow in August, 1903. Three indigenous cases were detected in the Bara Bazar of the Senior Branch in September, dead rats being soon after found in the vicinity. The disease started in the Junior Branch in October. Nearly the whole of the population left the town and went to live in the health camps and surrounding villages. Prior to this preventive measures such as segregation and quarantine were employed but without results. The disease increased in virulence up to the 31st October in the Senior, and 13th November in the Junior Branch, it then gradually declined, the last case occurring in the Senior Branch on December 13th and in the Junior Branch on January 13th, 1904. The total number of attacks and deaths in the two Branches, including imported cases, were 103 attacks and 87 deaths in the Senior, and 184 attacks and 162 deaths in the Junior Branch. The disease then spread to the districts, resulting in 227 attacks and 180 deaths in the Senior, and 294 attacks and 197 deaths in the Junior Branch districts. It lingered on sporadically till February, 1904. The disease was in many cases of the septicemic type and caused death within 48 hours. The attacks chiefly occurred among Musalmāns and Brāhmans. Inoculation was resorted to, 2,341 persons being inoculated, 1,971 in the town and 370 in the districts.

CHAPTER II.

ECONOMIC.

Section I.—Agriculture.

[Tables VII. to XV., XXVIII., XXIX., and XXX.]

BOTH BRANCHES.

General conditions. (Tables VII to X.)

EXCEPT in the *pargana* of Bāgaud where the ground is hilly and not highly productive, the land is for the most part covered with the rich and highly fertile "black cotton" soil. The two *parganas* of Dewās and *Khāsgī* are termed *gavālu* or wheat producing *parganas* to distinguish them from the rest.

Classification of soil.

The soil is classed according to its natural formation, appearance, and composition, as being deep or shallow, black, yellow or grey, clayey, or stony and also according to its situation with regard to proximity to a village or jungle, or a high road or railway. Position, by facilitating irrigation, manuring and disposal of produce, materially affect the remunerative quality of the soil, besides inherent fertility. Soils are also classed according to the use to which the cultivator usually turns them, as for growing *rabi* or *kharīf* crops, poppy or sugarcane, as well as under the broader distinctions of dry and irrigated land.

The principal classes recognized are *chikat kāli-uttam*, a hard clayey adhesive and deep "black soil." This quality of black soil is very rare, being only met with in some parts of the Dewās and *Khāsgi parganas*. It yields excellent crops of wheat both in point of quality and quantity. This land passes into second class soil when it is too shallow to retain moisture long. In that case it is used to grow *jowār*. *Sādhāran kāli* or *Kālmat kāli* is a mixture of black and sandy soils in the proportion of about 3 to 10. It is lighter in colour and looser in texture than *chikat* and more easily soluble in water. About three-fourths of the total cultivated area in the States comes under this head. It grows good crops of wheat, gram, etc. The average depth of the soil varies from 3 to 5 feet. *Dhāmni* or *pili* is a reddish yellow-coloured sandy soil. The depth of this soil varies from 3 to 6 or 7 feet. It is only fit for *kharīf* crops. *Sasar* is a brown soil. It is generally deep but mixed with *kankar* (nodules of lime) and sand. It is a hard soil and is usually met with on the banks of rivers or sometimes at the foot of a hill. It grows all the *kharīf* crops, such as *jowār*, cotton, *rameli*, and *tilli*. *Pāndhari* (or white soil) also called *bhūri* is met with in the neighbourhood of villages. It is greyish white in colour and grows *kharīf* crops, maize, *rājgira*, etc. It is somewhat hard and does not dissolve easily in water. *Talbhāta* is a black loamy soil, but very shallow with rock not far from the surface. It is found generally at the foot of hills; it cracks in the

dry season on the evaporation of the moisture it holds. It bears *jowār* and cotton. *Gerawa* is a red-coloured soil mixed with stones. It is found at the foot of hills. It ordinarily grows *kharīf* crops, but if deep enough *rabi* crops also. The stones in the soil are an advantage. *Kharchi* is a white soil blackish at the surface. It is somewhat salt in character. A thin layer of *alkali* on the surface prevents much water from penetrating it, while if the layer is very thick, it will bear no crops. It is met with in some villages in the Dewās *pargana*. *Muramāti* or *khardi* is a very shallow black soil usually mixed with *kankar* and fit only for *kharīf* crops especially *tilli*. *Khardi-bardi* is a still poorer soil than the last, shallower and more stoney. It is met with in the *pargana* of Bāgaud and is only fit to grow *tilli* on, becoming exhausted within three years.

The soils are classed by position as *chauras* or even lying land *dhālu* or of uneven and sloping surface and *chapera* or *rela* or cut up by ravines and *nālās*. Soil fit for the cultivation of rice is called *Sālgatta*.

Soils classed by use are known as *adān* or garden land which is fit for poppy and sugarcane, similar but less fertile land called *rākhad* or *nim adān*, being fit for growing *jowār*, tobacco, wheat, and vegetables. Land suited to fruit trees and groves is called *amarāi* or *bāgh*; land near a village is called *gaonwārā* and is always valuable as the proximity of a village confers facilities for manuring, irrigation, and close supervision. Other classes are *bīr* or grass reserves and *charnoi* or village grazing lands.

Extension or decrease of cultivation. (Tables VIII. and IX.)

Until 1899, the famine year, a steady increase in the cultivated area was observable annually, but since then a decrease of about 6 per cent. has taken place.

System of cultivation verying with the soil.

A great portion of the black soil, which retains moisture for a long time after the rains, is reserved for the cultivation of the *rabi* crops such as wheat, gram, and poppy. A somewhat inferior class of this land is sown with *kharīf* crops such as *jowār*, cotton, etc. The cultivator's calendar or *tipana* is regulated by the influence of the *nakshatras* or asterisms especially those falling in the four rainy months.

Cultivators commence the preliminary preparation of the soil by clearing it of plants, weeds, etc., on the *Akhātij* day which corresponds to about the beginning of May. Bullocks and ploughs are worshipped and sweetmeats distributed before operations commence. Ploughing costs on an average one rupee per *bigha*.

Sowing.

The sowing of the *kharīf* seeds is commenced on a propitious day fixed in consultation with a local astrologer, usually a Brāhman. This falls in June when the soil is well soaked by rain. The sowing of the *rabi* crops is begun in October.

Weeding.

The small weeding plough or *dora* has to be passed twice or thrice through the standing

crop in the case of maize, *jowār*, and *mūngphali* (ground nut) ; but not in case of wheat or gram. Poppy and sugarcane require weeding twice or thrice. Maize and *jowār* are reaped in October and December, respectively. Cotton is collected in three successive pickings, in October, November, and December. Of the *rabi* crops gram is gathered in March and wheat and linseed a month later. Poppy is sown in November and gathered in March. Sugarcane is sown in December and gathered a year later. In the case of maize, the heads only are cut off and dried while *jowār* is mowed down and brought into the *khala* or threshing-floor where the ears are cut off and dried, and then trodden over by bullocks. Wheat, gram, and linseed are cut down when dry and trodden over by bullocks. The collection of *chik* or crude opium consists in two operations, *nānā* or scarifying the heads, and *lūna* collecting the juice. The former consists in incising the poppy heads by means of a small iron implement with three blades. The sap that oozes out from these incisions is the crude opium or *chik* and is collected the next morning in metal or earthen pots, by means of an iron scraper called the *chirpala*. These two processes are continued for about a week. The heads when dried are taken to the *khala* and the seed beaten out and sifted.

Reaping.

Threshing.

Opium.

Dufasli or double crop land, bearing two crops the same year consists usually of *rākhad* or *adān* soil in which maize or *urad* is sown first, and wheat, gram, or *alsi* afterwards. If tobacco is sown in *adān* land, onions may be grown after the tobacco has been cut, but if it is sown in *rākhad* land no second crop can be had. In *adān* soil poppy is sown as *dufasli* with maize or hemp, these two being *kharif* crops.

Double cropping or *dufasli.*

Two crops are often sown together such as *jowār* and *tūar*, *jowār* and *ambāri*, a common combination being that of sugarcane and poppy.

Mixed sowings or *bejara.*

Sugarcane thus sown is called *bār*. Sugarcane takes a complete year to mature and the poppy only five months.

Rotation is not very regularly practised, though well understood. When carried out, *jowār* is alternated with wheat or gram, sometimes cotton with *jowār*. In *pili* and *bhūri* soils, *jowār* is generally rotated with cotton. In *kāli* soil wheat or gram is alternated with *jowār*.

Rotation of crops or *panwa.*

Manuring is confined to poppy, sugarcane, and garden produce. Manure ordinarily consists of cow-dung and village sweepings and is essential to poppy and sugarcane crops. Its very limited supply precludes its being employed except on the best soils. Night-soil is gradually coming more and more into use in the suburbs of towns. The excretions of sheep and goats are sometimes used as manure. Poppy is often manured by *san-chūr* or *urad-chūr*. A crop of hemp or *urad* is sown and ploughed into the soil when in flower, thus affording a green manure in which the poppy is planted.

Manure.

Implements.

The old agricultural implements are still in use, with the exception of the *kolhu* or upright stone press for sugarcane, which has been supplanted by the modern iron or wooden roller press. The exportation of hides has also made the leather *charas* expensive and there is a tendency among agriculturists to replace it by iron *mots.* The principal agricultural implements are the *hal* or plough; the *bakkhar*, a harrow or weeding plough; the *dora*, a small weeding plough; the *nai*, a hollow bamboo used for sowing grain; the *phāora* or spade; the *dantāli* or *darāta*, a sickle, and the *kurhādi* or axe; the *gāra* or long country cart is used for carrying the grain.

Principal *kharīf* and *rabi* crops.

The chief *kharīf* crops are *makka* or maize (*Zea-mays*), *jowār* (*Sorghum vulgare*), *kapās* or cotton (*Gossypium indicum*), *urad* (*Phaseolus radiatus*), *tūar* (*Cajanus indicus*), *mūng* (*Phaseolus mungo*), *bājra* (*Pencillaria spicata*), *tilli* (*Sesamum indicum*), *sāl* or rice (*Oryza sativa*), *mūngphali* (*Aracis hypogea*), *kangni* (*Panicum italicum*), *rameli* (*Guizotia oleifera*). At the *rabi* the important crops are wheat or *gehun* (*Triticum aestivum*), gram or *chana* (*Cicer arictinum*), poppy (*Papaver somniferum*), sugarcane (*Saccharum officinarum*), *alsi* or linseed (*Linum usitatissimum*,) *masūr* (*Ervum lens*), *batla* (*Dolichos sinensis*), *matar* (*Pisum sativum*).

Maize.

Maize is of three classes, *adanga*, *sāti*, and *safed*. *Adanga* comes to maturity in about four months; the ears of grain usually spring from close to the stem. *Sāti* is of a yellowish colour and is a small plant which matures in about sixty days. *Safed* has a whitish colour and is reaped within three months.

Jowār.

Jowār is placed in eight classes, *titāwadi*, *jamdād*, *rātad*, *nāndbai*, *chikni*, *bandel*, *safed*, *punyasi*, and *kesar*. The *titāwadi* variety has ears of grain shaped like a crest; the chief characteristic of this variety is that the crop can be grown in a field which has not been carefully prepared or ploughed. *Jamdād* is of a yellowish colour, its ears being circular in shape and usually drooping. *Rātad* is red in colour; it is seldom produced, however, as it has not a very good flavour. *Nāndbai* is a small plant, the ears in this variety usually strike from the seventh leaf. *Chikni*, *kaser*, and other varieties are eaten as luxuries at feasts. The ears are parched while green and then eaten; this preparation is called *pukhadā*.

Tuar.

Tūar is of two kinds, *shiālu* and *unhālu*. *Unhālu tūar* is reaped in nine months, *shiālu* six months, after sowing.

Urad.

Urad is also of two kinds, *bhadauria* and *telia*; the *bhadauria* variety is a deep black colour while *telia* is lighter. *Bhadauria* is sown with irrigated maize, and is reaped with it, while *telia* is sown in dry land in which cotton is sown, and is reaped in the months of December and January.

Wheat.

Five kinds of wheat are recognised *safed*, *ekdāni*, or *dāudkhāni*, *katbardi*, *pissi massi*, and *lāl*. The seed of *dāudkhāni* has been

lately imported into a few villages of Dewās *pargana* on account of the demand for it in foreign markets, where it commands a high price. This wheat is pinkish in colour ; *katbardi* is a hybrid of *lāl* and *dāudkhāni* wheat. It is usually consumed in local markets. *Lāl* is the least valuable kind and is of a red colour. *Pissi* and *massi* are the varieties usually produced in irrigated lands, after a crop of maize. If water is insufficient for the irrigation of poppy, this class of wheat is generally grown. *Massi* is covered with long black spines.

Jowār is the principal staple food grain with the majority of people throughout the greater part of the year. Maize and *bājra* serve the same purpose when the supply of *jowār* fails. Wheat and rice are used by the upper classes of the people only. The agriculturists pay the State revenue from the proceeds of the wheat, rice, cotton and poppy crops, retaining the *makka*, *jowār*, and *bājra* for their own use. **Staple food grains.**

Tūar, *mūng*, *urad*, *masūr*, and gram are the chief subsidiary food crops. **Subsidiary crops.**

The principal oilseeds are *tilli*, *rameli*, linseed, *mūngphali* and poppy. **Oilseeds.**

The hemp called *san* (*Crotolaria juncea*) and cotton are the chief fibres. **Fibres.**

The principal spices grown are *ajwān* (*Lingusticum ajowan*), *zira* (*Cummin*), *dhana* (*Coriander*), and *haldi* (*Turmeric*). **Spices.**

Opium, *gānja*, *bhāng*, and tobacco are the chief stimulants produced. **Drugs.**

The ordinary vegetables cultivated are potatoes, cabbages, brinjals, carrots, and many varieties of country vegetable. **Vegetables.**

About 30 years ago wheat from local seed began to be ousted in the British India markets by grain of better quality and consequently a new variety called *dāudkhāni* was imported from Dhār, and has since been found to maintain a high quality. Maize from America was tried but did not thrive at all well, but the *jowār* seed called *hātmasani* obtained from the Deccan gives good results. The general tendency of foreign seed is to change gradually into the local variety, green *mūng*, for instance, turning into the local grain. Cultivators are not, however, easily induced to accept new varieties of seed. **New varieties of seeds.**

The area in acres occupied by the principal crops in a normal year is given below:— **Area under crops. (Table X.)**

SENIOR BRANCH.

Jowār (30,000), *makka* (3,800), *rameli* (2,500), *tūar* (1,300), *urad* (300), *san* (500), rice (300), *bājra* (300), *chaola* (200), *mūng* and other mixed crops (13,700). *Kharif.*

Wheat (12,000), gram (6,000), opium (3,200), *alsi* (900), *bejara* (1,900), tobacco (200), sugarcane (100). *Rabi.*

JUNIOR BRANCH.

Kharif.

Jowār (40,000), cotton (8,500), *tūar* (7,800), *urad* (5,200), *mūng* (3,900), *makka* (3,300), *tilli* (1,700), *bājra* (1,100), *rameli* (700), rice (400).

Rabi.

Gram (24,200), wheat (10,000), poppy (3,000) *alsi* (1,000), tobacco (400), sugarcane (100).

BOTH BRANCHES.

Average yield in maunds.

The average yield in maunds of grain to each acre sown is for maize 9 to 14 maunds, *jowār* 6 to 9, *tilli* 3 to 4, cotton 3 to 4½, rice 9, wheat 4½ to 7½, gram 5 to 7, *tūar* 3 to 4½, *alsi* 3 to 4, *urad* 3 to 4½, and opium 7½ to 9 seers.

Irrigation.

Irrigation is mainly confined to poppy, sugarcane, and garden produce, but it is also used with wheat, gram, *mūngphali* and barley when sown in *adān* or garden land.

Sources.

The principal sources of irrigation are storage tanks, wells, *orhis*, and small *nālās* dammed across by masonry, or temporary earthen embankments. Irrigation from tanks is effected by means of channels, while from wells and *orhis* the water is lifted by as *charas* or bag lift worked by bullocks.

Wells.

The average cost of constructing *kachcha* and *pakka* well is Rs. 200 and 600, respectively.

Area irrigated.

The normal area irrigated is in the Senior Branch 7,800 acres and Junior Branch 4,600 acres.

The irrigated area has been reduced in the last few years, owing to a large number of wells having gone out of use, and capricious monsoon.

Concessions to well sinkers.

Both Branches make concessions to cultivators who improve the land by digging wells.

SENIOR BRANCH.

Since the last famine, a new scheme has been introduced in the Senior Branch to encourage irrigation by wells and *orhis*. The scheme, which was proposed by the present Superintendent, Mr. R. J. Bhide, was based on the fact that tanks are best undertaken by the Darbār, but wells by private enterprise. Tanks are too costly for private individuals to construct, but, in the case of wells, the burden on each individual is comparatively light, and the return good. The cultivator, moreover, knows instinctively where to find water and how to sink a well cheaply. He supplies his own labour and supervision and brings material in his own carts. To encourage their construction, therefore, land brought under irrigation by a new well constructed at the owners cost is assessed at dry rates for five years, and at the conclusion of this period, a fixed quit-rent (*istimrāri*) is fixed for the land at half the average wet rate levied on land of the same quality irrigated from State wells. The right to mortgage, sell, and alienate is also granted. Loans from a special fund called the "Yamuna Bai Irrigation Trust" founded by Mahārānī Yamuna

Bai Sāhiba are granted to enable cultivators to construct wells on favourable conditions including repayment of loans in five years with interest varying from 3 to 9 per cent. Many wells have already been constructed on these conditions. As a further encouragement to individual effort and wider publicity, an inscribed tablet is fixed at State expense on the wall of every well so constructed, giving the owner's name and date of completion. This is done publicly in the presence of the *ryots* of the *pargana*, the circular being read aloud and its benefits explained. A small present of clothes is also made to the owner of the well.

BOTH BRANCHES.

Cattle-breeding is more or less common in all the *parganas* The well-known Nimāri bullocks are bred in Bāgaud and the Mālwi at Sārangpur. A cow and a bullock cost from Rs. 10 to 20 and Rs. 30 to 50, respectively. Sārangpur produces a superior breed of buffaloes costing from Rs. 50 to 100 each. Cattle. (Table VII.)

Camel-breeding is carried on by the Senior Branch in Alot *pargana*, and the Junior Branch in the Ringnod *pargana* on a small scale. The camel is shorn of his wool every year, from which blankets are made. The blankets vary in weight from 8 to 10 lbs. each, and are sold at from Rs. 4 to 8 each. The excretions of camels are highly valued as manure. A camel for baggage work can be had for Rs. 30. Goats are of two kinds, the *Barbari* and *Mālwi*. The former is much valued for its milk, sometimes giving as much as three seers. These animals cost from Rs. 5 to 15 per head.

Every village has its allotted *charnoi* or grazing grounds, while there is ample waste grass land. Pasture grounds.

The following are the most common diseases among cattle :—

Chhad.—Cattle affected by this disease will not eat and the veins below the tongue become congested and assume a black colour. The usual remedy is to open the veins and rub them with salt and turmeric. *Birlo.*—An insect is said to enter the nose of animals while grazing and cause this disease. It is believed to be cured by causing certain *mantras* or incantations to be recited in front of the animal by a specially qualified person. Another, and more effective remedy, however, is to wrap an ill-smelling plant round the nostrils of the animal affected with the disease, as the odour drives out the insect. *Phepa.*—This is an affection of the stomach. It is cured by branding the body near the ribs with red hot iron. *Kamedi.*—An insect lays eggs in the horns of the cattle. After a time innumerable small insects are produced, which eat away the horns and finally the top of the skull. A poultice made of the leaves of the *kavit* (*Feronia elephantum*) and *nīm* (*Melia indica*) is applied to the affected part. Cattle diseases.

Cattle Fairs. (Table XXVIII.)

The most important cattle fairs are those held twice a year at Bheswa, near Sārangpur, and every week at the Siprā river, and at Alot and Gopālpura (in Sārangpur) all in the Senior Branch; and at Padhāna (Sārangpur) in the Junior Branch. Of these that held at Bheswa is the largest. This fair is held twice a year in *Māgh* (January) and in *Baisākh* (May). It is a noted cattle fair to which persons come from considerable distances, even from Delhi, Khāndesh, and the Deccan. The State levies a tax of three pies per rupee on all sales of cattle. The tax is given out on contract and realises about Rs. 5,000 a year. Transactions of the value of over two lakhs take place. The fair opens and closes on each occasion with a ceremony of worship at the shrine of Bijāsinī Māta situated on a neighbouring hill. The expenses of this ceremony are defrayed by the State. The association of the fair with the Bijāsani shrine constitutes its main attraction.

Population engaged in agriculture.

About 90 per cent. of the population live directly or indirectly by agriculture, the chief cultivating castes being Rājputs, Kurmis, Anjanas, Gūjars, Kāchhis, Khātis, Nāyatās, and Mewātis.

SENIOR BRANCH.

Takkāvi.

Formerly very few advances were made to agriculturists, but since 1889 a sum has been regularly entered in the State Budget for advances of grain for seed and subsistence. Advances in cash are also made for other purposes. Since the famine year the advances have greatly increased and amount roughly to Rs. 30,000 every year.

A large quantity of grain amounting to several hundreds of maunds of *jowār*, wheat and gram, is purchased annually at the proper season and stored in each *pargana* from which the *kamāsdār* provides his *kirsāns* with *jowār* for food, and wheat and gram for seed. Convenient centres are selected for these grain stores. This grain is usually issued at current prices, the amount being recovered in cash without interest after the harvest. *Takkāvi* advances are made in cash repayable in 2 to 5 yearly instalments to enable *kirsāns* to purchase bullocks, to deepen, cleanse, or repair wells, and to build new houses.

Gratuitous advances are also made to poor agriculturists, when urgent necessity arises. These measures have saved the agriculturists to some extent from the burden of exorbitant interest demanded by village bankers and from other incidental losses, so ruinous in the long run.

JUNIOR BRANCH.

Takkāvi advances are usually made to agriculturists in cash to enable them to purchase seed, manure, and bullocks. Advances are also made for the construction of wells and to such cultivators as wish to build new houses. These advances are made with or without interest according to the circumstances of each case. The

nterest charged varies usually from 6 to 9 per cent. The seed *takkāvi* is recovered at the end of each harvest, while that given in cash is generally re-payable in two to five years, by instalments.

Section II.—Wages and Prices.

(Tables XIII. and XIV.)

BOTH BRANCHES.

The usual rates for skilled labour are from 6 to 12 annas per day and for unskilled from 1½ to 4½ annas. The day labourer in villages is generally paid in kind, receiving from 2 to 2½ seers of grain a day. Artizans are paid from 4 to 5 annas.

Labourers are required for *dhālni* or reaping, and *bedni*, the process of cutting off and gathering the ears of grain brought to the *khala* or threshing-floor. For *dhālni* a labourer is usually paid from 5 to 10 seers per *bīgha*. The recent famine having carried off a large number of labourers, labour rates have been of late much higher than in preceding years.

Wages for *katāi* or reaping are given in the shape of bundles called *pulas* or *pindis*. One *pindi* is given for every 20 *pindis* cut, one *pindi* containing about 5 seers of grain. Owing to the higher value of wheat no such difficulty is usually experienced in getting labourers for wheat reaping as is experienced in the case of *jowâr*. Wheat.

For gathering gram, one *chāns* is paid for every 20 to 30 *chāns* pulled up. A *chāns* is a row of plants growing in one furrow. In this way a man earns from 5 to 7 seers a day. Gram.

The picking (*binana*) of cotton is paid at the rate of Rs. 2 to 3 per *māni* picked. There are three pickings in the season. Cotton.

For collecting poppy juice (*chik*) cash wages are given, labourers being usually paid one rupee for every three days or eight rupees per *bīgha*. Poppy.

Prices have increased all round within the last few years. The prices in villages which are near the headquarters of a *pargana* or roads or railways facilitating export, are higher than those prevailing in places far from good communications. Prices.

A middle class clerk enjoys an annual income of Rs. 150 to 300. His family usually consisting of four or five members is entirely dependent upon him for their maintenance. His diet is generally very plain, except at festivities, when he indulges in a better quality of food. His dress is also very simple, consisting of a *dhotar* or waist cloth, *bandi* or jacket, *angarkha* and turban or *pagri*. His whole furniture including pots, bedding carpets and sundry articles hardly amounts to Rs. 200 in value. Material condition of the people.

Since the famine of 1899-1900 the effects of which still linger, the condition of the cultivator has changed for the worse. Before this Cultivator.

calamity befell him he could boast of the possession of some cattle, but is now compelled to obtain the assistance from the Darbār or a banker in purchasing (or hiring) bullocks, and even seed. The high rates now levied and the fall in the price of opium in recent years have also greatly diminished the power of cultivators to face bad seasons. Extravagance on occasions of festivals, marriages, and death also materially contribute to bring about this state of things. He lives mainly on *jowār* and *dāl*. His usual dress is a course *dhotar*, *pagri*, and *bandi*. The State has had to assist the cultivators largely to save them from becoming mere landless labourers. It is hoped that with improved seasons and the various measures of relief and assistance extended to them by the Darbār they will recover their prosperity in a few years.

Day labourer. Though the day labourer is never well off, his position has been improved by the rise in wages caused by famine and plague. If he had learnt not to squander his surplus earnings, his position would be materially improved.

Section III.—Forests.

(Table IX.)

SENIOR BRANCH.

The forests in this Branch lie in the Dewās, Khāsgi, and Bāgaud *parganas*.

The forests cover 26 square miles, 17 lying in the Bāgaud *pargana*, where more valuable trees are met with and the forest is reserved. The forest in Dewās and Khāsgi *parganas*, which is about 6 square miles in extent, is not in one continuous piece but lies in detached sections on the outlying spurs of the Vindhyas. The reserved forest at Rāghogarh is important. It consists almost entirely of teak and *terminalia*. Besides these forests, there are two or three plots of ground in the Dewās and Alot *parganas* where sandalwood grows. These plots are reserved by the State.

JUNIOR BRANCH.

The forests in this Branch cover about 21 square miles lying wholly in the Bāgaud *pargana*. A small portion lies in Dewās and Khāsgi.

BOTH BRANCHES.

System of control. The *kamāsdārs* of the *parganas* in each Branch control the forests assisted by a *darogha* and *chaukidārs*. The *Kachcha kisam* trees are given to the cultivators to make agricultural implements and for building purposes free of charge, or are disposed of under the orders of the *kamāsdār*, who allows villagers to cut and take them away either for their own use or to sell as fuel, on payment of a tax of from 2 to 4 annas per cart-load. The Darbār's sanction is, however, necessary for

cutting trees belonging to the *Pakka kisam* on which duty is levied according to an authorised schedule.

The normal figures of receipts and expenditure of the Senior Branch are Rs. 1,700 and Rs. 350 and of the Junior Branch are Rs. 1,600 and Rs. 310, respectively.

Bāgris, Bhils, and Banjāras live and work in jungles on daily wages of 4 annas for a man and 2 to 2½ annas for a woman, and 1 to 1½ for a child.

The forest yields only teak of an ordinary class, small posts, joist and rafters being made out of it. *Anjan*, *bia*, and *sādad* are used as beams in building houses. *Babūl* trees are generally employed in making wheels for carriages and agricultural implements. The fruit of the *behāda*, *aonla*, *bel*, and *babūl* are used in preparing medicines, while the flowers of the *mahuā* are used in distilling liquor.

The bark of the *babūl* and *sāl* are used in tanning and preparing dyes.

Trees are divided into two classes, *pakka kisam* or superior trees and *kachcha kisam* or ordinary varieties. The first class includes all timber trees valuable for building. The second class includes trees which are generally used as fuel.

The more important trees under each class are given below:—

Pakka Kisam.

Sāg or teak (*Tectona grandis*) ; *anjan* (*Hardwickia binata*) ; *bia* (*Pterocarpus marsupium*) ; *babūl* (*Acacia arabica*) ; *sādad* (*Terminalia tomentosa*) ; *nīm* (*Melia indica*) ; *am* or mango (*Mangifera indica*) ; *tinach* (*Ougeinia dalbergioides*) ; *dhāman* (*Grewia tiliaefolia and vestita*) ; *imli* (*Tamarindus indica*) ; *bāns* or bamboo (*Dendrocalamus strictus* and other varieties) ; *khajūr* or date palm (*Phœnix dactylifera*) ; *mahuā* (*Bassia latifolia*) ; *temru* (*Diospyros tomentosa*).

Kachha Kisam.

Behāda (*Terminalia belerica*); *mokha* (*Scherbera swietenioides*) ; *kadam* (*Stephygyne parviflora*) ; *kusam* (*Carthamus tinctorius*) ; *chironji* (*Buchanania latifolia*) ; *dhāora* (*Anogeissus latifolia*) ; *khair* (*Acacia catechu*) ; *aonla* (*Phyllanthus emblica*) ; *sali* (*Boswellia serrata*) ; *khejra* (*Prosopis spicigera*) ; *gūlar* (*Ficus glomerata*) ; *khākra* (*Butea frondosa*).

The following grasses are met with : *rosha*, *gonradi*, *kānsla* or Grass. *darbha*, *baru*, *punia*, *kandi*, and *durwādi*.

Rosha (*Andropogon* of several varieties, the commonest being *A. Martini*) is found in abundance in parts of the State. It is eaten when young, and when full grown is used for thatching. The essential oil of this plant is extracted for medicine and also used as a scent. *Gonradi* is a coarse common grass which flourishes in most places. It grows about three feet in height and bears small

red flowers; when young it is eaten by cattle though not very nourishing. It is also used for thatching. *Kānsla* or *darbha* (*Aegrostis cynosurioides*) is a coarse grass which grows in swamps and *jhīls*. It has a feathery flower and grows to about 4 feet in height. Cattle eat it when young. It is held sacred by Hindus, and is always used in religious and sacrificial ceremonies, seats are also made of it, and ropes for agricultural purposes. *Baru* is always found in *jhīls*, *nālās*, and rivers. It is spearlike in appearance and grows about 4 or 5 feet in height. When dry it resembles *karbī*. Its stalks when green are given to elephants. It is, when ripe, used for writing pens. *Punia* is a very valuable grass for feeding cattle and is always given to milch cattle. It grows in any good soil with moderate moisture. *Kandi* or *chiniāri* is a valuable grass food for cattle. It grows in most places, but best on black cotton soil. *Durwādi* or *durupadi* grows on irrigated fields especially in hedges and in *jhīls*. It agrees well with cattle, but its chief value lies in the delicate shoots which are always found growing round the base of its stem.

Grazing.

The cattle from the villages adjoining the forests are allowed to graze in them.

Section IV.—Mines and Minerals.

(Table XII.)

No minerals have been as yet found in the State, but a few stone quarries exist here and there.

Section V.—Arts and Manufactures.

(Table XI.)

Sārangpur cloth and fine muslins have been long famous but unfortunately the industry is decaying rapidly.

Cotton and cloth manufactures.

The common country *khādi* cloth is made everywhere as well as country blankets. A certain amount of printed cloths are also made.

Factory industries.

A ginning factory has been established in the Senior Branch at Gopālpura, a village on the Agra-Bombay road near Sārangpur. It contains 10 gins, and one other has recently (1906) been opened at Alot.

Three cotton presses and one ginning factory have been opened in the Junior Branch. The three former are located in the *parganas* of Bāgaud, Ringnod and Dewās, and the latter in Dewās. In the busy season about 1,000 maunds of raw material are consumed and 160 bales turned out daily. The bales are sent to Bombay or Ahmadābād. The busy season lasts from January to April. Statistics are given below:—

1	2	3	4	5	6	
Name of Factory.	Nature of work done: press ginning or spinning.	When started.	Horse-power of Engine.	Number of presses and gins.	Hands employed.	
					Permanent.	Temporary.
SENIOR BRANCH.						
1. Gopālpura Ginning Factory.	Ginning.	1888	12	10	6	25
2. Alot Ginning Factory.	Do. ...	1906	14	10	8	37
JUNIOR BRANCH.						
1. Ginning Factory and Cotton Press combined at Dewas.	Pressing and ginning.	1900	12	43	10	142
2. Cotton Press at Bāgaud.	Pressing ...	1896	14	1	3	45
3. Cotton Press at Ringnod.	Pressing ...	1895	14	1	3	40

Section VI.—Commerce and Trade.

BOTH BRANCHES.

General character of trade. The import trade is confined to articles required for local consumption and the export mainly to grain, poppy, and cotton. Though the railways have caused a distinct increase in trade, the increase is not as yet very great.

Chief exports and imports. The principal exports are grain, cotton, oil-seeds, poppy, crude opium and tobacco; and the imports rice, cloth, sugar, salt, spices, metals, kerosine oil, timber, leather, and piece-goods.

Before the opening of the railways, Indore was the only important trade centre for both the imports and exports of Dewās. A great portion of the grain trade of this State is now, however, carried on with Indore, Ujjain, Ratlām, and Jaora, while imports come from Indore, Ujjain, and British territory direct.

Trade centres. The chief centres of trade in the State are the capital and head-quarters of the several *parganas* in each Branch. Dewās town is by far the most important gathering and distributing centre, in as much as it commands the trade of the neighbouring territory for about 40 miles round. Weekly markets are held at the head-quarters of each *pargana* and at several big villages in each *pargana*. They serve to supply articles of daily consumption and necessaries to the villagers. The average attendance of the dealers varies from 200 to 1,000. These places are both distributing and gathering centres.

Traders. The principal castes engaged in trade are Baniās, Bohoras, and Mālwi Brāhmans. Baniās are either opium merchants, corn

dealers, cloth merchants or *sarāfs* ; Bohoras are general merchants and dealers in timber, oil, and hardware; Mālwi Brāhmans are mostly *sāhukārs*.

Trade routes. The traffic is generally carried by bullock-carts. That from Dewās and Sārangpur passes to Indore and Ujjain by the Bombay-Agra and Dewās-Ujjain roads, respectively ; that of Alot and Gadgucha to Ujjain and Ratlām by the Rājputāna-Mālwā Railway, and that of Ringnod to Jaora. Bāgaud also sends its produce by the Rājputāna-Mālwā Railway. The Banjāras, once an important class, who carried most of the trade, both imports and exports, have now taken to other pursuits.

The long bullock-carts or *gārā* of the *kirsāns* travel to all parts of the State, especially to the railway stations and important commercial centres.

Village shop-keepers. Almost every village in the State has at least one shop kept by a Baniā who deals in ordinary articles of daily use. Some also make advances to the cultivators at the time of sowing, collection of the revenue, marriages, etc., recovering their loans with high interest.

There are no local hawkers as such, but a class of Muhammadan hawkers, popularly called *vilāyatīs*, coming mainly from Afghānistan, pay yearly visits to most villages in the State, and offer goods for sale, consisting chiefly of cloth, spices, and dried fruits, at exorbitant prices. The villagers agree to pay the price at some future date fixed according to their convenience often a year in advance. The traders return at the appointed time to recover their money and the man who is unable to pay receives short-shrift from his rough creditor. The State now endeavours, as far as possible, to prevent these men hawking their wares.

Capitalists. About a score of capitalists live in the State who are supposed to own capital varying from Rs. 15,000 to Rs. 75,000, while those possessing Rs. 75,000 and over, number three or four. These men are either merchants or money-lenders or both. They are all local men.

Measures of time. Four eras prevail in the State, the *Vikrama Samvat* which is followed by merchants of all castes and creeds. The new year of this era begins on the first of *Kārtik Shukle* (October) or the beginning of bright fortnight of Kārtik. The accounts for the preceding year are closed and the new account books opened on this day. On the night of the preceding day (*amāvāsya*) the last day of the dark fortnight of *Ashwin*, called *Dīwāli*, merchants worship *Lakshmī*, the goddess of wealth, with great pomp. Another era the *Shāli vāhana* or Shaka era is followed by Deccanis in their religious observances ; this year commences with the new moon on the *Gudipadwa* day in *Chaitra*, which falls in March. The name

Gudipadwa is a Marāthi term, meaning the first day on which *gudīs* or small flags are hoisted by all Hindus of Mahārāshtra as a sign of the commencement of the new year. The third era, which is that usually followed officially in both Branches of the State, is called the *Mālwī* year.[1] The accounts of the State are closed at the end of this year. It begins on the day on which the *mrig nakshatra* falls, which coincides usually with the 5th or 6th of June. For the sake of regularity in accounts and in business matters, the official year is nowadays terminated on the 31st of May, the new year commencing from the 1st of June. This year is employed in all official correspondence and in the State accounts. Formerly the Muhammadan names of the months were used with this era and the monthly salaries of State servants were paid according to these months. But since the superintendency of Diwān Tātya Sāhib Gore, the English months have been substituted. The day is now divided on the European system.

Section VII.—Means of Communication.

(Table XV.)

BOTH BRANCHES.

Railways. Railways as yet nowhere serve the State directly, but their influence is appreciable, and was most noticeable during the famine of 1899-1900 when grain was poured into Dewās. The new line from Nāgda to Muttra, forming part of the Bombay Baroda & Central India Railway system will traverse the Alot *pargana* of the Senior Branch and the Gadgucha *pargana* of the Junior Branch, with stations at Kasāri and Alot in the Senior Branch.

Roads (Table XV). The Agra-Bombay high road runs through State territory from north to south, passing by the towns of Dewās and Sārangpur about 28 miles, lying within the State. Metalled roads also join Dewās with Ujjain and Sehore. The total mileage of these roads is about 42, for the maintenance and repairs of which, the two Branches of the State together make a yearly contribution of Rs. 4,200 to the British Government. There are two unmetalled feeder roads, one in the Bāgaud *pargana* which connects the Bāgaud and Pādlia villages with Mukhatiāra station of Rājputāna-Mālwā Railway, covering a distance of 18 miles and the other joining Alot and Gadgucha to Nāgda Station (25 miles). A metalled road runs between Dewās town and the Mendki water works of the Junior Branch, a mile and quarter distant. The rest of the State roads are unmetalled fair weather roads. It is proposed to connect Dewās town with Rāghogarh and Akbarpur Khāsgi by a metalled road, the cost being shared by the two Branches.

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[1] Locally this is always so termed but it is actually the Deccan *fasli* era which was introduced by Shāh Jahān in 1636 after the conclusion of his campaign in the Deccan. The Marāthās adopted it and introduced it into Mālwā. The year 1240 of this era commenced in the second month of the Hijri year 1247 corresponding with July, 1831. To convert to A. D. add 590. See Prinsep's *Useful Tables, Vol. II, 170*, and Grant Duff's *History of the Maharattas*, 46, note.

Post and Telegraph.

Imperial Post Offices have been established at Dewās town and Sārangpur and branch offices at Siprā, Rāghogarh, Alot, Padhāna, Ringnod, Barotha, and Pādlia. A combined Post and Telegraph Office has been opened at the capital and at Sārangpur.

Section VIII.—Famine.

(Table XXX.)

A deficiency or total failure of the rains is usually the cause of scarcity and famine, though distress is occasionally caused by excessive rain, hail, and pests. Agriculturists recognize certain prognostics (*adākha*) by means of which they profess to predict the nature of the rains. For example, the incessant blowing of the strong wind called *kulāwan* at three successive intervals of a week is supposed to bring in favourable rains. Its failure is a sure sign of insufficient rain.

Famine of 1899-1900.

Within the memory of the oldest men no famine had visited Mālwā till 1899-1900. It was the direct result of a total failure of the rains and the consequent loss of *kharīf* as well as the *rabi* crops. Prices rose rapidly and the agricultural and labouring classes soon felt the pinch. To combat this calamity, they were forced to borrow from the *sāhukārs* and pawn their small property, consisting of silver ornaments and brass or copper pots, and finally to dispose of their cattle, the doors and rafters of their houses and even the tiles on their roofs to purchase necessaries.

SENIOR BRANCH.

In the Senior Branch 38 relief works were opened providing work for 8,500 persons daily during the height of the distress, the cost amounting to Rs. 23,034, while Rs. 7,110 was spent on poor houses, and Rs. 21,000 received from the Indian Charitable Relief Fund were chiefly spent in rehabilitating broken down cultivators. *Takkāvi* advances to the amount of Rs. 58,272 were distributed, and 3 lakhs of revenue were suspended. In 1902, nearly the whole of this amount, besides all previous arrears, in all 5 lakhs were remitted in commemoration of the coronation of the King-Emperor. The total direct cost of the famine was 4 lakhs, exclusive of remissions of old arrears, etc.

JUNIOR BRANCH.

In the Junior Branch relief works were also opened in different parts of the State which gave relief to about 10,000 persons, costing Rs. 28,238. Shops were started, supported by public funds at which grain was sold at low rates and food and clothing were distributed daily at the *garībkhāna* (poor-house) at a cost of Rs. 2,067. *Takkāvi*, in the shape of bullocks and seed and grain was issued to agriculturists to the amount of Rs. 27,216. Gratuitous

relief was afforded to the extent of Rs. 3,383, while Rs. 20,795 were received from the Indian Charitable Relief Fund. Suspensions were made to the amount of 1·7 lakhs in this year and Rs. 95,000 in the succeeding year, while finally 4·5 lakhs had to be remitted. The total cost of the famine being 7 lakhs.

The famine brought in its train high mortality. Some of the people died directly of starvation, but the majority losing power of resistence were carried off by small-pox, cholera, fever, diarrhœa and other diseases.

CHAPTER III.

ADMINISTRATIVE.

[Tables XVI. to XXVII., XXV., and XXXI.]

Section I.—Administration.

BOTH BRANCHES.

In Mughal days, the State was included in the *sarkārs* of Sārangpur, Kotrī-Pirāwa (Alot and Gadgucha), and Māndu (Bāgaud). In early days the Chiefs of Dewās were usually absentees, attending the Peshwā in some campaign. The Dīwān managed the State, giving out the *parganas* on *ijārā*. Two other important officials, who attended the Chief in the field, were the secretary or *Chitnīs* and the commander of the army, the *Bakshi.*

In those days the Chief did not sign official documents or letters. He added the words *He vinanti*, or, "this is my request," at the end of the letter and in the case of financial papers, wrote *sahi* or *karār*, that is, "sanctioned" in the top corner. The Dīwān then wrote *Mārtand* or *Gajānan*, the names of the gods Mārtand and Ganesh at the top, the accountant, if it was a financial paper, adding *jānijee chh* or "be it known and the date" at the bottom. Finally the State seal was affixed. Two seals were kept, the smaller bearing the words, *mortab shud* (i.e., *muhurtab shud*), "it has been sealed." The larger seal bore in the case of the Senior Branch the words *Shri sheo charani dridh bhao* (*father of chief*), *sut* (*chief's name*): in the Junior Branch the superscription ran *Shiva nāth charani tatpar* (*father's name*), *sut* (*chief's name*) *nirantar*.

These seals are still used, the names of father and son, of course, changing with each ruler.

SENIOR BRANCH.

Departments. The Chief exercises a general control over his State, the Dīwān or minister being the principal executive officer, charged with the supervision of all the departments. The Chief exercises under the treaty of 1818 full powers in general and in civil and criminal judicial matters.

No administrative departments existed in the State till it was brought under British supervision, affairs being conducted by a Council formed of the Dīwān, Phadnīs, and two other officials. All official correspondence was carried on in the name of the *Kārpardājān* (conductors of affairs). Administrative departments were inaugurated by Tātya Sāhib Gore, when Superintendent.

The following departments now exist :—Darbār, Revenue, Judicial, Phadnīsī or Accounts, Military, Educational, Medical, Public Works, Treasury, Survey and Settlement Office, and Shāgirdpesha.

Darbār.—The Darbār is presided over by the Chief, who is assisted by the Dīwān. It is the controlling office.

The Revenue Department.—This department came into exsitence under Lālā Bisheshar Nāth. Rao Bahādur Kunte, seeing the necessity of controlling the revenue and accounts work of the *parganas*, appointed an officer with the designation of *Sar-kamāsdār*. This officer was chief revenue officer and supervised all the revenue and accounts of the *kamāsdārs*. He also had charge of the survey and settlement office. Lālā Bisheshar Nāth amalgamated this office with the Darbār and changed the designation of the *Sar-kamāsdār* to that of *Mulki mukhtiār.** This officer now acts as Revenue Secretary in the Darbār office.

Judicial.—This department also came into existence in Lālā Bisheshar Nāth's time. Before that the Superintendent or Minister used to supervise the judicial work. An officer with the designation of Judicial Secretary, now works as Secretary to the Surperintendent.

Phadnīsī.—The accounts branch is in charge of the hereditary *Phadnīs*. It is the audit and accounts office of the State.

Military.—This department was placed in charge of a special officer in Rao Bahādur Kunte's time. Previously its several branches, such as the *Pāgās* (cavalry), *Sibandi* (irregular force), *Topkhāna* (infantry and artillery), were managed by different officers. The *Bakshi* is selected from among the *Sardārs* and is usually a relative of the Rājā.

Educational.—The Superintendent of the Dewās High School is the head of this department, and Director of Public Instruction. The department is managed jointly by both Branches.

Medical.—This is also a joint department. The State Surgeon of the Dewās hospital is the chief medical officer for the two Branches. He is also the sanitary officer.

Public Works.—The Engineer is in charge of the public works department including the water works. He is also the Municipal Secretary for Dewās Town.

The Treasury.—Till Rao Bahādur Tātya Sāhib Gore's administration, there were no treasuries in the State. Sums collected in the *parganas* were deposited with a local banker of respectable position, who was called the *Potdār*. He had branches at the headquarters of each *pargana*. The State bore part of the expenses of the staff, and paid interest on any advances drawn. In Tātya Sāhib Gore's time a central treasury at Dewās and sub-treasuries at *pargana* headquarters were opened. These were abolished under Rao Rājā Sir Dinkar Rao's administration and the *Potdār* was re-appointed. Except for this temporary reversion to the old-fashioned system under the advice of Sir Dinkar Rao, the treasury system has been adhered to. In Lālā Bisheshar Nāth's time a here-

ditary *jāgīrdār* of the State was put in charge of the treasury department with the designation of treasury officer.

Survey and Settlement Office.—This office was established in Rao Bahādur Kunte's time. The surveys of cultivated land had till then been made by *zamindārs* and *kānungos* or their agents. The survey was usually carried out by the *mirdha* or hereditary class of native surveyor. This practice was then put an end to and a survey office for the whole State with a surveyor in charge was instituted. The survey of the whole State was made by this office on the plane table system.

Shāgirdpesha.—This department deals with the retinue conveyances and establishment, including elephants, palanquins, carriages, etc., of the Chief. It is otherwise called the Palace department.

Official language.

The official language of the State is Marāthi in which the accounts of the State and judicial proceedings and correspondence are kept.

Administrative Divisions.

The State for administration purposes is divided into 5 *parganas*, Dewās, Alot, Sārangpur, Khāsgi (Rāghogarh), and Bāgaud. Besides these *parganas* the Chief receives an assignment of 7 per cent. on the revenues of the Dongola *tappa*, situated in the Nimanpur *pargana* of Dhār State. Certain *pateli* rights are also held in the three villages of Ganegaon in the Poona District, Tankli in the Ahmednagar District, and Chinchagawan in Khāndesh. Each *pargana* is in charge of a *kamāsdār* who is the chief revenue officer and magistrate of his charge. The *kamāsdārs* are assisted by a *daftardār* or accountant, a *chitnis* or head clerk, a police inspector, and other subordinates. Each *pargana* has its hereditary revenue officers of the old times called the *chaudharis* and *kānungos*.

JUNIOR BRANCH.

Departments.

The Chief exercises, under the treaty of 1818, full powers in judicial, revenue, and all general administrative matters.

The departments of the administration are the Darbār or Chief's office; the Judicial Department; the Revenue Department; the Military Department; the Educational Department; the Medical Department; the Accounts Department; the *Munsarīm of Kārkhāna* or the Palace Department; the Survey and Settlement Department; and the Public Works Department.

Darbār.—The Darbār office is presided over by the Chief who acts through the Dīwān. Officials submit all reports to this office on the Judicial, Revenue, and general work of the districts, receiving final orders.

Judicial.—This department is controlled by the *Nāib-Kārbhārī* (assistant minister) who is a District Magistrate and also decides civil suits above the value of Rs. 8,000, and hears all civil appeals preferred against the *Nyāyādhīsh.*

Revenue.—The *Sar-kamāsdār* is the chief revenue officer and supervises all the revenue work, being also in charge of the survey and settlement office.

Military.—The head of the Military Department is the *Bakshī.*

Educational.—The Superintendent of Dewās High School supervises the joint educational arrangements in both Branches of the State.

Medical.—The State Surgeon of the Dewās Hospital is the joint Chief Medical Officer of both Branches.

Accounts.—The State Treasury and Accounts Department are in charge of the hereditary Phadnīs.

Palace Department.—The Palace Department is under the *Kār-khāndār* who is in charge of the State stables and carriages and of all religious and charitable allowances and also makes all arrangements for ceremonials, festivities, and official *darbārs* held at the palace.

Public Works.—The State Engineer is in charge of the Public Works Department which includes management of the water works.

Official language.

The official language of the State is Marāthī in which the accounts of the State and judicial proceedings and correspondence are kept.

Administrative divisions.

The State is for administrative purposes divided into six *parganas* each in charge of a *kamāsdār* assisted by a staff consisting of a Police Inspector, *daftadār* or accountant, *chitnīs* or head clerk and clerks for revenue and judicial work, and *patwāris.* The *kamāsdār* is the chief executive officer and also exercises magisterial powers of the second or third class, and civil powers in suits not exceeding a value of Rs. 500.

The six *parganas* are those of Dewās, Sārangpur, Ringnod, Khāsgi (Akbarpur), Gadgucha, and Bāgaud. Besides these regular *parganas* the Chief receives 7 per cent. from the revenues of the Dongola *tappa* situated in the Nimanpur *pargana* of Dhār State.

BOTH BRANCHES.

Village autonomy.

The internal administration of the village is carried on by the *patwāris*, *patel*, *havaldār*, *chaukīdār*, and *balai.* The *patwāri* was formerly a *vatandār*, that is he either enjoyed a grant of revenue free land or a fixed grain allowance or both in return for the work of keeping accounts and collecting the land revenue. This system did not work satisfactorily and consequently paid *patwāris* have been gradually substituted. The *patwāri* also supervises the bringing of new land under cultivation, executes the orders of the *kamāsdārs* and assists in collecting the revenue. The *patel* is the headman of the village and assists the *patwāri* in extending cultivation, sees that no encroachment upon land belonging to the village is made, settles petty disputes among the villagers and carries out the *kamāsdār's* orders. The *havaldār* acts under the instructions of the *patwāri.* He assists in recovering the *tauzi*

(instalment of the revenue) from the cultivators, and keeps watch over cultivator's produce, pending payment of the revenue demand. The *balai* gives information to the Police of any offence committed within the boundary of the village: he also acts as a crier (*daundiwāla*) announcing orders of the Darbār to the villagers by beat of drum. When any official visits the village he arranges for supplies of grain, grass, fuel, etc. He carries messages and does all kinds of menial service.

The *parsai* is the village priest and astrologer. He consults the *panchānga* or calendar and points out auspicious days for sowing and performing marriages and other ceremonies. He also carries out certain rites at marriages among the villagers and supplies drinking water to Brāhman travellers and State officials visiting the village.

Besides these officials and servants every village of any size has its blacksmith, carpenter, cobbler, potter, *chamār* or leatherworker, *nai* or barber, and others. The barber in particular is an important personage, as besides the work of shaving, he carries a torch, acts as intermediary in arranging marriages, and is the newsmonger of the whole neighbourhood. He lights lamps and looks after the house at which officials of the State put up when on tour. The artisans prepare agricultural implements and keep them in order; for this work they are repaid by a share of the village produce at each harvest.

Section II.—Law and Justice.

SENIOR BRANCH.

Early days.

Only cases of first importance were in early days heard by the Chief or minister. For Dewās town an ordinary clerk was engaged who decided trifling criminal cases. This clerk used to dispose of these cases by inflicting small fines, a moiety of the fines being sent to the Junior Branch, which used to follow the same course. Serious offences of highway or gang robberies and of murder were all dealt with by the *kamāsdārs* of *parganas*, usually by inflicting corporal punishment and imprisonment. The penalty awarded for theft of all descriptions and serious assaults, was ordinarily corporal punishment with a *korda* (a leather thonged whip) or with a *zerband* (a leather martingale). Persons under suspicion of murder or theft were beaten daily until they confessed to an offence. Officials, State servants, and persons of importance were imprisoned in the Alot *garhi* (fort). Those who could afford to pay heavy sums were invariably released.

Present system.

This condition of affairs continued in the Senior Branch till 1867 when the *Adālat* (court) at Dewās was opened, and an officer called the *nāzim adālat* appointed as civil and criminal judge, in the time of Rājā Krishnājī Rao II. Although this court was established the old oral system of administering justice and inflicting punish-

ments was adhered to. When, however, Tātya Sāhib Gore became Superintendent of the State he discontinued oral enquiries, and had regular written records made of each case. The *kamāsdārs* used to send up the most trifling cases to the Superintendent for disposal. The Alot *kamāsdār* still used to inflict the punishment called *dhinda*, a punishment usually awarded for the offences of adultery, rape, or elopement. The offender was placed upon an ass facing towards the tail with his face besmeared with lampblack, and led through the town. Pandit Sarup Nārāyan invested the *kamāsdārs* of *parganas* with third class magisterial powers and introduced the British Indian Penal Code and Criminal Procedure Code. Later on, when Rao Bahādur V. K. Kunte took charge of the State, the system prevailing in British India, modified to suit local usage, was adopted. A regular series of courts was instituted from subordinate *pargana* courts to the final appellate court. In administering justice British Acts are followed in the spirit, the Darbār retaining the power to make such modifications as are suitable to the circumstances and condition of the people.

No legislative body exist in the State. The Superintendent (or the Chief when exercising powers) in consultation with the minister and other officials, issues the necessary rules and regulations which have the force of law. The Indian Penal and Criminal Procedure Codes, the Civil Procedure Code and Evidence Act have been adopted with modifications, while local Acts regulating Court Fees, Limitation, Stamps, Registration, and the carrying of arms have been lately framed and passed by the Darbār. Legislation.

The Rājā is the highest judicial authority in the State exercising full powers under the treaty of 1818.

The *Adālat* (Court) of Dewās is presided over by a civil judge who decides civil cases up to any amount in value. He is also a magistrate of the first class. An assistant is given him with powers to decide civil cases up to Rs. 200; he is also a second class magistrate. The jurisdiction of the *Adālat* extends over Dewās town and the *parganas*. State Courts

In the *parganas* the *kamāsdārs* are invested with civil and criminal powers. The *kamāsdārs* of Sārangpur, Bāgaud, and Khāsgī exercise the powers of a first, second, and third class magistrate, respectively. They are also civil judges for their *parganas*. The Sārangpur *kamāsdār* is empowered to entertain suits up to Rs. 1,000 in value, the Bāgaud *kamāsdār* up to Rs. 500 and the Khāsgī *kamāsdār* up to Rs. 50.

In the *pargana* of Alot the *kamāsdār* has heavier revenue work and so is given only criminal powers as a first class magistrate, an independent officer being appointed as civil judge and subordinate magistrate for the *pargana*. The latter is empowered to dispose of

cases up to a value of Rs. 1,000 and exercises magisterial powers of the second class. All appeals either civil or criminal are preferred to the Darbār at Dewās presided over by two judges. The hereditary Dīwān is the senior Judge and the Judicial Secretary the junior. The second and final appellate court is that of the Chief.

Cost of establishment. The total annual expenditure on law and justice in the State is about Rs. 11,000, the value of property litigated on in the year 1905 was Rs. 61,000.

JUNIOR BRANCH.

A regular court was first established at Dewās in the year 1873-74. Before that, the Chief and his Dīwān used to administer justice at their discretion.

Besides imprisonment, whipping, transportation and capital punishment, detention in the stocks or *khoda* was commonly inflicted, while another punishment consisted in placing heavy stones on the heads of criminals who were then left out in the hot sunshine. These old methods of punishment have gradually died out since the establishment of regular courts. Appeals from the decisions of this court were preferred to the ruling Chief or to the Darbār.

Legislation. No legislative body exists in the State, any acts or regulations required being issued by the Chief in consultation with the Dīwān. The General Acts of the Government of India are followed as guides in most matters. A Limitation Act was passed in 1886 and a Court Fees Act in 1894, both based upon the similar British India enactments.

Courts. The *kamāsdār* in charge of each *pargana* is invested with the powers of a magistrate of the second or third class, and also authorised to dispose of civil suits to the value of Rs. 500. In the town of Dewās a civil court is presided over by the *Nyāyādhīsh* or civil judge who decides original suits to the value of Rs. 8,000, and also exercises the powers of a magistrate of the second class, and hears civil appeals against the decisions of the *kamāsdārs*. He is assisted by a magistrate of the third class with powers to dispose of such civil cases as are handed over to him by the civil judge. Civil and criminal appeals from the decisions of both these courts and all criminal appeals from the decision of the *kamāsdārs* are preferred in the court of the *nāib-kārbhārī* who is invested with the powers of a District Magistrate and who is also authorised to entertain original civil suits of unlimited value. He also deals with criminal cases and original suits against *sardārs* and *mānkarīs*. The *Darbār* court (Chief's personal court) is the highest court in the State, dealing with heinous cases and hearing final appeals.

The judicial establishment costs about Rs. 17,000 annually. Value of property litigated about in the year 1905-06 was Rs. 61,000. Cost of establishment and litigation.

Section III.—Finance.

(Tables XXVIII. and XXIX.)

The history of the State finances begins with the establishment of the British Supremacy. Prior to the treaty of 1818 the Chief was obliged to maintain large forces to assist the Peshwā. To defray the heavy expenditure incurred he had to borrow heavily from bankers who were repaid by assignments of the land revenue of the State, whole *parganas* being given out to them in farm. Many bonds are still held by the descendants of these old *sāhukārs*. Finance.

SENIOR BRANCH.

During the time of Tukojī II. the annual income of the State was not more than Rs. 75,000. After the lapse of about 30 years, the revenue rose to 1·6 lakhs and 30 years later to 3 lakhs. As the income of the State gradually increased during these 60 years, the expenditure under various heads also increased. An examination of the items of expenditure during the last 50 years shows that the State income before 1818 was expended almost wholly on the army, the Rājā's personal household, and allowances to his *sardārs* and courtiers, very little being spent on the administration or improvement of the land. Since the State came under British supervision, however, large sums have been spent on the judicial, police, and revenue administration of the State, and on education, medical relief, and public works.

From 1866 to 1876 while Krishnājī Rao II. was conducting the administration, the State was burdened with debts caused by his extravagance. The debts at length became so unwieldy that the Government of India was obliged to interfere. Since then the finances of the State have been properly controlled and the heavy debts, amounting to nearly 30 lakhs were rapidly paid off, while at the same time considerable sums were spent on improvements. The finances of the State are now controlled by working on a regular budget.

Weekly accounts of receipts and expenditure from the *pargana* treasuries are sent regularly to the *phadnīsī* office where they are examined and incorporated with the *sadr* accounts. Formerly monthly accounts called *tāleband* or *goshwāra* were sent in, now these weekly accounts have been substituted for them.

Every payment is made on a cheque issued from the *phadnīsī* office under the Darbār's sanction.

The *kamāsdārs* of *parganas* are only authorised to incur limited expenditure within their budget allotments.

Chief sources of revenue and expenditure.

The total revenue is about 3·5 lakhs of which 2·7 lakhs are derived from land; Rs. 33,000 from customs and excise; Rs. 10,000 from duty on opium; law and justice Rs. 10,000; and Rs. 7,700 from *tānka*. The land alienated in *jāgīrs* produces an income of about Rs. 80,000.

The main heads of expenditure are Chief's establishment Rs. 76,000; collection of revenue Rs. 69,000; military Rs. 28,000; public works department Rs. 28,000; general administration Rs. 24,000; police Rs. 22,000; education Rs. 8,000; and medical Rs. 7,000.

In the famine of 1899-1900, the State was obliged to borrow 3 lakhs of rupees from the Mahārājās Sindhia and Holkar. To liquidate this loan, Rs. 25,000 a year are alloted in the budget.

JUNIOR BRANCH.

The finances of the State are supervised and controlled by the Diwān. Regular budgets are prepared at the beginning of the year while weekly accounts of receipts and expenditure are submitted from the *parganas* to the *phadnīsī* office where they are audited and incorporated with the *sadr* accounts.

No reliable material is available regarding figures for the income and the expenditure of the State before 1880.

The chief sources of expenditure at that time were the palace expenses, allowances to the Rājā's *sardārs* and the military, the amount spent on the administration being very small.

Chief sources of revenue and expenditure.

The total income is 3·5 lakhs of which 2·6 lakhs come from land, Rs. 20,000 from customs dues, and Rs. 14,000 from opium and excise. The income of land alienated in *jāgīrs* is Rs. 70,000.

The chief heads of expenditure are collection of revenue Rs. 50,000, Chief's establishment Rs. 48,000, and general administration Rs. 17,000.

The financial position of the State was satisfactory till 1899 when famine loans amounting to 3·7 lakhs were contracted. The State holds Government paper to the extent of 2·8 lakhs.

BOTH BRANCHES.

Coinage.

There was never a State coinage, all transactions being carried on in the coinage of Indore, Ujjain, Partābgarh, Būndi, and Kotah. These coins received special marks on them called *tappa* from State goldsmiths specially appointed for the purpose, before being circulated for use in the State.

The mark made at Dewās town on *hāli* coins was called a *jalādhāri*, being the image of the *Shivlingam*, that at Alot and Gadgucha was a circular emblem representing the figure of the moon. The copper coins current in the State were called *Barādi* (*i.e.* from Berārs) pice.

All these coins have disappeared since the introduction of British coin in 1895.

In 1876 *hāli* was made legal tender and remained so till 1895 when British coin replaced it from the 1st of June 1895. This reform was effected gradually by requiring the payment of all fines and all fees in civil suits to be made in British coin, while the contractors for *sāyar* and *abkāri* were ordered to pay in British Indian coin. Finally the *ijāradārs* were required to pay the land revenue in British coin at a fixed rate of exchange, which allowed a slight profit to *ijāradār*. The whole revenue was afterwards converted into *kaldār* coin at the rate of Rs. 104-12 *hāli* to Rs. 100 British coin.

Section IV.—Land Revenue.

(Table XX.)

SENIOR BRANCH.

The land is the property of the Chief, a cultivator having cultivating rights only so long as he pays the assessed revenue. The tenure is *ryotwārī* each cultivator holding directly from the Darbār without the intervention of a farmer or *zamindār*.

Each *khāta* (holding) contains a few *bīghas* of irrigated land, the greater part being dry land called *māletru* together with a certain share of pasture land. In the Bāgaud *pargana* only do the cultivators possess rights of sale, mortgage, and alienation.

The present scheme of *istimrārī* wells mentioned under irrigation carries full occupancy rights with it with respect to the irrigated area. The State land is occasionally given in *batāi* tenure (*bāta*, a share) in which the actual produce of the field is shared between the cultivators and the Darbār; this is the practice in remote and inaccessible parts or where land fit for cultivation has not been taken up by regular cultivators. **Tenure.**

Another method of disposing of the land is occasionally followed. When owing to the desertion of a village its fields are lying fallow they are made over to the cultivator of an adjoining village on *pāyā-kāsht* tenure. The holders of such land pay in the revenue at the harvests.

Much State land is held in *inām* which is of five classes. *Devasthān* and *dharmādāya* land grants are made for the maintenance of temples and the support of Brāhmans. *Khotī* land is held by the *patel* or headman of each village; these lands are partly revenue free and have been in the possession of the family for generations, the *patels* being only required to pay the *tisālā* cess on this land, equivalent to one-third the normal assessment. *Paltia* lands are petty grants held by village servants, such as *balais*, carpenters, etc.; their holders are not required to pay any revenue or cesses. *Jāgīr* lands have usually been given revenue

free, either for signal service rendered or through favour. There are fourteen *Jāgirdārs* in the State holding twenty-four villages (see Table XXXI). *Istimrārī* tenure land is held on a quit rent or permanent settlement. These grants are either of whole villages or individual holdings, or for land held under the irrigation Trust Fund rules, and are generally old grants made to indigenous Thākurs. There are ten *istimrārdārs* holding twenty-four villages.

Special tenure (Tables VIII and XXXI). Besides these tenures there are two special tenures in Alot *pargana*. These are called *chauthān* and *turkān*. *Chauthān* means a fourth and *turkān*, belonging to a Turk or Muhammadan. *Turkān* lands are those held from the Muhammadan period and the present holdings dating from that remote time are still preserved and regarded as privileged. After the decline of the Muhammadan power, the Marāthās levied the customary tax of one-fourth or *chauth* on these lands which came to be called *chauthān* lands.

These tenures are still held hereditarily by the cultivators of the villages of Bhim and Kalshya in Alot *pargana*. The holders of these villages, who are Sondhias, always resisted a regular survey and settlement, but yielding to pressure the villagers of Kalshya (to escape assessment) agreed to pay double the old rates.

It is a rule that no land held on *inām* or *istimrār* can be sold without the permission of the Darbār.

Settlement (Table XX). The land was first surveyed in the time of Tukojī Rao II., and since then much waste land has been brought under cultivation and the area under irrigation materially increased. Until lately pasture grounds included in the *khāta* of a cultivator were not assessed but were given free for his use, but now every plot of ground is brought under assessment according to its productive powers. The rates of assessment and cesses have gradually increased and now appear to have reached the climax, some addition to the assessment having been made at each stage in the history of the State during the last fifty years.

Rates. The rates for land vary in different *parganas* according to the productive capacity of the soil. The rates for wet land vary from Rs. 3 in Bāgaud to Rs. 18 per *bīgha* in Alot *pargana*, where the rates for irrigated land are higher than in other *parganas*, as the soil is richer and specially adapted to poppy cultivation. The rates for dry land vary from 6 annas to Rs. 2. The rates for land in which betel and tobacco are produced often rise to Rs. 30 per *bīgha*.

Cesses (Table XX). The cesses fall under two divisions: Ordinary and Extra-ordinary.

Ordinary.—Ordinary cesses are of two kinds: General and Special.

The general cesses are rates levied on land-revenue and are payable by all the cultivators. They are as follows:—

Patwāri Cess at 4 per cent. in Dewās *pargana* and 3·125 per cent. in the other *parganas*. It was levied to meet the cost of the *patwāri* establishment. *Gao Kharcha* (village expenses) levied at 3·125 per cent., to meet village expenses on the occasions of festivals, and for charities, etc. In the Dewās *pargana* a cess called the grass cess is levied instead at the same rate, while the village expenses are defrayed by the *patels* out of the *sukdī* (shares of grain) received by them. *Madrāsa patti* or school cess at ½ per cent. for maintenance of schools.

The special cesses are—

Peri (tree-tax) at 3 annas per mango tree and *mahuā* tree. *Patel patti*, a *nazarāna* which was formerly levied from each *patel* to the amount of a full assessment on the *patel's khoti* land once every 3 years. It is now, however, taken yearly, one-third of the whole amount being paid each year. It was originally called *tisāla*, when levied every 3 years. *Bhet.*—Formerly *patels* and Thākurs presented a *Bhet* of one rupee each to the Chief and the principal officials when visiting a village. These are now absorbed into the State revenue demand and are realised annually. *Sūtrafta.*—Formerly all *balais* had to give a bundle of yarn each free for ropes required for the horses of the *pāga*. This is now commuted into a fixed cash payment of Rs. 2 per village, which is defrayed by the *balais*. *Chamāri* or *Adhodī.*—Formerly the *chamārs* had each to give half a hide (hence the name *Adhodi*) free for the use of the State *pāga*. It was subsequently converted into a cash payment of Rs. 2 per village.

Extraordinary cesses are *Tikkāpatti*, *Bānpatti*, and *Dākhal-khārij nazarāna*.

Tikkāpatti is levied on the occasion of the Chief's succession. It is levied on all classes of *muāfi-holders*, in enjoyment of land or cash or both. One year's nett income is taken. *Bānpatti* is levied on the occasion of the Chief's marriage. Formerly one year's nett income was taken. Similar *pattis* were taken in old times on various occasions which entailed extra expenditure on the State. *Dākhal-khārij nazarāna* is levied on the occasion of a *muāfidār's* succession to his *muāfi*. One-fourth of the nett income is taken when the heir is direct, and one-third or one-half, respectively, when he is a remote collateral or is adopted.

The cultivator until lately paid the *tauzi* (revenue) in four instalments. The first instalment is called *shakunpota tauzi*[1], so called because the amount collected from the *parganas*, is placed as an auspicious present before the Chief in the public *darbār* which is held every *Dasahra*. This instalment was introduced by Rao Bahādur Tātya Sāhib Gore who, when Superintendent, ordered Collection.

[1] Literally "omen-purse," *i.e.*, the completeness or otherwise of this collection acted as an omen of the rest.

that two annas per rupee out of revenue demand should be collected before the *Dasahra* (10th of *Aswin sudī*). This instalment is also called the maize *tauzi* as the first crop which ripens is *makka*.

The other instalments fell in *Kārtik*, *Māgh*, and *Baisākh*. These have now (1906) been abolished and replaced by two instalments of 8 annas each, realised within six weeks of *Mārgashīrsa sudi* 15th (November), and *Chait sudi* 1st (April), respectively. This gives the cultivator ample time to dispose of his produce in the open market.

The *patwārī* collects the revenue. In Dewās *pargana*, he formerly received as his fee a grain *dole*, called *sukdī*, at the rate of five seers on every *bigha* cultivated. This practice has been abolished and *patwārīs* now receive a cash payment instead. Many of the *patwārīs* in the Dewās *pargana* are hereditary servants, but since villages have been regularly grouped in circles, and each circle has been put in charge of a *patwārī*, these hereditary *patwārīships* have ceased to exist. In the Sārangpur and Alot *parganas* *patwārīs* were formerly paid half an anna in every rupee collected. A peon is attached to the *patwārī* who duns the cultivators if the *tauzi* is not paid. In Dewās he is known as the *kāmdār*, and in Alot as the *havaldār*. For each *pargana* an officer, called the *sar-patwārī*, is appointed to inspect the work of the *patwārīs*.

The revenue which the *patwārī* collects from his circle is sent to the *pargana* treasury whence the *kamāsdār* transfers it to the Huzūr treasury. The revenue work of the *kamāsdārs* is supervised by the Revenue Secretary.

Formerly all the *parganas* in the State were given on *ijārā* or farm, but now only a few villages are farmed out. The *ijāradār* pays the assessed revenue by instalments and in return receives a commission at the rate agreed on when the contract was made. The *ijāradār* can with the *kamāsdār's* sanction evict any cultivator who does not pay the revenue demand.

Besides the *ijāradārs*, the class of men known as *tīpdārs* (middlemen) advance money to the cultivators to enable them to pay the revenue demand, receiving back the amount with interest, after the produce is sold in open market, or else on condition of receiving the whole produce at a rate fixed in anticipation. The transactions between the *tīpdārs* and cultivators are usually private, but occasionally the *tīpdārs* make the advances on the security of the Darbār.

About Rs. 69,000 are spent on the collection of the land revenue, on account of the salaries of the *kamāsdārs* of *parganas* with their establishments, together with the allowances called *dāmi*, paid to the hereditary *zamindārs* and *kānungos*.

JUNIOR BRANCH.

The Chief is the sole proprietor of the soil. The *ryot* has only cultivating rights on his holding so long as he pays the revenue. There are, however, a few exceptional cases in the *pargana* of Bāgaud, where agriculturists enjoy proprietary rights entitling them to sell, mortgage, or otherwise alienate their land.

At first the system of assessment called *halphālā* (assessment by the *hal* or plough), which was in vogue long before the appearance of the Marāthās in Mālwā, was generally adhered to. The land was occasionally measured, before being assessed, by the *mirdhās* or local surveyors, who usually did their work either by means of a rope or a bamboo, a system known as the *kad dhāp*, and sometimes by an eye estimate only. This system of measuring continued in force till 1880. Settlement (Table XX).

Rājā Nārāyan Rao early became convinced of the utter uselessness of this method and the gross abuses attending it, and abolished it. A regular survey of the territory was commenced at his instance in the year 1880 and completed in 1883-84. This survey brought to light an area under cultivation of about 25 per cent. over and above the assessed land on which no revenue was being paid. Another serious defect was also discovered in that, while the standard measure for area was at that time a *bīgha* equivalent to 165 square feet, the actual *bīgha* used in survey was only to 145 square feet. The Darbār endeavoured to bringing the practical measure up to the theoretical one but found it impracticable, and the reform has been dropped.

A second survey was commenced in 1894 and completed in 1897. No assessment has as yet been made, however, on account of the famine of 1899. Second survey.

In the time of Rājā Jiwāji Rao the land revenue of the State was leased on the *ijārā* system. But this has been gradually abolished, and, at present, only a few villages are given on *ijārā*. The settlements of the *parganas* of Bāgaud and Khāsgi (Akbarpur) were made in 1891-92 and 1895, respectively.

The *patwārī* of each village assisted by a *patel* and *chaukīdār* collects the revenue of the village and sends it to the *kamāsdār*, who, in turn, forwards it to the State treasury. Money lenders called *tīpdārs* advanced money to the cultivators to pay off the State revenue demand on the condition of receiving it back with interest after the sale of the produce in open market, or not infrequently on the condition of receiving the whole produce at a rate fixed in anticipation. These transactions between the *tīpdārs* and cultivators are usually private. But occasionally such advances are made on the guarantee of the State. A certain number of villages are still held on *ijārā*, the *ijāradar* or farmer being responsible for the payment of the revenue and being allowed from 6 to 10 per cent. Collection.

commission for the trouble of collection. This system facilitates realisation of the demand but is liable to be detrimental to the permanent interest of the cultivators, unless followed with great caution and under strict supervision. A high assessment, specially on irrigated land and the considerable fall in the price of opium in recent years, have greatly diminished the capacity of the cultivators to withstand natural calamities, while gross extravagance on the occasions of marriages and other ceremonials are serious causes of poverty. The revenue has always been paid in cash.

Rates.

The rates for irrigated land vary from Rs. 3 in the *pargana* of Bāgaud to Rs. 30 in the Ringnod *pargana* per *bīgha*. The latter abounds in rich soil and is specially suited to poppy cultivation. The rates for dry land vary from annas 6 to Rs. 1-12 per *bīgha*.

Remissions and suspensions.

After the famine of 1899-1900 villages were grouped and classified according to the average amount of rain they received and the ordinary harvest produced, and a scale was fixed for each group, a certain proportion of the revenue being suspended. The revenue thus suspended was finally remitted at the time of the coronation of Edward VII. It amounted to 4·5 lakhs.

Tenures (Tables VIII and XXXI).

Tenures fall into two classes, *khālsa* or those directly under the Darbār and alienated lands. The latter comprise *jāgir* grants to *sardārs* and officials, and a few *muāfi* or revenue-free holdings. A certain number of villages are held on *ijārā* or farm. The *ijāradār* has no power to alienate his land. Some of these *ijārā* leases have been granted to old State servants. A revenue circular, issued in 1881, confers occupancy rights on cultivators under special circumstances. There are also some land holders in the Ringnod *pargana*, who enjoy land in permanent *ijārā* subject to the condition of their agreeing to pay the revenue with such periodical increments as the Darbār may consider justifiable.

Section V.—Miscellaneous Revenue.

(Table XXI.)

BOTH BRANCHES.

The chief sources of miscellaneous revenue are excise, customs, and stamps.

Opium.

The average area under poppy in the Senior Branch territory is 3,200 acres, most being grown in the Dewās and Alot *parganas*. In the Junior Branch the area cultivated averages 3,000 acres, and lies mainly in the Gadgucha and Ringnod *parganas*. In both cases the ordinary rates for irrigated land are levied, which vary from Rs. 29 per acre to Rs. 10, each acre producing about two *dharīs* (10 seers) of *chīk*. No opium is manufactured locally, the crude product being sent to Indore, Ratlām, and Ujjain. The duties levied are a *biāi* tax of two pies per rupee *ad valorem*, and an export duty of Re. 1 per *dharī* exported from the State known as *aphīm parmat*. About 1,000 maunds are exported yearly, the

income derived from taxes being in the case of the Senior Branch Rs. 10,000 and of the Junior Branch Rs. 12,000.

Other drugs.

Hemp drugs are cultivated to a very small extent, the greatest area being at Nāgda and Saronj village in the Dewās *pargana* of the Senior Branch.

Until 1900 the *abkārī* or excise arrangements were managed independently by each Branch, while the *jāgīrdārs* and *istimrārdārs* controlled the *abkārī* in their own villages. This system was unsatisfactory owing to the intermingling of territory and was in the year mentioned replaced by a joint system. Compensation was at the same time given to holders of alienated land and the control of their excise taken over by the Darbārs.

Liquor.

Owing to the isolated position of the *parganas*, it has been found impossible to have a central distillery. The contract for each *pargana* is separately auctioned, contractors having the power to grant sub-contracts. The number of shops is, however, fixed by the Darbārs. The contract is auctioned in the presence of officials from both Branches. In the isolated *pargana* of Ringnod, the contract is managed exclusively by the Junior Branch.

Liquor is of three classes, *Mītha* of 15 U. P., selling at Re. 1 per bottle of 24 ounces; *Dubārā* of 25 U. P., selling at 8 to 4 annas a bottle; *Rāshi* of 60 U. P., selling at 3 to 2 annas a bottle.

No duties are levied except the usual octroi on *mahuā* flower imported within octroi limits for the distillation.

In the Senior Branch there are (1905) 65 shops, one for Dewās town and 33 for the *pargana*, giving 1 shop to 5 square miles and 890 persons; 17 in Alot, or 1 to 8 square miles and 1,099 persons; 5 in Sārangpur or 1 to 12 square miles and 2,120 persons; and 9 in Bāgaud or 1 to 4 square miles and 296 persons. The revenue amounts to about Rs. 8,000 a year, of which Rs. 6,500 are derived from Dewās town and *pargana*.

In the Junior Branch there are (1905) 83 shops or 1 to every 5 square miles and 661 persons. The revenue amounts to Rs. 9,000 per annum. The incidence in each case is 2 annas per head of population. Free control is vested in the *Kamāsdārs* of *parganas*. *Jāgīrdārs* have no right to distil, receiving cash compensation instead.

Salt.

The States formerly levied a tax on salt either consumed in, or passing through, their territory. In 1878 this duty was stopped at the request of the British Government, in return for which a compensatory payment of Rs. 412 is made annually to each Branch.

Customs.

The office dealing with the collection of customs dues was formerly called the *Sāyar* Office. The dues were levied at very varied rates, which differed in almost every large village. Three main classes of duty existed—a transit duty, a consumption duty levied

on all goods sold, and a tax called *ugai* (collection) levied in kind in all bazars and in periodical fairs, on every article offered for sale, a handful of vegetables being taken from the *mālis*, a spoonful of oil from the *telīs*, a *puda* (bundle of 100 leaves) from the *tamolīs*, and so on.

A curious exception, however, existed as regards the Alot bazar, which was exempted from all *Sāyar* duties. A stone bearing the usual effigy of an ass (*gadhe-gal*) stands in the bazar, with an inscription stating that *Sāyar* duties should not be levied on articles brought into that bazar. But during Rao Bahādur Kunte's administration in the year 1896 the levy of *Sāyar* duties was introduced.

All transit duties except those on opium were abolished in 1887. As regards the rest, to do away with the obnoxious features of the old duties, and to put an end to the frequent disputes between the two Branches arising from a dual control, in the year 1900 both Branches agreed to abolish the old *Sāyar* and substitute for *octroi* duties to be levied in towns and a *biāi* or a weighing tax at 2 pies per rupee *ad valorem* in villages on all village-produce exported. The *octroi* was made joint but the *biāi* separate. The *octroi* duties are collected by the joint octroi officer at each place, a refund being allowed on goods re-exported as in British India. The *biāi* is collected by the *patwārī* in each village. *Octroi* and *biāi* receipts amount to about Rs. 7,000 and 5,000 for the Senior Branch and Rs. 5,000 and 6,000 for the Junior Branch.

SENIOR BRANCH.

Stamps.

Till 1902 no stamps had been issued in the State, fees known as *rasum* being taken in cash at the rate of 6¼ per cent. on the value of the suit. The practice of charging *rasum* was introduced by Rao Bahādur Tātya Sāhib Gore. Mr. R. J. Bhide, the present Superintendent, introduced stamped papers for the drawing up of instruments and plaints in the year 1902, and in 1903 a regular Stamp Act for the Senior Branch was passed. Since the introduction of stamps the income has amounted to about Rs. 2,600 per annum.

JUNIOR BRANCH.

A local Stamp Act was introduced in 1886. Only two-anna and four-anna stamps are in use. Court fees were introduced in 1894. All classes of application must be written on the two-anna stamped paper. In civil suits one anna per rupee up to Rs. 1,000 and half-an-anna per rupee above this value are levied as Court fees. The annual revenue is about Rs. 3,000.

Section VI.—Public Works.

SENIOR BRANCH.

In early days public works were entrusted to a *Huzuria*, or attendant upon the Rājā, whose pay was Rs. 8 per month, and who was nevertheless, entrusted with the expenditure of thousands of

rupees. The condition of public works under these circumstances may be easily imagined. An engineer, assisted by a staff of three overseers, is now in charge of this department. The department is concerned with the construction and repair of State buildings and irrigation works. Within the last ten years this department has erected many public buildings, the most important being the Charitable Hospital at Dewās and dispensaries at Alot and Sārangpur, the stables, the Court house, and the Guest House (the cost of its construction being shared by both Branches) and the Rānibāgh water-works, at the capital besides many *pakka* wells.

A metalled road, from Dewās to Rāghogarh of 22 miles, is shortly to be taken in hand at a cost of Rs. 96,000 by both Branches jointly. A fixed contribution of Rs. 4,200 is paid annually to the British Government for the up-keep of Imperial roads passing through the State.

JUNIOR BRANCH.

The Public Works Department was organised in 1877. This department is concerned with all State buildings and important projects in the town and *parganas*. Works of minor importance in the *parganas* are generally entrusted to the supervision of the *kamāsdārs*. For such Imperial roads as lie within the State, a fixed contribution of Rs. 4,200 is paid annually to the British Government through the Central India Agency. The water-works for the supply of the town were completed in the year 1901. A qualified mechanical engineer is in charge of the works, the State engineer exercising a general control. The average sum alloted for new works, repairs, and establishments is about Rs. 29,000.

The most important works undertaken and finished during the last 15 years are a Guest House (built jointly by both Branches) costing Rs. 26,500, Court House Rs. 24,600, Electric Machinery and Buildings Rs. 15,900, *tahsīl* Courts Rs. 7,700, Drains Rs. 7,300, and Irrigation Works in the State costing Rs. 39,000.

Section VII. — Army.

(Table XXV.)

SENIOR BRANCH.

In early days the Chief was by profession a soldier, and most of the State resources were spent on the army. From the old records, it appears that Tukojī Rao I. had a force of about 7,000 horse when he accompanied Bājī Rao I. on his various campaigns. This number his son and grandson could not maintain.

During the time of the Peshwā Mādhava Rao II. the State maintained a body of 1,617 horse. Under the treaty of 1818 the State undertook to keep up a Contingent Force of 50 horse and 50 foot, which was in 1827 increased to 75 horse and 200 foot and together with Holkar's Contingent of 400 horse, constituted the Eastern Mālwā Contingent. On the amalgamation of the Eastern and Western Mālwā Contingents in 1859, the obligation

was commuted for a money payment of *hāli* Rs. 33,022 (Rs. 28,475 British) annually, shared equally by the two Branches.

No regular force is now kept up, a small mounted body which acts as escort to the Chief and also assists in police and revenue work and some footmen for guard duty only being entertained. The cavalry consists of 62 *Silladārī* sowārs, the head of the *pāgā* is called the *pāgnis* the post being hereditary. These men belong to Marāthā and Muhammadan families of Dewās and Sārangpur whose ancestors served the State in early days. Of the 62 sowārs 22 are posted in Alot, Sārangpur, Bāgaud, and Rāghogarh to assist the *kamāsdārs* in the *parganas*. The posts of sowārs are hereditary and descend to their sons and heirs, when no qualified heir is forthcoming, a *bārgīr* or temporary paid substitute, is appointed. A *chanda* fund was first introduced in 1897 to provide sowārs with money to purchase remounts on the death or rejection of a horse. Each sowār pays in Rs. 12 to the fund and receives Rs. 125 when he needs to purchase a horse. The money is returned to the fund in instalments of Rs. 5 per month.

Infantry and Artillery.

The irregular infantry are called *sibandi*. They have no uniforms and act merely as guards and assist district officers. They are armed with swords, *laggi*, and *ballam*. A *laggi* is a hollow bamboo out of which a ball is fired by means of country-made powder. These men number 68 and are mostly Muhammadans and Marāthās. They receive Rs. 5 a month. The regular infantry and gunners are classed as *topkhāna* (artillery). They number 100, of whom 7 are *Jamādārs* and 13 gunners, the rest being infantry; these men are trained and provided with uniform. They act as guards at the State treasury, Central Jail, and Palace Gates. They are selected without any distinction of caste or creed, but the majority of them are *Purbias* from the United Provinces; their pay is Rs. 6 per month. A band of 15 men is attached to the infantry. Pensions are given to these men. The expenditure on the army amounts to Rs. 28,000 a year.

JUNIOR BRANCH.

There is no regular army. Some irregular cavalry and infantry are maintained which serve as a bodyguard to the Chief and assist the police in the districts. They are recruited from amongst Rājputs, Musalmāns, and Marāthās.

The pay of the infantry varies from Rs. 5 to Rs. 6, while that of cavalry is Rs. 18 per month.

A pension is usually given after 30 years of service.

The cavalry number 71 and the infantry 99. There are four serviceable guns in the State used for firing salutes.

The annual expenditure on the army is about Rs. 30,000.

Section VIII. — Police and Jail.
(Tables XXIV. and XXVI.)
SENIOR BRANCH.

Formerly all police work was carried out by the *sibandi* sepoys, and detection of crime was made by the peons attached to the *kamāsdārs* of *parganas.* In the time of Rājā Krishnāji Rao II. a regular office called the *Kotwāli* was started in Dewās, Alot, and Sārangpur.

There are now police in each *pargana* quartered at 11 police stations (*thānas*) and outposts with a *thānadār*, two sowārs and four peons attached to it, situated at the principal village in each group of 15 or 20 villages. Pay is fixed at Rs. 5 per month. The total effective strength is 258 men of whom 7 are mounted and posted at Alot. The ratio of police to population and area is one policeman to 242 persons and 1·7 square miles.

Besides the police, village *chaukīdārs* who represent the early police, keep watch and ward in the districts, informing the regular police of the occurrence of crime. Each man receives 32 *bīghas* of dry culturable land in return for his services. He has about 30 houses in his charge, the number of *chaukīdārs* being proportional to the number of houses in a village. These *chaukidārs* are mostly Bāgrīs, Nāyaks and Rawats by caste. They also receive pay from the State at Rs. 5 per month.

Owing to the low pay educated natives are not inclined to join the police.

A Police Officer was sent to Indore to receive instruction in the classification and registration of finger prints.

Criminal tribes.

Settlements of members of the Moghia criminal tribe have been started at Kasari, Manāwada, and Chaplakherī villages in the Alot *pargana.* They number 79 persons.

Jails.

A Central jail has been established at Dewās and district lock-ups at Bāgaud, Rāghogarh, Alot, and Sārangpur. No industries are carried on in the jails as the number of prisoners is very small. They are usually employed in the State gardens and on the roads of the town.

JUNIOR BRANCH.

Up to the year 1881 there were no regular police in the State. The village *chaukīdārs* carrying on all police work except in Dewās town where a few men were engaged on small salaries. In 1881 this town force was expanded into a State force and given a uniform and regular organization. Every *pargana* has now a qualified Police Inspector posted in it with a certain number of constables under him.

One *chaukīdār* is attached to every village in the State. Under the old system, the *chaukīdārs* were paid by a grant of land. These grants were too small to support a man and his family and in consequence he was obliged to do other work to the detriment of

his duties. It has been now settled that every *chaukīdār* is entitled to a grant of land of the second best quality varying from 15 to 30 *bighās* according to the size of the village.

The only criminal tribe is that of the Moghias who are treated according to the rules laid down by the Government of India. Settlements have been started at the villages of Jhangeria and Niram of the Gadgucha *pargana*. Every man is given some land for his maintenance which is assessed at a low rate, and plough bullocks, and seed free, in addition. The Moghias number 65 persons.

The police and *chaukīdārs* number 404 men, giving a ratio to the area and population protected of 1 to 1·09 square miles and 125 persons respectively.

Both the *chaukīdārs* and police are directly under the controe of their respective police inspectors.

Jails.

A Central Jail has been opened at Dewās with district lock-ups at *pargana* head-quarters. No industries are carried on. The expenditure on jails is about Rs. 2,000 per annum, and the cost of maintaining each prisoner is about Rs. 45.

Section IX.—Education.

(Table XXIII.)

BOTH BRANCHES.

General.

The first regular schools were opened in the Junior Branch territory in 1871 by Rājā Nārāyan Rao. Up to 1877 the Senior Branch did not co-operate, but in that year a joint educational department was set on foot and still controls education in both Branches. In 1887 this department was taken over by Mr. K. K. Lele and rapidly reached a high state of efficiency. Many village schools were opened, a kindergarten for infants, and technical classes. In 1871 the Victoria High School was established, moving in 1892 into its present quarters. When, in 1899, Mr. Lele was appointed tutor to His Highness the Rājā of Dhār, the charge of the educational department was made over to his pupil, the present Superintendent, Mr. G. N. Shāstri, M.A., who received his education at this institution. The school still maintains its high position. The number of boys in the High School in 1891 was 113; 1901, 106; and in 1905, 152.

Girls' School.

A girls' school was opened in the town in 1887, the number of pupils in 1891 was 32, while in 1901 it rose to 49, and in 1905 to 142. Education is imparted in vernacular, in reading, writing, and simple arithmetic. The difficulty of obtaining teachers, and the early marriage of pupils hinder progress in this direction.

Muhammadan education.

Three Persian schools are maintained, one in Dewās and the other two in the districts of Sārangpur and Alot for the education of Muhammadans. In 1891 there were 48 boys; in 1901, 60; and in 1905, 70. No Muhammadan has yet passed the entrance examination. This class of the population is poor while some prejudice appears to exist against learning English.

The proportion of boys under education to those of school-going age according to the last Census is 9·8 per cent. The educational department is supported by the two Darbārs from the proceeds of the cess called *Madrassa patti* levied on the land revenue. Education is given gratis except for small fees lately introduced for High School classes.

In 1881 the annual budget figure for the Senior Branch was Rs. 3,300 and for the Junior Branch Rs. 2,875; in 1891 it rose to Rs. 4,134 and Rs. 3,554, respectively; in 1901 to Rs. 6,857 and Rs. 7,042 and in 1905 to Rs. 8,750 and Rs. 8,240 respectively.

In 1891 the number of schools was 15 with 588 students, in 1901 the number rose to 27 with 920 students, while in 1905 it was 58 with 2,096 students.

Each pupil costs, in the High School, Rs. 20, and in the primary schools, Rs. 6 per annum.

Section X.—Medical.

(Table XXVII.)

BOTH BRANCHES.

The Medical Department is common to both the Branches of the State, and its joint annual charges, amount to about Rs. 14,000. General.

The department in its present form was organised in the year 1877 A.D., when the present Medical Officer Rao Sāhib K. G. Pāthak, L.M., assumed charge.

Up to the year 1889, there was no separate building for the joint State Hospital and much inconvenience was consequently felt. The Senior Branch then constructed the present hospital, the inpatients' ward, etc., at a cost of Rs. 13,000. Previous to this there had been only a small dispensary under a native doctor, the annual cost being about Rs. 700.

The States now maintain five dispensaries located in the outlying *parganas*.

A midwife is attached to the hospital to treat females and attend cases of labour in the town.

Vaccination is not compulsory. The pice packet system of selling quinine has not been adopted here, but Hospital Assistants distribute quinine or cinchona febrifuge free to all who come to their dispensaries. It is also kept by village school masters who issue it gratis. Vaccination and quinine.

Section XI.—Survey.

SENIOR BRANCH.

All the State *parganas* were surveyed by the old *kad-dhāp* system in the year 1830. The survey dealt only with cultivated land. This survey is called the *Phadnisī mapti* as it was carried out by the *phadnis* through the *zamindārs* and *kānungos* of *parganas* by the *mirdhās*, a special class of men, usually Muhammadans. These *mirdhās* who were hereditary servants used to get one rupee

for each village surveyed. A rope of jute fibre about 62 feet long was the standard measure. Between 1830 and 1894, all the *parganas* were surveyed. In 1894 a Survey Department was established and classes for *patwāris* were opened, these men afterwards surveyed all the villages by the plane table. Maps of each village are kept in the Survey Office with the record of the survey. A clerk is attached to each *pargana*. Almost all the *patwāris* have now been trained to survey. A regular settlement of the whole State has not yet been taken in hand on account of capricious monsoons and unfavourable seasons.

JUNIOR BRANCH.

In early days the land was occasionally measured before being assessed by specially appointed officers called *mirdhās*, who carried out the survey either by means of a rope of a certain known length (about 62 feet), or a bamboo (a system known as *kad-dhāp*) and sometimes by a mere eye estimate. This system continued more or less in vogue down to 1880.

A regular survey was first made by Khān Bahādur Munshi Shāhamat Ali, C. S. I., when minister. It was commenced in 1881 and completed by 1884. The area of the whole State was found to be 285,405 *bīghas* (159,628 acres). The standard measure of a *bīgha*, it should be remarked, was not the same throughout. Speaking generally, the *bīgha*, before these survey operations, was equivalent to 132 square feet. This measure being smaller than that used in adjoining States, was increased to one of 145 feet square wherever practicable; where it was not practicable, the original measure was adhered to. A second survey was undertaken during the minority of His Highness Malhār Rao, the present Chief, by Rao Bahādur Krishna Rao Mulye in 1894 and completed during a course of four years. A complete staff was engaged from outside the State for both the Survey and Settlement operations. Local men who attended the survey party and received instruction in surveying were offered scholarships, and, when sufficiently trained, were eventually engaged as *patwāris*. In this survey the *pargana* of *Khāsgī* (Akbarpur) was taken in hand in 1894, Sārangpur in 1895, Ringnod in 1896, Gadgucha in 1897, Dewās in 1898, and Bāgaud in 1901.

Only the settlement of Bāgaud has been completed so far. The settlement of the other *parganas* has had to be postponed on account of a succession of bad years, while the settlement of the *Khāsgī pargana*, though complete, has not been brought into force for the same reason.

CHAPTER IV.

Administrative Units and Gazetteer.

SENIOR BRANCH.

Dewās Pargana (including *Khāsgī*).—Formerly a few scattered villages in each *pargana* went by the name of *Khāsgī* meaning private or personal property of the chief, and were vested in the Rānī of the Ruling Chief. They ceased afterwards to be regarded as personal, but the name *Khāsgī* continued to be used. In 1901 for administrative convenience these villages were merged in their respective *parganas*, and the southern part of Dewās *pargana* was assigned instead as the *Khāsgī pargana*. No separate description of it will be given and the Dewās *pargana* will be treated as a whole here.

The Dewās *pargana* is situated to the north of Indore between 22° 41′ and 23° 19′ north latitude and 75° 58′ and 76° 22′ east longitude. Its greatest length from north to south is 45 miles and from east to west 26 miles. The total area amounts to 197½ square miles (126,515 acres) of which 65,049 acres are under cultivation, and 61,466 acres are unculturable waste. The revenue amounts to 1·9 lakhs, including Rs. 43,000 from alienated land.

It is bounded on the north by the *parganas* of Tarāna and Kāyatha of Indore State; on the south by the Indore *pargana*; on the west by the Sānwer *pargana* of Indore; and on the east by Sonkach *pargana* of Gwalior State. The Dewās *pargana* including *Khāsgī pargana* comprises 120 villages, of which 16 are *jāgīr* villages, 12 *istimrārī* villages and 92 *khālsa* villages.

While the land in the Dewās *pargana* proper is typical of the Mālwā plateau, in the *Khāsgī pargana* round Rāghogarh the country is cut up by a spur of the Vindhyas. The peaks of Chaptibārī (2,404) and Kisthihārī are of importance. Various soils from *Chikat-Kāli-Uttam* to the most inferior *Khardī Bardī* are found in this *pargana* the latter being commonest in the hilly tracts of the *Khāsgī pargana* and the former in the Dewās *pargana*.

The rivers which flow through the *pargana* are the Siprā, Nāgdaman, Rudrāwati, Lodri, Gāngi, and lesser Kāli-Sind.

The most important season in this *pargana* is the *rabi*, that part of the *pargana* which lies north of Dewās town being very favourable for spring sowings.

The chief crops at the *kharīf* are *jowār*, maize, cotton, and oilseeds; at the *rabi*, wheat, gram, and poppy.

The *pargana* contains 30 tanks, 636 wells and *bāoris*, and 60 *orhis* which irrigate 3,500 acres. The average recorded rainfall of the last 25 years is 30 inches. The heaviest recorded rainfall was 50·12 in 1903, the lowest 18·79 in 1904.

The forests cover about 6 square miles but do not form a continuous tract. The major part lies near Rāghogarh. The plots growing *babūl* and *chandan* (sandalwood) trees are reserved.

Rāghogarh was held till 1857 by the Thākur of Rāghogarh. He rebelled and his territories were divided between the two Branches.

The population of the *pargana* in 1901 was 30,404, including 15,642 males and 14,762 females ; giving a density of 154 persons per square mile. Hindus numbered 25,854 or 85 per cent., Musalmāns 4,105 or 13 per cent., Jains 391, Animists 51, and others 3.

On the important sacred days, a fair is held at the Siprā near the village of Suklia on the Agra-Bombay Road. People also flock to any village on the banks of the Siprā to bathe during an eclipse of the sun or the moon, and on other important religious occasions.

Commercial fairs are held at the Siprā on Saturdays and at Dewās town on Mondays, and at Akbarpur and Sirolia on Thursdays. The Bombay-Agra, Dewās-Sehore, and Dewās-Ujjain roads traverse the *pargana*.

A combined Post and Telegraph Office is maintained at the town of Dewās with a branch Post Office at Rāghogarh. An experimental branch Post Office has been lately opened at the Siprā in the Senior Branch

A rest-house has been built at Rāghogarh.

The *jāgirs* in this *pargana* are those of —

(1) Patāda held by Shrimant Sardār Jagdeo Rao Bhau Sāhib Ponwār, yielding an annual income of Rs. 2,361.

(2) Pālnagar held by Shrimant Bayābai Sāhib Ghatge, with an annual revenue of Rs. 3,700.

(3) Churlai held by Sardār Rayājirao Jādhao Deshmukh with an annual revenue of Rs. 2,200.

(4) Singavāda and Achlukhedi held by Sardār Gangājirao Ponwār, yielding annually Rs. 2,800 and 1,700, respectively.

(5) Sirolia, Bhilakheda, and Polai held by the hereditary Diwān, yielding annually Rs. 11,154, Rs. 1,680 and Rs. 3,188, respectively.

(6) Lohāri held by the hereditary Phadnis (Accountant-General), with an annual income of Rs. 2,150.

(7) Pimplia held by Rāmrao Ganesh Atre with an annual revenue of Rs. 1,850.

(8) Bijāipur held by the hereditary Zemindār of the Dewās *pargana*, with an annual income of Rs. 2,800.

(9) Napakheda, held by the hereditary Kānungo of the Dewās *pargana* with an annual revenue of Rs. 2,000.

Istimrārī Tenures.—Thākur Onkār Singh of the guaranteed State of Pathāri holds one village in *jāgīr* and 9 villages unguaranteed *istimrārī* tenure in this *pargana*. Similarly the Thākur of the guaranteed estate of Jawāsia holds 2 villages on unguaranteed *istimrārī* tenure. Civil and criminal jurisdiction over the villages of both the Thākurs lie with the State. The Thākur of Pathārī receives annually Rs. 2,519 *Hāli* coin as *girās* from the State and pays Rs. 2,124 per annum as quit rent. The Thākur of Jawāsia receives Rs. 1,488 Hāli coin as *girās* and pays Rs. 750 as quit rent.

Alot Pargana —A detached *pargana* lying in the north-west of the State round the town of the same name situated in 23° 31′ and 23° 54′ north and 75° 29′ and 75°42′ east, about 60 miles from Dewās town. Its greatest length from north to south is 26 miles, and from east to west 16 miles. The total area is 146·75 square miles and the revenue 1·7 lakh of which Rs. 28,100 is from alienated holdings. The *pargana* is bounded on the north by Gangrār *pargana* of Jhālawār, on the east by the Mehidpur and Zārda *parganas* of Indore on the south by the Khāchraud *pargana* of Gwalior, and on the west by the Tāl and Barkhera *parganas* of Jaora State. The territories of the Gadgucha *pargana* of the Junior Branch are intermingled with those of this *pargana*.

The *pargana* falls into two divisions. The southern portion is fertile, but the northern portion is cut up by hills. The *pargana* contains 80 villages of which 3 are *jāgīr* villages, 12 are on *istimrārī* tenure and 65 *khālsā*.

The climate is temperate and the average rainfall as recorded for 19 years, 29·5 inches. A maximum fall of 52·57 inches was experienced in 1900-01 and a minimum of 14·24 inches in 1904.

The prevailing soils are *kālī*, *bhurī rāter* (red soil) and *bhadodi*, a local name for the stoney *saser* or *kankreli* soil.

The only rivers of importance are the Siprā which flows through the *pargana* for 20 miles, and the Lūni which has a course of about 21 miles and then joins the Siprā. At Sipāwarā, at the confluence of the Siprā and Chambal in Jaora territory, a temple to Mahādeo has been erected and numerous *ghāts*. A fair is held here on all religious festivals. The name of Alot is supposed to be derived from that of Aliā Bhil who first settled in this region. The *pargana* was at one time known as the Isāmpur *pargana* from the village of that name, now held on an *istimrārī* tenure by the hereditary *Kānungo*. In Mughal days it was included in the Kotri-Pirāwa *sarkār* of the Mālwā *Sūbah* and was the head-quarters of a *mahal*. [1]

1 Given as Ahor in Blochmann's *Ain-i-Akbari*.

Little is known of the early history. This *pargana* was included in those made over to Ratan Singh of Ratlām by the emperor in 1665. It passed finally to Tukoji Rao I. The *pargana* suffered severely at the hands of Holkar, Sindhia, the Pindāris, and the Wāgh *jāgirdārs* of Mehidpur, who ravaged its territories continually.

The population of the *pargana* in 1901 was 18,638: males 9,669, females 8,969; giving a density of 127 persons per square mile. Hindus numbered 17,183 or 92 per cent., Musalmāns 1,163, Jains 218, and Animists 74.

A fair is held on 15th of *Vaishākh sudī* each year in honour of the deity Anādī Kalpeshwar at Alot when people bathe in the tank near the temple. A weekly cattle and grain market is held on Saturday at Alot.

Of the total area (94,006 acres) 47,474 or 55 per cent. are cultivated, 937 are under forest, and 19,527 waste. The most important *kharif* crops are *jowār* maize, and cotton; in the *rabi* wheat and poppy.

Sources of water-supply and irrigation are 8 tanks, 462 *orhis* and 287 wells and *bāorīs*. The total area irrigated from these sources is 2,800 acres.

The usual coarse *khādi* cloth and blankets are made in many villages. A special kind of *khādi* known as *kheslā* is made here and much used for coats. Some printing on cloth is also carried on. Glass-bangles are made at Khajuria, 8 miles from Alot.

At present no railway passes through the *pargana*, but the Nāgda-Muttra line, now under construction, will have stations situated at Kasārī and Alot. No metalled roads have yet been constructed.

A branch Imperial Post Office has been opened at Alot.

Alienated Lands.—The *jāgīrs* in this *pargana* are those of Munj held by the hereditary Phadnīs, Dhutākherī held by the Supekar Dīwān and Kherī by an old retainer's family.

The *istimrārī* villages are those of Dudhia, Dharola, and Badnāwarā, held by Zālim Singh Zamindār, Dhaturia and Kishengarh by Bhawānī Singh Zamindār, Ralayatā and Isāmpura by the hereditary Kānungos, the Padiār Sondhias hold the villages of Bhojākherī, Naweli and Satikhera, and Riccha is held by Bhawān Singh.

Bāgaud Pargana.—This *pargana* is situated on the southern slope of the Vindhyas between 22° 14′ and 22° 25′ north latitude and 75° 50′ and 76° east longitude.

The area of the *pargana* is 40·25 square miles (25,773 acres), of which 8,131 acres are under cultivation, 11,614 acres are covered with forest and 6,028 acres are unculturable waste.

The *pargana* is bounded on the north by Vindhyan scarp in Indore State. On the east and the south by the Barwāha *pargana* of Indore and on the west by the Junior Branch portion of the Bāgaud *pargana*. The *pargana* comprises 20 villages including one joint village, of which 4 are *jāgīr* villages and 16 *khālsā*.

The whole *pargana* being situated in the Vindhya region is hilly, nearly one-third being covered with forest which yields various kinds of timber, chiefly teak and *anjan*.

Only three small streams, the Mālan, Kodī and Adwa-nalā traverse the *pargana*.

The great ridge which runs along the northern boundary of the *pargana* for 10 miles consists of several ranges and spurs running almost parallel to one another.

The names of the principal peaks and spurs are Dhajāri (2,676), Tumergarh, Nānāgarh, Hārjāmāl, Rāmguwāl, Rosiabāri, Bherughāt and Mahādeokho.

The principal *kharīf* crops are *jowār*, cotton, *til*, and maize; and at the *rabi*, wheat and poppy. The *pargana* possesses 211 wells and *bāorīs* which irrigate about 400 acres.

The average rainfall since 1901 is 24·4. The *pargana* contains forest covering about 17 square miles.

The most important trees are *sāg* (*Tectona grandis*), *biya* (*Pterocarpus marsupium*), *tinach* (*Ougenia dalbergioides*), *mahuā* (*Bassia latifolia*) and *anjan* (*Hardwickia binata*).

Bāgaud is said to derive its name from Bāgi, a plundering class of people, now extinct. An old well at Bāgaud is said to bear an inscription dated 1266 Samvat (A. D. 1209).

The early history of the *pargana* is not known. The *pargana* was transferred by the two States to British management in 1828, an officer called the *mahal-karī* acting for both Branches, under the direction of the Political Agent in Bhopāwar. The villages of Senior Branch and Junior Branch were mixed up as in the rest of the State. The surplus revenue left over after meeting administrative charges was paid annually by the British Government to both the Branches in equal proportion. The administration was made over to the two States in 1901 and opportunity was taken of the rendition to divide the *pargana* into two blocks, an eastern and western block, the Senior Branch retaining the former and the Junior Branch the latter.

The population of the *pargana* in 1901 was 2,666 persons; including 1,381 males and 1,285 females, giving a density of 66 per square mile. Hindus numbered 2,222 or 83 per cent., Animists 383, Musalmāns 50, and Jains 11. There are 20 villages, of which 4 are *jāgīr* and 16 *khālsā*. Total revenue Rs. 15,000, of which Rs. 1,600 are from alienated holdings. An

unmetalled road leads from Mukhtiārā station on Rājputāna-Mālwā Railway to Bāgaud (10 miles).

Alienated Land.—In the *pargana* of Bāgaud, there are two *jāgirdārs*, the hereditary Dīwān and the Phadnīs of the State who have each one *jāgir* village. The present *zamindār* of the *pārgana* Rao Hamir Singh, a Bhilāla by caste, enjoys two villages on *jāgīr* besides *dāmī* dues amounting to Rs. 400 a year from the Senior Branch.

Sārangpur Pargana.—This *pargana* is situated between 23° 31′ and 23° 44′ north latitude and 76° 30′ and 76° 48′ east longitude in the north-east of Dewās surrounding the town of Sārangpur. It has an area of 62 square miles, of which 20,100 acres are under cultivation and 19,523 acres are unculturable waste.

It is bounded on the north by the Khujner *pargana* of Narsinghgarh State; on the east by the Talen *pargana* of Rājgarh State; and on the west and south by the *parganas* of Shājāpur and Shujālpur of Gwalior and the Kālī-Sind river.

The *pargana* contains 40 villages, of which one is a *jāgir* village and 39 are *khālsā* villages.

The whole *pargana* lies on the plateau, the soil being highly fertile and suited to all crops, especially cotton. The important rivers are the Kālī-Sind which flows through the *pargana* for three miles as far as the town of Sārangpur; and the Newaj which flows along the eastern boundary.

The principal crops at the *kharīf* are *jowār*, maize, and cotton, and at the *rabi*, wheat, gram, and poppy.

The *pargana* contains 6 tanks, 335 wells and *bāorīs* and 140 *orhīs* which irrigate 1,117 acres.

The average recorded rainfall for the last 18 years is 34·86 inches. The rainfall reached a maximum of 52·12 inches in 1892 and a minimum of 12·33 inches in 1899.

The history of the tract is given under the town of Sārangpur.

The population of the *pargana* according to the census of 1901 was 10,604 persons, of whom 5,465 were males and 5,139 females, giving a density of 171 persons per square mile. Classified by religion, Hindus number 8,253 or 78 per cent., Musalmāns 1,858 or 18 per cent., and Animists 450 and Jains 43. The total income is Rs. 65,700 including Rs. 3,600 for alienated land holdings.

A fair is held at Bheswa twice a year on the 15th of *Māgh sudī* and on the 15th of *Vaishākh sudī*. It is noted as a cattle fair to which purchasers come from long distances. It continues for a week on each occasion. The fair is nominally held in honour of the goddess Bijāsani. A weekly market is held at Gopālpura, a village on the Agra-Bombay road on the western bank of the Kāli Sind every Thursday.

Sārangpur was in ancient times famous for its production of fine cloths. The industry was at one time in a very flourishing condition its products finding their way to all the important markets of India. It is now declining rapidly and likely to soon die out, unless helped by the State. In the Senior Branch portion of the town about 115 looms are at work employing 150 men. The thread or yarn for cloth is nowadays imported either from Calcutta or Bombay, as it is cheaper and stronger than yarn prepared locally. When local thread was used, it was tested by a class of men called *Katiya*, who have been settlers in this district for centuries. These men allowed the nails of their thumbs to grow to a great length; when sufficiently grown they were pierced with holes of the requisite degree of fineness through which the thread was passed in testing. Sārangpur was also famous for its iron bridles and *Sarotā* or nut-crackers.

The Agra-Bombay road passes through the *pargana* for about 15 miles. The Bhopāl-Ujjāin Railway line also traverses it with a station at Akodia, 8 miles from Sārangpur. A combined Post and Telegraph Office is maintained at Sārangpur.

An Imperial Inspection Bungalow is situated on the Agra-Bombay Road, and a large *sarai*, built by both Branches, jointly on the right bank of the river.

GAZETTEER.

Alot, *pargana* Alot.—Is the headquarters of the *pargana* situated in 23° 46′ north latitude, 75° 36′ east longitude. It was originally inhabited by Gorwal Brāhmans and Kulmīs. Though not yet a place of importance, it should develope rapidly after the opening of the Nāgda-Muttra Railway.

Alot contains a vernacular school, a dispensary, post office, and a ginning factory. Temples to Anādi Kalpeshwar and Chandra-shekhar stand near a sacred tank, which is visited on festival days by large numbers of bathers. The water of the tank is sprinkled on standing crops in case of rust and other diseases. Two mosques, built in 1524 and 1526 are also situated here. The population in 1901 was 3,858 persons.

Bābardia, *pargana* Sārangpur.—A village situated about 3 miles, east of Sārangpur. A *nālā* here has been closed by a dam and supplies flow irrigation for 50 acres. Area of the village 1,800 acres. Population 263.

Bāgaud, *pargana* Bāgaud.—The headquarters of the *pargana* of Bāgaud. Situated in latitude 22° 19′ north and longitude 75° 54 east. Population 496 persons.

Bheswa, *pargana* Sārangpur.—A village situated 10 miles north of Sārangpur in north latitude 23° 43′ and east longitude 76° 35′. It is noted for the great Bheswa Fair held twice a year at the temple of the goddess Bijāsanī Mātā, the family deity of the Umat Rājputs.

The shrine is situated on the top of a hill. The legend is that a Banjārā's daughter was in the habit of taking her cows to graze on this hill. When she wished to water them, she used to clap her hands and a plentiful supply at once gushed forth from the rock. One day her father followed her. Finding that she was being watched, the girl threw herself into the gushing water and re-appeared in the form of the goddess.

An inscription on the door of the temple is dated *Jeth bidi* 3rd *Samvat* 1852 (1795 A. D.). The village contains a Hindi school and a police station. Population 642 persons.

Bhīm and Kalshiā, *pargana* Sārangpur.—Two villages situated close together. They are inhabited by Padiār Sondhiās. These people formerly gave much trouble by their turbulent behaviour. The land is mostly held on *Chauthān* and *turkān* tenures (see Land Tenures). Bhīm has a population of 438 persons and an area of 2,134 acres, and Kalshiā a population of 356 and an area of 3,200 acres.

Datotar, *pargana* Dewās.—A village situated in latitude 23° 14′ north, longitude 76° 0′ east, 24 miles north of Dewās. The inhabitants are mostly Kunbīs. Its population (1901) numbered 777. It contains a village school. Area 1,978·7 acres.

Dewās Town, *pargana* Dewās.—Chief town of the twin States, situated 1,784 feet above sea level at 22° 58′ N., 76° 6′ E. The town lies at the foot of a conical hill known as the *Chāmunda pahār* or hill of the goddess Chāmunda, which rises some 300 feet above the general level. The town derives its name either from this hill which, owing to the shrine upon it, was known as Devīvāsinī (the goddess's residence) or as is also alleged from the name of the founder of the village Dewasā baniā.

The earliest supposed mention of Dewās is in the *Prithvirājrāsā* of Chānd Bardai. At Dewās, Prīthvirāj is said to have encamped with his army while returning to Delhi from Ujjain. In Akbar's days, Dewās was a small village under Nāgda. In old papers it is entered as Nagar Nāgda *kasbā* Dewās, *i. e.*, the town of Nāgda and suburb of Dewās.

The history of Dewās after the advent of the Marāthās in Mālwā has already been given in the State history.

It was not a place of importance until after 1739, when it came into the hands of the Marāthās. Until 1886 the two Branches exercised joint jurisdiction. In that year definite limits were assigned to each Branch, a new street being made to form the dividing line. Population, *whole town 1881*, 11,928; *1891*, 15,068; *1901*, 15,403. *Senior Branch.*—1901, 8,783: males 4,518, females 4,265. Constitution, Hindus 6,127 or 70 per cent., Musalmāns 2,367 or 27 per cent., Jains 281, Christians 3, Animists 5. Occupied houses 2,737.

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1 A joint account for both Branches

Junior Branch.—1901, 6,620 : males 3,396, females 3,224. Constitution : Hindus 5,124 or 77 per cent., Musalmāns 1,387 or 21 per cent., Jains 109, Animists 37. Occupied houses 2,030.

The two palaces, the court-houses, the guest-house, the school and the hospital are the most important buildings in the town.

The Chāmunda hill is mounted by a broad flight of stone steps ; at the summit is an image of the goddess cut in the rocky wall of a cave.

The town is supplied with a double system of waterworks, one belonging to each Branch. The water is pumped from two wells and distributed throughout the town by stand-pipes.

There are two sets of public offices and two jails in the town. The *Kānch māhāl* is an old building which dates from times prior to occupation by the Marāthās. It was built by Abdul Salām Kānungo. The Ponwār chiefs used to halt here before they had actually settled at Dewās. It is now used as a jail by the Junior Branch.

The two sections of the town are administered by separate municipalities.

The school, hospital, guest-house, octroi and *gārī-adda* are conducted jointly by both Branches.

A combined Government Post and Telegraph Office is situated in the town.

Dewās is situated on the Agra-Bombay high road, 24 miles from Indore ; branch roads lead to Ujjain 24 miles distant, and to Bhopāl 80 miles.

Dhajāri, *pargana* Bāgaud.—A lofty peak of the Vindhyas rising to 2,676 feet above sea level (22° 24′ north in latitude and in longitude 75° 53′ east). The name *Dhajāri* is derived from the word *Dhwaja* corrupted to Dhajā, a flag.

Dharola, *pargana* Alot.—An *istimrārī* village situated in 23° 45′ north latitude and 75° 35′ east longitude. It contains a quarry of excellent sandstone used for building purposes, especially by contractors on the Nāgda-Muttra Railway. Population 263. Area 1,816 acres :

Gopālpura, *pargana* Sārangpur.—A village situated close to Sārangpur across the Kālī-Sind river on the Agra-Bombay road. It contains a ginning factory. A weekly bazar is held here. Population 155 persons.

Goyal, *pargana* Alot.—Village and Police *thānā*. It was formerly a station for the Mālwā Contingent, and the old lines are still to be seen. Population 143. Area 1,743 acres.

Gulawata, *pargana* Sārangpur.—A village situated 6 miles south of Sārangpur. It is one of the largest villages in the Sārangpur *pargana* and has a good deal of irrigated land. Population 608 persons.

Jāmgod, *pargana* Dewās.—A village held by Her Highness the Mahārāni Yamuna Bai. This village stands on the Dewās-Sehore

Road, in latitude 22° 58′ north, longitude 76° 14′ east, 8 miles east of Dewās. Population 589 persons.

Kamalsara, *pargana* Sārangpur.—A village locally famous for its breed of horses and buffaloes. It is situated in latitude 24° 41′ north, longitude 76° 10′ east. Population 334 persons.

Kasāri, *pargana* Alot.—Village and police *thānā* situated at the source of the Lūnī river, in latitude 23° 35′ north and longitude 75° 31′ east. It will be a station on the Nāgda-Muttra Railway. The land of the village is divided into two parts known as *Kasārī Chavān* and *Kasārī Harod*, after the names of two Thākurs who hold *mūafi* land. Population 720. Area 3,000 acres.

Khajuri, *pargana* Alot.—A Police station lying about 10 miles north of Alot. Population 445. Area 1,978 acres. It is well known for its glass bangles which are manufactured and exported in large quantities. A school has lately been started here.

Lūnī, *pargana* Alot.—Formerly headquarters of a *tappa*. In 1808 it was usurped by Bhagwant Rao Ponwār, illegitimate son of Krishnājī Rao Ponwār I, but was soon after recovered by Tukoji Rao II. It is a large village having an area of 3,300 acres and a population of 586. It stands on the bank of the Lūnī river. It contains a village school and a small fort (*garhī*). It stands in 23° 35′ N. and 76° 42′ E.

Manāsa, *pargana* Bāgaud.—Below the peak called Tumergarh is an extensive table-land called Manāsā. This table-land stands 2,600 feet above the sea and is 2½ miles long and ¼ mile broad, and covered with rich black soil. A well and the ruins of a fort indicate human habitation in the past.

Mithangarh, *pargana* Alot.—A village now deserted, situated 8 miles north of Alot. It shews many signs of having once been a place of considerable importance, but nothing is known of its history. The situation on the lofty bank of the Siprā is a fine one. Tradition assigns its settlement to one Dayāl Dās Rāghodās Jhālā Rājput in 1579.

Munj, *pargana* Alot.—A *jāgīr* village situated 2 miles north of Alot. It is an old village, now held by the hereditary Phadnīs of the State. A well built in 1666 stands here, bearing the name of Aurangzeb. Population 320. Area 911 acres.

Nāgda, *pargana* Dewās.—A village, situated 3 miles south of Dewās town, in latitude 22° 55′ north, longitude 76° 5′ east. It was apparently in early days a place of some importance together with the adjoining village of Pālnagar as numerous Jain images are to be seen there. It is not, however, mentioned in the *Ain-i-Akbari* and must have been destroyed before Mughal days. Several temples and the remains of a city wall still exist. The *gānja* and betel-leaf produced here have a considerable reputation. Population 1,424 persons.

Pārdia, *pargana* Sārangpur.—A village situated 8 miles north of Sārangpur. It appears to be an old village as a *satī* pillar bears an inscription of 1540 Samvat (1483 A. D.).

The village is inhabited by Kunbis. It lies 2 miles south-east of Bheswā, and has an ample water-supply in consequence of which the big Bheswā fair is held here when water fails at Bheswā. The village is noted for its production of turmeric. Population 1,242.

Pātan, *pargana* Alot.—Village and police *thānā* situated 6 miles south of Alot. It was the headquarters of the *khāsgī mahal* before the formation of the new *khāsgī pargana*. It possesses a large opium area and its soil is rich. Population 757. Area 4,438 acres.

Rāghogarh, *pargana* Dewās.—Headquarters of the *Khāsgī pargana* situated in latitude 22° 43′ north and longitude 76° 13′ east, lately formed out of the Dewās *pargana*. It was formerly in the possession of Daulat Singh Thākur, who took part in the Mutiny of 1857, and was deprived by Government of his *jāgīr* villages, which were divided between the two States. The village contains a small fort which was the residence of the Thākur, and is now utilized for the *tahsīl* and other offices. A small rest-house, a branch Post Office, and a village school are located here. The population amounts to 272 persons.

Ralāmandal, *pargana* Dewās.-A police station under a Thānādār. It is situated in the centre of the Dewās *pargana*, about 12 miles north of Dewās, in latitude 23° 9′ north, and longitude 76° 3′ east. Population 273. Near it is the village Nikalank, with a Shiva temple and a holy tank. A big fair is held here on the Shivarātri day. Bathing in the tank-water is supposed to cure white leprosy.

Saidabāgh, *pargana* Sārangpur.—A village situated about 3 miles south of Sārangpur which had been deserted for some time and was re-populated in 1844. From the name it appears to have originally been held by Sayads who made a large garden here. Sayads formerly lived in large numbers at Sārangpur. The village had many wells which are now mostly silted up. Four have been lately cleaned out and repaired for irrigation. The masonry work in these is fine. Population 142 persons.

Sārangpur Town, *pargana* Sārangpur—Situated on the east bank of the Kālī Sind in latitude 23° 34′ north, longitude 76° 31′ east. The site is very old but the town as it now stands does not date back later than the days of the Muhammadan kings of Mālwā of the 15th century and is entirely Muhamamdan in character. That it was a place of importance in Hindu times is shewn by the finds of old coins of the punch-marked Ujjain type dating from B. C. 1000 to 500 which are often washed out in the rains, while numerous portions of Hindu and Jain temples are to be seen built into walls.[1] The place first

1 A. Cunningham.—*Archæological Survey Report*, II, 228. This is a joint account for both Branches.

became important under Sārang Singh Khichī in 1298 from whom it received its present name. In the 15th and 16th century during the rule of the Mālwā Sultāns, it rose to great importance and is constantly mentioned by the Muhammadan historians, while the wide area covered by the ruins of the old town shews that it was then a large and flourishing place. In 1519 it was seized by the Rājput Chief Silhadi but was recaptured by Mahmūd Khilji II almost at once.[1] In 1526 it was wrested from Mahmūd Khilji II of Mālwā by Rānā Sānga of Chitor, but during the confusion resultant on Bābar's invasion it fell to one Mallu Khān who attempted to assume independence in Mālwā but was soon after subdued by Sher Shāh.[2] It was then included in the governorship of Shujāat Khān,[3] and on the fall of the Sūri dynasty passed to his son Bayāzid better known as Bāz Bahādur. Bāz Bahādur assumed independence and struck coins of which a few have been found. Sārangpur is best known as the scene of the death of the beautiful Rūp Matī, the famous Hindu wife of Bāz Bahādur. She was renowned throughout Mālwā for her singing and composition of songs, many of which are still sung. Her lover is described by Muhammadan writers as "the most accomplished man of his day in the science of music and in Hindī song," and many tales of their love are current in the legends of Sārangpur and Māndu.

In 1561 Akbar sent a force to Sārangpur under Adham Khān Atka. Bāz Bahādur taken by surprise and deserted by his troops was forced to fly. Rūp Matī and the rest of his wives and all his treasures fell into the hands of Adham Khān. Various accounts of Rūp Matī's end are current, but the most likely relates that she took poison to escape falling into the hands of the conqueror.[4] Bāz Bahādur after various vicissitudes finally, in 1570, presented himself at Delhi and was graciously received and raised to a *mansab* of 1,000 and later to 2,000. He died in 1588 and lies buried in a tank at Ujjain, according to tradition, beside the remains of Rūp Mati.[5] Sārangpur was from this time on incorporated in the *Sūbah* of Mālwā and made the chief town of the Sārangpur *sarkār*. In 1573 it was given in *jāgīr* to Muzuffar Khān the deposed *Sūbah* of Gujarāt.[6] It was also a mint town.

In June, 1564, Akbar, who was marching against the contumacious Governor of Māndu, Abdulla Khān, was detained here by rain.[7]

In 1734 it fell to the Marāthās. After falling to the Marāthās the place must have decayed rapidly since Tieffenthaler who saw it in 1750 states that it was then a small place (*ville mediocre*) and

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1 B. F., IV., 264. 2 E. M. H., IV., 378—392. 3 *Ibid*, IV., 492.
4 *Ibid*, V., 270. 5 Ain-i-Akbari, II., 28. 6 E. M. H., V., 353.
7 *Ibid*, V, 289—291.

largely ruined.[1] In April, 1785, Malet and Forbes visited the town which Malet describes as a fine place, but its inhabitants discontented with Marāthā rule which was "loose and desultory." Forbes noticed the fine cloths made and their low prices.[2] Sārangpur was held by Holkar from 1806 to 1809, when it was given in *jāgīr* to Karīm Khān Pindārī from whom it was taken in 1814 by Sindhia.

In 1818 it was restored to Dewās under the treaty made in that year.

Population :—*Whole town.*—*1881*, 11,921 ; *1891*, 15,068 ; *1901*, 6,339.

Senior Branch.—1901, 3,278 : males 1,586, females 1,692, comprising 1,857 or 56 per cent. Hindus, 1,368 or 42 per cent. Musalmāns, 16 Jains, and 37 Animists. Occupied houses 2,075.

Junior Branch.—1901, 3,061 : males 1,440, females 1,621, comprising 2,064 or 51 per cent. Hindus, 843 Musalmāns, and 149 Jains. Occupied houses 2,234.

The Muhammadan population is large. This is mainly due to the town having been in the hands of the Pindārī leader Karīm Khān. After the place passed to the Ponwārs in 1818 they found themselves unable to control the turbulence of the Pathān, Mughal and Rohilla element in the town and were obliged to call on Holkar to assist them. Many of the members of these families still serve in the Holkar, Bhopāl, and Dhār State troops. Among the Pathāns, one Himmat Khān Bahādur possesses old papers showing that his family rendered valuable military service to the Būndi, Kotah, and Gwalior States. His family still enjoys a grant of land worth about Rs. 4,000 a year from the Narsinghgarh State.

Many Kāzīs of the *shia* sect formerly lived in the *Kaziwādā* quarter of the town whose families held a prominent position in the town, their descendants still enjoying considerable grants of land from the State. They possess *sanads* both from the emperors of Delhi and the Peshwās and used during the Muhammadan period to affix their seals to official papers.

Sārangpur was in former days famous for its fine muslins. The industry has decayed since 1875, and though it still lingers, is gradually dying out.

There are few buildings of any note now standing, and those which remain are in a dilapidated state. One is known as *Rūp Matī-kā-gumbaz* or Rūp Matī's hall (lit. dome), but from its absolute similarity to the buildings near it, this name would appear to be an invention of later days. Another similar domed

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[1] *Tieffenthaler* (1786), I, 351.

† Malets, *Diary*, I., 499 ; Forbes, *Oriental Memoirs*.

building called *Pahlwān-kā-gumbaz* bears an inscription of 1496 stating that it was erected in the time of Ghyās-ud-din of Mālwā. A *Jāmā Masjid* once a building of some pretentions bears a record dated in 1640. There was formerly a fort, largely constructed of Hindu and Jain remains, which are said to have been brought from Tingajpur village in the Sundarsī *pargana* of Indore State, but all that now remains are fragments of the wall and a gateway with an inscription referring to its repair in 1578. Another mosque called the *Pīr-Jān-ki-Bhatti*, a picturesque building, is also in a dilapidated state. Among numerous Hindu and Jain remains, one statue of a *Tirthankar* was found which had been erected in 1178 Samvat (1121 A. D.). An image in one of the existing Jain temples bears date Samvat 1319 (1252 A. D.).

Up to 1889 the two Branches of the State exercised a joint control. In that year the town was divided into two equal shares, each share being managed by a *tahsīldār* with a separate establishment. A joint school, *sarai*, Inspection Bungalow, and a British Post and Telegraph Office are located in Sārangpur. Sārangpur is 30 miles from Maksī station on the Bhopāl-Ujjain line and 80 miles from Indore on the Bombay-Agra Road.

Sirolia, *pargana* Dewās.—The largest village in the *pargana* situated in latitude 22° 52′ north, longitude 76° 11′ east. It is a *jāgīr* village held by the hereditary Diwān of the State. Sugar-cane is largely grown in the village. A large weekly market is held every Thursday. Population 2,397.

Tumergarh, *pargana* Bagaud.—In longitude 22° 22′ north and in latitude 75° 54′ east. Next to Dhajārī the most important peak, also called Tumai Mātā (2,513 feet) from an old temple to the goddess Tumai Mātā which stands on the summit. The temple is now in ruins. The peak is called Tumergarh from the ruins of a small fort in the vicinity of the temple. A magnificent view is obtained from this peak over the surrounding country into the broad valley of the Narbadā.

JUNIOR BRANCH.

Dewās pargana.—The Dewās *pargana* lies round the chief town and has an area of 104·12 square miles, of which 51· miles are cultivated while the rest is unculturable waste.

The *pargana* is bounded on the north by Indore and Gwalior on the south and west by Indore, and on the east by Gwalior.

It contains 68 villages of which 18 are *jāgīr*.

The revenue amounts to Rs. 75,900. The whole *pargana* lies on the plateau and is covered with fertile soil.

The only rivers are the lesser Kālī-Sind and the Siprā.

A spur of the Vindhyas runs along the eastern border from which many small streams of Rudrāwati, Nāgdhaman, Lodhrī, and Gāngi, rise and flow into the Siprā. The streams mentioned have in many

cases been dammed and now form tanks which are very useful for irrigation. While the general level is about 1,600 feet many hills rise to a greater height; of these the most important peaks are those at Nāgda (2,293), Ajampura (2,225), and the hill of Chāmunda-Mātā at Dewās (2,162).

The rainfall averages 35 inches; the highest fall recorded being 46 inches in 1893-94, and the lowest 15 inches in 1899-1900.

The population was in 1901, 16,975 persons: males 8,769, females 8,206, giving a density of 162 per square mile. Classified by religion there were 14,314 or 85 per cent. Hindus, 2,475 or 15 per cent Musalmāns, and 186 Jains.

The chief crops are *rabi* crops—wheat (4,387 acres) and poppy (362); *kharīf* crops—*makka* (1,135), cotton (541), *jowār* (8,568) and pulses.

The sources of irrigation number 49 tanks, 236 wells, 22 *bāorīs* and 156 *orhīs*, while the land under irrigation is 850 acres.

A weekly fair is held at Dewās every Monday, at Agrod on Wednesdays, at Jārdīnganj on Fridays, and at Siā on Tuesdays, the last two being cattle fairs. Metalled roads from Dewās to Indore, Ujjain, and Sehore traverse the *pargana*.

Bāgaud Pargana.—This *pargana* is isolated from the rest of the State, lying on the southern slopes of the Vindhyas, between 22° 14′ and 22° 25′ north latitude and 75° 50′ and 76° east longitude, having an area of 38.89 square miles, of which 15.6 square miles are covered with forest, and 9 square miles unculturable waste.

The *pargana* is bounded on the north, south, and west by Indore State and by the Senior Branch *pargana* of Bāgaud on the east. It comprises 25 villages, of which 6 are *jāgīr* and the rest *khālsā*.

The revenues amount to Rs. 10,300, excluding alienated lands.

The *pargana* being situated in the Vindhyas is much cut up by hills. Nearly half the *pargana* is covered with forest. A peak called Dhajāri, rises to 2776, vide 61 feet above sea level.

In the Mahādeo-kho or valley there is a noted *lingam* of the god Shiva, which is popularly supposed to have been used by the Rishīs in ancient times as a place for meditation. Other places of local importance are Tumergarh, Mothāgarh and Chhotāgarh. *Shilājīt*, or bitumen is said to exude from rocks, in these valleys. The prevailing variety of rock is trap. Though the country is intersected by streams there are only two rivers of importance, the Mālan and the Koyadī, which fall into the Narbadā.

The rainfall averages 24 inches. A strong masonry dam, apparently of considerable age, has been thrown across the river Mālan near Pādlia.

Population (1901) 4,018 persons: males 2,021, females 1,997, giving 103 persons per square mile. Hindus numbered 2,783 or 69 per cent., Animists 790, Musalmāns, 345, and Jains 97.

The principal crops are *jowār* (3,300 acres), *tūar* (1,200), cotton (1,850), *bājara* (900), rice (60), maize (400) and pulses.

Sources of irrigation number 255 wells, 3 *bāorīs*, and 12 *orhīs*. The land under irrigation is 462 acres. A metalled road joins Pādlia village with Mukhtiārā station (14 miles) on the Rājputāna-Mālwā Railway.

Bāgaud derives its name from an old temple dedicated to the goddess Bāgeshvarī. This *pargana* was handed over to the East India Company for administration in 1828 and was restored to the State in 1901. A new settlement was made in 1902.

Gadgucha Pargana.--This *parganā* is situated to the north-west of Dewās between 23° 31′ and 23° 49′ north latitude and 75° 29′ and 75° 42′ east longitude, having an area of 49·96 square miles, of which 23·5 square miles are under cultivation and 21 square miles are unculturable waste.

The *pargana* is bounded by Jhālawār State on the north, by Sindhia's dominions on the south, by Indore on the east, and by the Jaora State on the west. It contains 27 villages, 2 of which are *jāgīr* and the rest *khālsā*. The revenues amount to Rs. 37,500.

The *pargana* lies on the Mālwā plateau and is watered by the Siprā and the Lūnī river.

The average rainfall during the past 16 years is 26·62 inches. The heaviest fall being 37 inches recorded in 1903-04, the lowest 14 in 1904. Population in 1901 was 4,932 persons: males 2,597 females 2,335, giving a density of 98 persons per square mile. Classified by religion Hindus numbered 4,717 or 97 per cent., Muhammadans 165, Jains 42, and Animists 8. The chief crops are maize (600), *jowār* (8,500), and poppy (500).

The water supply is comprised in 16 tanks, 179 wells, 22 *bāorīs* and 27 *orhīs*. Two of these tanks called *Rātadya* and *Rampirwāla* are old and are said to date from the Mughal period. The former is at Jiwangarh and the latter at Pimplia village.

The new Nāgda-Muttra Railway will pass through this *pargana*. Of the early history of the *pargana* nothing is known. It was made over to the Ponwārs by Bālājī Bājī Rao Peswā about 1745.

Khāsgi Pargana.—This *pargana* is situated to the south of Dewās town. The area of the *pargana* is 101·90 square miles of which 64·88 miles are cultivated, 5·47 square miles are covered with forest, and the rest unculturable waste.

It is bounded on the east by Gwalior State, and on the north, south and west by Indore State. The *pargana* comprises 46 villages, of which 9 are *jāgīr*.

The revenue amounts to Rs. 68,330, excluding alienated lands.

The country is to a certain extent cut up by a spur of the Vindhyas which lies to the east. Numerous small streams flow

om these hills to join the Siprā, many of which have been dam-ed to form tanks which are used in irrigating. The average infall is 30 inches. The population of the *pargana* according to e Census of 1901 was 9,558 persons, of whom 4,807 were males d 4,751 females, giving a density of 94 persons per square ile. Classified by religion there were 8,840 or 92 per cent. Hindus, 2 Musalmāns, 278 Animists, and 46 Jains.

The sources of irrigation are 20 tanks, 281 wells, 6 *bāndhs*, and 9 *orhīs*. The land under irrigation amounts to 897 acres.

The prevailing crops are *jowār* 8,632 acres, maize 395, vheat 3,973, gram 1,293, opium 478, rice 148, and pulses.

Religious festivals are held on all important sacred days at the *rīveni-tīrth* on the river Siprā near the village of Ranayār.

The land now forming this *pargana* originally belonged to the hākur of Rāghogarh, a feudatory of the Dewās Chiefs. In 1857 he ebelled and his territory was divided between the two Branches.

Ringnod pargana.—This *pargana* is situated round the head-uarters town of the same name, in 23° 44′ and 23° 52′ N., 75° 11′ and 5° 25′ E. and in the north-west of the Dewās *pargana*, having an area f 84·24 square miles, of which 35·7 square miles are under cultivation, nd 39·1 square miles is unculturable waste. There is no forest.

The *pargana* is bounded by the Gwalior State on the north and est and by the Jaora State on the south and east. It comprises 0 villages of which 36 are *khālsā*, and 4 *jāgīr*.

The revenues amount to Rs. 58,900.

The *pargana* lies on the Mālwā plateau, the soil being of very igh fertility. It is watered by the Chambal, Pingala, and Mālinī. ther tributary streams flowing through the *pargana* also afford mple facilities for irrigation.

The average rainfall during the past 16 years is 25·5 inches, the high-st recorded fall being 44 inches in 1900, the lowest 11 inches in 1899.

Population was in 1901, 8,967 persons; males 4,574, females ,393, giving a density of 107 persons per square mile. Hindus umbered 7,773 or 87 per cent., Muhammadans 524, Animists 412, nd Jains 258.

The principal crops in the *pargana* are pulses 11,700 acres, otton (1,300), poppy (1,200), gram (6,200), *jowār* (2,600), maize 200), and wheat (300). Wells number 446, *bāorīs* 15, and *orhīs* 85 n this *pargana*. The land under irrigation is 1,000 acres.

A religious festival called the Mendhāji is held at Gondi-Shankar on the 15th day of the month of *Vaishākh* in honour of he God Mahādeo, and a weekly fair is held at Māndvi every Saturday, where cloth, grain, and cattle are sold.

Ringnod is a modern corruption of the name "Ingnod" which is tself a corruption of the Sanskrit name Inganapada. This is shown

by the 12th century inscription discovered here and now deposited in the museum of the Victoria High School at Dewās.

Occasionally excavations in the vicinity of Ringnod[1] bring to light the remains of ancient habitations. The *pargana* came into the hands of the Ponwārs at the beginning of the 18th century, and like the rest of the State suffered severely from the depredations of Holkar and the Pindāris.

Sārangpur pargana.—This *pargana* is situated to the north-east of Dewās, surrounding the town of Sārangpur between 23° 31′ and 23° 44′ N. and 76° 30′ and 76° 48′ E., having an area of 61·32 square miles, of which about 27·9 square miles are under cultivation, and 25·1 square miles are unculturable waste. It is bounded on the north, south, and east by the Rājgarh and Narsinghgarh States respectively, and on the west by Sindhia's territory and the Kālī-Sind river.

This *pargana* contains 36 villages, all *khālsā*. The revenues amount to Rs. 55,300.

The *pargana* lies on the Mālwā plateau and soil is black and highly fertile being specially used for the cultivation of poppy, *jowār*, and cotton. The revenue is paid mainly from the proceeds of poppy cultivation. The cultivation of wheat, formerly extensive, has diminished owing to the capricious monsoons of late years, cotton and *jowār* taking its place. Two rivers flow through the *pargana*. The Kālī-Sind river at Sārangpur is of considerable width. A temple dedicated to God Mahādeo, called Kapileshwar, was built in the bed of the river by Jiwāji Rao Ponwār, the founder of the Junior Branch; the Newaj flows along the eastern boundary of the *pargana*.

The average rainfall is 34·86 inches. The highest fall was 52·1[?] inches in 1892, the lowest 12·33 inches in 1899.

Population was in 1901, 10,454; males 5,242, females 5,212 giving 171 persons per square mile. Hindus numbered 8,465 or 8[?] per cent., Jains 204, Muhammadans 1,422, Animists 363.

The prevailing crops are *jowār* (8,400 acres) and cotton (3,000) the soil being especially suited to the latter. Poppy (400) is extensively cultivated in the *rabi* season.

Two tanks, 352 wells, 86 *orhīs* and 7 *bāorīs* supply water for the irrigation of about 800 acres.

A considerable concourse of people assembles near the village Bakhatpura on the bank of the river Kālī-Sind, on the 15th day of the month of *Kārtik* every year. It is a religious festival, the place being considered sacred. Two markets are of importance. One is held at Udrankhedī and the other at Padhāna. The former is held

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1 Indian Antiquary, VI, 55.

every Monday, a considerable sale of cattle taking place, and the other every Tuesday and also continuously for the whole first fortnight of the month of *Phālgun.* It is also a cattle fair and is attended by about 5,000 persons.

The weaving of cotton cloths has long been an important native industry of Sārangpur. Formerly in a flourishing condition its cloths found their way to all the important markets of India. Since 1875, however, it has been decaying rapidly and unless strenuous efforts are made to arrest its decay, will soon be a thing of the past.

Some interest attaches to the local production of yarn for which the Sārangpur weavers were formerly noted. It was prepared by a class of men called *Katiya*, who have been settlers of this district for a long time. They used to allow the nail of the thumb to grow, which when sufficiently long, was pierced with holes of the requisite degree of fineness. Through these the threads of cleaned cotton were made to pass and the necessary degree of fineness obtained. Now that thread of any degree of fineness can be purchased cheap, this method is seldom resorted to. Thread is usually imported from Calcutta and Bombay as being stronger, finer, and cheaper than the local article. The number of men in the Junior Branch portion actually engaged in this occupation is 176, of whom 93 are *Koshtis* and 83 *Momins.*

Iron bridles and the *Sarota* or *Adkitta* (a knife for cutting betel-nuts) are also prepared here, and have a considerable sale in the surrounding district.

The Thākurs of Ringnoda, Bāpcha, and Asārata breed horses from country mares and the Arab stallion at Agar. The Thākur of Asārata also keeps both stallions and mares for breeding purposes. The breed is called Pachrangi (mixed breed), the horses fetching from Rs. 100 to Rs. 200.

The Mālwi cattle of this *pargana* are considered the best for heavy draught. A pair of bullocks costs generally from Rs. 100 to Rs. 150. The sale of these animals is carried on an extensive scale in the weekly and annual fairs held in the *pargana*. Dealers from a distance visit the fairs to purchase these bullocks.

The Agra-Bombay high road passes through this *pargana* and an imperial Inspection bungalow is situated at Udrankhedī, and a *sarai* at Sārangpur.

The history of the *pargana* is largely that of Sārangpur town. Sārangsingh Khīchi, the founder of Sārangpur, is said to have fought with the ancestors of the present Rājput families of Asārata village in this *pargana* for the hand of a girl in marriage.

It is said that 750 widows committed *satī* with the dead bodies of their husbands who fell in a great fight which took place at Karja village, now in the Gwalior State.

GAZETTEER.

Agrod, *pargana* Dewās, J. B.—A village lying 12 miles north of Dewās, in latitude 23° 10′ north and longitude 76° 16′ east. It is an old village; a fair is held every Wednesday. A Hindī school is located here. The population was (1901), 479.

Asāwati, *pargana* Ringnod.—A *jāgīr* village, situated on the Chambal, 12 miles north-east of Ringnod, in 23° 49′ N. and 75° 22′ E. It was founded by Doria Rājputs about 500 years ago.

Population 546; males 271, females 275, of whom 516 are Hindus.

Dewās Town.—Vide *Gazetteer* Dewās, Senior Branch.

Fulpura and Najibābād, *pargana* Sārangpur.—These two villages originally formed a part of the city of Sārangpur when it was at the height of its prosperity. Najibābād has a spacious *sarai* in it and the temple of Nilkantheshwar Mahādeo. Fulpura lies to the east of Sārangpur, at a distance of two miles from it, and Najibābād to the north-east at a distance of quarter of a mile. Population (1901): Fulpura 72, and Najibābād 158.

Gadgucha, *pargana* Gadgucha.—This village, the head-quarters of the *pargana*, lies 25 miles north of Nāgda Station, on the Ujjain-Ratlām line, in 23° 47′ north latitude and 73° 35′ east longitude.

The village belonged originally to Bhils from whom it was taken by the Solankī Rājputs. Formerly a wall with four gateways surrounded the village. A Hindī school, a dispensary and a letter-box (but no Post Office) are located here. A Railway Station is under construction midway between Alot and Gadgucha. Population, 797.

Gondi-Dharamsi, *pargana* Ringnod.—This village lies 3½ miles north-east of Ringnod, in 23° 46′ N. and 75° 21′ E. It contains a Hindī school. Population 524: males 272, females 252, of these 440 are Hindus.

Ichiwāda, *pargana* Sārangpur.—A village 10 miles to the north of Sārangpur. The inhabitants claim to be Paramāra Rājputs who came from Bijoli, in Mārwār, whence they were expelled by the Ghori kings. Population (1901), 175, all Hindus.

Joyan, *pargana* Gadgucha.—A *jāgīr* village, situated 6 miles to the east of Gadgucha. It was originally populated by the Bhils. It was given by Anand Rao Ponwār to his preceptor Shrī Guru Mahārāj. It was once a British military post. A fire which broke out in the camp caused much damage and the troops then moved to Mehidpur.

Kalālia, *pargana* Ringnod.—This large village is situated on the bank of the Pingala, 2 miles west of Ringnod, in 23° 46′ N. and

75° 14′ E. A Hindī school is located here. Population 960: males 484, females 476, of whom 771 were Hindus.

Kamalkhedi, *pargana* Gadgucha.—An old village, is situated 6 miles to the south-east of Gadgucha. During the time of Pindāri troubles Anand Rao Ponwār encamped here with his force. The Padiār Sondhia Thākur rendered valuable service at this time, in recognition of which this village was given to him on *istimrāri* tenure. Captain William Borthwick visited the village about this time and gave some certificates which are still held by Thākur's descendant, Balwant Singh.

Lānger Khedi, *pargana* Gadgucha.—This village is situated on the Siprā, 4 miles to the east of Gadgucha. To the south of this village is an old temple of Baijnāth Mahādeo; at a little distance from the temple is the Dasharath *ghāt*. This place is looked upon by Hindus as a *Tīrth* and is resorted to for bathing purposes. Here one Jogīdās Rāwat fought the Pindāris and was killed, and his wife Tejkunwar Bai burnt herself with the dead body of her husband. This fact is commemorated in the inscription on a *sati* stone and the *pāla* or tomb of the Rāwat, both of which are still standing. Thākur Galaji Solankī erected ramparts round the village in 1806 Samvat.

Mahu, *pargana* Sārangpur.—A village situated on the Agra-Bombay road, 7 miles north of Sārangpur, in latitude 23° 37′ N. and longitude 76° 38′ E. The inhabitants are Rājputs of the Chaurāishi clan, and profess to have originally come from Udaipur. A vernacular school and a large *gāri-adda* are situated here. Population 482: males 230, females 252, of whom 421 are Hindus.

Māndvi, *pargana* Ringnod.—A large village, 6 miles north of Ringnod, in 23° 47′ N. and 75° 21′ E. It contains a Hindī school. Population 783: males 396, females 387, of whom 701 are Hindus. A cattle fair is held here every Saturday.

Mendki, *pargana* Dewās.—A small village, two miles west of Dewās, in latitude 22° 59′ north and longitude 76° 4′ east. Jiwāji Rao Ponwār, founder of the Junior Branch, passed many of his days living in a hut in the shade of the mango-grove here. He afterwards erected a temple dedicated to God Mahādeo. The village contains a Hindī school. The pump for the water works has been erected here from which a supply is carried to Dewās town. Population 419.

Nipānia-lila, *pargana* Gadgucha.—A *jāgīr* village, situated 10 miles to the south of Gadgucha. This was founded by Doria Rājputs from Girnār in Gujarāt. Limbāji Rao Ponwār gave the *patel-ship* of this village to Nirbhesingh, the ancestor of the present *patel*. During the Pindāri disturbances Anna Sāhib Supekar, then Dīwān, rendered very valuable services, in recognition of which this village was given in *inām* to the Dīwān's family.

Padhana, *pargana* Sārangpur.—A large commercial village o the Agra-Bombay road, in latitude 23° 35′ N. and longitude 76° 38′ E 7 miles north-east of Sārangpur. A Girāsia Thākur, Chandra Bhā a notorious freebooter, founded this village and built a small fort.

Cattle fairs are held here weekly on Thursday. A branch Po Office and a vernacular school are situated here.

Population 1,777: males 934, females 843, of whom 1,453 a Hindus.

Padlia, *pargana* Bāgaud.—Head-quarters of the *pargana* lyi 14 miles west of Mukhtiāra station on the Mālan river, in latitu 25° 18′ north and longitude 75° 51′ east. Pādlia has only late sprung into existence.

An old dam holds up the water of the Mālan. A Hindī scho a dispensary, and a branch Post Office are located here. A ginnin factory was opened in 1895 by a Pārsī merchant. Populatio 589: males 290, females 299, of whom 479 are Hindus, 77 Jain 23 Musalmāns, and 10 Animists.

Ringnod, *pargana* Ringnod.—The head-quarters of the *pargana* It is suituated in 23° 44′ N. and 76° 14′ E., on the bank of the rive Pingala, 5 miles to the east of Dhodhar Station, on the Rājputāna Mālwā Railway. A dispensary, a Hindī school, and a branch Pos Office are located here. Population 1,424: males 710, females 71 of whom 945 were Hindus.

Ringnod was until comparatively lately known as Ingnod, which was a corruption of its ancient name Inganapada, found on an old inscription. The inscription is on a stone slab now in the school at Dewās, and records the grant of money to the village of Agasiyaka to defray certain expenses connected with a temple to Mahādeo called Gohadesvara, perhaps the temple of which the remains are still to be seen, 7 miles from Ringnod, on the bank of the Siprā. The grant is made by Sri-Vijayapāla-deva and is dated 11th *Ashādha Shuklapaksh Samvat* 1190 or A.D. 1133-4. The figure of Garuda, common on Paramāra grants, is engraved in one corner.[1]

Sārangpur Town.—Vide *Gazetteer* Dewās, Senior Branch.

Sia, *pargana* Dewās.—A village situated in latitude 23° 2′ north and longitude 76° 10′ east, on the Agra-Bombay road, at a distance of 7 miles from Dewās. At one time the village must have been in a very flourishing condition, as numerous remains testify.

The dam of a tank called the "Mirza Sāgar" (now entirely silted up) is made of *sati* stones, pillars of a Hindu temple, and Hindu

[1] *Indian Antiquary*, vi., 55.

and Jain images, and is two hundred feet in length and five feet in breadth. A Hindī school is situated in the village and a cattle fair is held every Tuesday. Population 1,230.

Sunwāni Gopāl, *pargana* Dewās.—A village lying to the north of Dewās, at a distance of about 22 miles. A Hindī school is located here. Population 613. This village contains a reserve of sandal-wood.

APPENDIX A.

ENGAGEMENT between the HONOURABLE the EAST INDIA COMPANY and the MAHARAJAH TOOKAJEE PUAR and ANUND RAO PUAR, JOINT RAJAHS of DEWAS, their heirs and successors, settled by LIEUTENANT ALEXANDER MACDONALD, acting under authority from BRIGADIER-GENERAL SIR JOHN MALCOLM, K. C. B. and K. L. S., POLITICAL AGENT to the MOST NOBLE the GOVERNOR-GENERAL, on the part of the HONOURABLE the EAST INDIA COMPANY, and SUCCARAM BAPOO, on the part of the MAHARAJAHS TOOKAJEE PUAR and ANUND RAO PUAR, JOINT RAJAHS of DEWAS: the said BRIGADIER-GENERAL SIR JOHN MALCOLM being invested with full powers and authority from the MOST NOBLE FRANCIS MARQUIS of HASTINGS, K.G., one of HIS MAJESTY'S MOST HONOURABLE PRIVY COUNCIL, GOVERNOR-GENERAL in COUNCIL, appointed by the HONOURABLE COMPANY to direct and control all the affairs in the EAST INDIES; and the said SUCCARAM BAPOO being duly invested with full powers on the part of TOOKAJEE PUAR and ANUND RAO PUAR, JOINT RAJAHS of DEWAS—1818.

Article 1.

The British Government will grant its protection to the Maharajas Tookajee Puar and Anund Rao Puar, joint Rajahs of Dewas.

Article 2.

The Rajahs Tookajee Puar and Anund Rao Puar engage that, in addition to the attendants of their persons and the sebundees of the country, they will keep up and regularly pay 50 good horse and 50 foot well armed who shall be at the disposal of the British Government; and after three years, as the revenue of the aforesaid Rajahs of Dewas will be augmented by the increase of inhabitants and cultivation, 100 horse and 100 foot shall be kept up and be at the disposal of the British Government.

Article 3.

The British Government will protect the Rajahs of Dewas in their present possessions of the mehals of Dewas, Sarungpore, Allote, Goorgoocheh, Bingnowde, Bughowde, as well as the share of the collections amounting to 7 per cent. of the third part of the province of Sundersee belonging to the Rajah Ramchander Rao Puar of Dhar, and an equal share, *viz.*, 7 per cent. of the collection of the province of Doongla belonging to the aforesaid Rajah of Dhar. The British Government will further protect the Rajahs of Dewas against the attacks of enemies, and will aid them in the settlement of any of their rebellious subjects, and will mediate in a just and amicable manner any dispute that may arise between them and other States and petty Chiefs.

Article 4.

The Rajahs of Dewas engage to have no intercourse or communication with any other States, and to enter into no affair of any magnitude without the advice and concurrence of the said British Government.

Article 5.

The British Government agrees to consider the Rajahs Tookajee Puar and Anund Rao Puar in every respect the rulers of their present possessions, and engages to give no protection to any of their discontented relations or dependants, and not to interfere in the internal administration of the country.

Article 6.

The Rajahs of Dewas relinquish their claim of 7 per cent. on the collections of the province of Dongla, belonging to Rajah Ramchunder Rao Puar of Dhar, in favour of that Chief, from the beginning of the year 1876 to the beginning of the year 1879, Bickramjeet, in order that the above said province, which is now entirely desolated, may be again inhabited; and after the expiration of these three years the Rajahs of Dewas will consider themselves entitled to their share of 7 per cent. on whatever sum may be realized after the deduction of expenses.

Article 7.

The Rajahs of Dewas, with a view to the improvement of their possessions, agree to act by an union of authority and to administer the affairs of their provinces through one public minister or chief officer.

Article 8.

This engagement consisting of eight articles, has been this day settled by Lieutenant Alexander MacDonald, acting under the direction of Brigadier-General Sir John Malcolm, K.C.B. and K.L.S., Political Agent to the Most Noble the Governor-General, on the part of the Honourable Company; and by Succaram Bapoo on the part of Tookajee Puar and Anund Rao Puar, joint Rajahs of Dewas. Lieutenant MacDonald has delivered one copy thereof in English, Persian, and Mahratta, signed and sealed by himself, to the said Succaram Bapoo to be by him delivered to the Maharajahs Tookajee Puar and Anund Rao Puar, and has received from the said Succaram Bapoo a counter-part of the said engagement, signed and sealed by himself.

Lieutenant MacDonald engages that a copy of the said engagement, ratified by the Most Noble the Governor-General, in every respect a counter-part of that now executed by himself shall be delivered through Succaram Bapoo to the Maharajahs Tookajee Puar and Anund Rao Puar, within the period of two months; and on the delivery of such copy to the Maharajahs this engagement

executed by Lieutenant MacDonald under the immediate direction of Brigadier-General Sir J. Malcolm shall be returned; and Bapoo Succaram in like manner engages that another copy, ratified by the Maharajahs Tookajee Puar, and Anund Rao Puar, in every respect the counter-part of the engagement now executed by himself, shall be delivered to Lieutenant MacDonald to be forwarded to the Most Noble the Governor-General, within the space of the following day (to-morrow); and on the delivery of such copy to the Most Noble the Governor-General, the engagement executed by Succaram Bapoo, by virtue of the full power and authority vested in him as abovementioned, shall be returned.

(Sd.) HASTINGS.
" G. DOWDESWELL.
" J. STEWART.
" C. M. RICKETTS.

Government Seal.

Ratified by the Governor-General in Council, at Fort William, this 12th day of December, 1818.

(Sd.) J. ADAM,
Chief Secretary to Government.

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(Sd.) J. ADAM,
Chief Secretary to Government.



Rājgarh State.

ARMS OF THE RAJGARH STATE.



Arms—The arms borne by the State are those depicted in their banner. Hanumān bears a mace in his left hand and a mountain in his right. Lambrequins—Argent and Gules. The descent of the Chief from the Mālwā Parmāras is signified by the Boars as supporters, and the origin from the sacred fire-pit at Mount Abu by the flame.

Motto—*Rao adwitīya Rājgarh Darbār.* " Chief of Rajgarh has no equal."

Banner—The State banners are red, with figures of a *Katār* (dagger) and a *Khānda* (big, double-edged sword) in yellow upon it; and white with a figure of Hanumān in red.

Gotrāchār—or genealogical creed—

Gotra—Vasistha.

Veda—Yajur.

Shākha—Mādhyandinī.

Bhairav—Gora of Duparia.

Preceptor—Bālānandjiwāla.

Bhāt—Dhāndarpa Dhāndu and Jāngra Bāgri.

Chāran—Sandhayach.

Dholi—Jevra.

Purohit—Jodhpura Dantela (Dantavla and Pārikh).

Vyās—Nāgar.

Barwa—Chandisha.

Kshetra—Avantika (Ujjain).

Devi—Sanchāi.

GENEALOGICAL TREE OF THE RAJGARH FAMILY.

As regards the early chiefs of this clan there is great uncertainty. It has been impossible to reconcile accounts from the two branches, those interested may refer to Appendix B.

- I Rawat Udai Singh (1603-1621).
  - II Rawat Chhatar Singh (1621-38)
    - III Rawat Mohan Singh (1638-97)
      - IV Rawat Amar Singh (1697-1740)
        - V Rawat Narpat Singh (1740-47)
        - Abhey Singh
        - VI Rawat Jagat Singh (1747-75)
          - VII Rawat Hamir Singh (1775-90)
            - VIII Rawat Pratap Singh (1790-1803)
              - IX Rawat Prithwi Singh, (1803-15)
              - Pyāre Singh
              - X Rawat Newal Singh (1815-31)
                - XI Rawat Moti Singh (1831-80)
                  - XII Rawat Bakhtawar Singh (1880-82)
                    - XIII Raja Balbhadra Singh (1882-1902)
                    - Mahtāb Singh
                  - Balwant Singh
                  - XIV Raja Bane Singh (1902-)
                    - Birendra Singh (heir-apparent)
                - Mehtāp Singh
              - Kok Singh
          - Kāluji
          - Gumān Singh
          - Jorāwar Singh
          - Rud Singh
          - Kesri Singh
          - Budh Singh
          - Pahār Singh
          - Achal Singh
          - Bijai
        - Ajit Singh
      - Sūrat Singh (Thākur of Suthālia)
    - Jagannāth Singh
    - Paim Singh
  - Maha Singh

CHAPTER I.

DESCRIPTIVE.

Section I.—Physical Aspects.

Rājgarh is one of the mediatised States of the Central India Agency under the Political Agent in Bhopāl. The State, which has an area of 941 square miles,[1] is situated between latitude 23° 27′ and 24° 11′ N. and longitude 76° 23′ and 77° 14′ E. in the section of Mālwā known as Umatwāra, so called after the Umat clan of Rājputs to which the chiefs of Rājgarh and Narsinghgarh belong. Situation.

The territories of the State are intermingled with those of Narsinghgarh, but are bounded, roughly speaking, on the north by Gwalior and Kotah States, on the south by Gwalior and Dewās, on the east by Bhopāl, and on the west by Khilchipur. The northern portion of the State is much cut up by hills, but the southern and eastern districts are situated on the Mālwā plateau. The State is watered by the Pārbati river which flows along its eastern border and by its tributary the Newaj which flows by the chief town as well as numerous small streams. Boundaries. Hill system. Rivers.

The country in the southern and eastern parts is covered with Deccan Trap, but in the hills along the northern section the Vindhyan sandstones are exposed. Geology.[2]

The forest vegetation consists of deciduous trees with patches of bamboo (*Dendrocalmas strictus*). The leading species include *Karrai* (*sterculia urens*) *Bombax malabaricum*, *Butea frondosa*, *Buchanania latifolia*, *Anogeissus latifolia*, *Diospyros tomentosa* among trees; while among shrubs occur species of *Grewia*, *Zyziphus*, *Casearia*, *Carissa*, *Capparis*, *Woodfordia*, *Phyllanthus*, and *Antidesma*. Herbaceous species of *Desmodium*, *Crotolaria*, *Alysicarpus*, *Cassia*, *Trichosanthes* *Heliotropium*, *Solanum* *Cocculus*, etc., are also common. Botany.[3]

Various kinds of deer, leopard and wild boar are met with in the State. The usual classes of small game are also found. Fauna.

The climate is a temperate one, though somewhat greater extremes are encountered in the hilly tract. Climate (Table I).

The average rainfall is about 29 inches. Rainfall (Table II).

Section II.—History.

(Genealogical Tree.)

The chiefs of Rājgarh and Narsinghgarh are Umat Rājputs, a branch of the great Paramāra clan which ruled Mālwā from Ujjain and Dhār for six centuries. Early days.

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[1] In Administration Reports it is usual to put the area at 962, the area of the mediatised estate of Suthālia (22 square miles) being included. As the administration is independent of the Darbār, this area is omitted in dealing with the State.

[2] By Mr. E. Vredenburg—*Geological Survey of India.*

[3] By Lieutenant-Colonel D. Prain, I. M. S.—*Botanical Survey of India.*

The Paramāras are one of the four Agnikula clans whose origin habitation is always given as Mount Abu.[1]

Umra Singh and Sumra Singh were two brothers, the sons o Rājā Māng Rao, whose twelve queens, according to traditio produced thirty-five sons, the founders of the 35 *shākhās* or branche of this house.[2]

Umra and Sumra took up their habitation in the desert o Rājputāna and Sind, and the famous fort of Umarkot, the birth place of the greatest of the Mughal Emperors, was named afte the elder brother. His descendants are the Umat Rājputs wh gave their name to the Umatwāra tract of Mālwā. The Umrās and Sumrās appear to have been defeated about 1226 by the Sodhās another branch of the Paramāras in the 13th century (1226 A. D.)[3] but continued to live under their suzerainty. In 1351, however, the Paramāras were driven out by Sammas.

According to the *Beglar-nāma* the Sumra dynasty started ruling in A. H. 445 or A. D. 1053. A list of the rulers is given by the *Tufatu-i-Kirām* of whom no less than four, it may be noted, bear the Umat name of Duda. The Muhammadan writers, however, are confused in their accounts, and it is difficult to extract any very definite facts. From their connection with the Umra section a large tract of Sind became known as Umra-Sumra, of which the most important city was Alor.

From the annals of the Sammas it is evident that they expelled the Paramāras in the 14th century, the *Beglar-nāma* giving the date of the conquest as 734 A. H. or A. D. 1334, and others as 752 A. H. or 1351.[4]

The Umat annals assign the migration of Sārangsen to V. S. 1404 or A. D. 1347, which agrees well with this date. In the 14th century the Umats made their way into Mālwā under Sārangsen, establishing themselves at Dhār in about 1347 during the reign of Muhammad Tughlak (1325—51). Sārangsen, later on acquired land between the Sind and Pārbatī rivers. He is said to have been granted the title of Rāwat by the Rānā of Chitor. Severa of his descendants held positions of trust under the emperors Rāwat Karam Singh or Kamāji, fourth in descent from Sārangsen is said to have been governor of Ujjain in the time of Sikanda Lodī (1489—1517). He received a *sanad* for 22 districts in the par of Mālwā still known as Umatwāra after these chiefs. His chie town was Dupāria (23° 32′ N. and 76° 14′ E.) now in the Shājāpu *zila* of Gwalior State. Rāwat Krishnāji or Kishen Singh wa also governor of Ujjain, the Kishenpura quarter of that city being, i is said, named after him. He died about 1583 and was succeede

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1 See Dhār State Gazetteer.

2 Tod—*Rājasthān*, I, 84; II, 298.

3 Raikes—*Memoir on Thurr and Parkur*, 1856.

4 Sir H. Elliot—*The History of India as told by its own Historians*, I, 583.

by his son Dūngar Singh who founded the village of Dūngarpur 12 miles from Rājgarh, making it his headquarters. He was killed at Talen (23° 34′ N. and 76° 46′ E.) in 1603 leaving six sons, the two eldest being Udāji and Dudāji. Udāji succeeded to his father's estate and settled at Ratanpur, 12 miles west of Narsinghgarh, his succession being recognised by the grant of a *sanad* by Akbar (1556—1605). Udājī (1603—1621).

Udāji's successor Chhatar Singh was killed at Ratanpur in 1638 in a fight with the Imperial army. His minor son Mohan Singh succeeded him, the management being entrusted to Diwān Ajab Singh of the Dudāwat branch who had acted as minister to the late chief. The headquarters were now moved from Ratanpur to Dūngarpur. Ajab Singh was killed at Nalkhera (23° 50′ N. and 76° 17′ E.) in 1668 in a fight with the Muhammadan army and was succeeded by his son Paras Rām as manager of the minor chief's estates. The headquarters of the Udāwat branch was at this time moved to Rājgarh and that of the Dudāwat to Pātan, 2 miles south of Rājgarh where Paras Rām built a fort. Chhatar Singh (1621—38). Mohan Singh (1638—97).

Mohan Singh now began to suspect Paras Rām of designs on the State and differences arose. At first a division of villages was made in V. S. 1732 (A. D. 1675). This produced a sort of dual jurisdiction which resulted in endless feuds that were finally settled in 1681 by a definite partition of the territory between the two sections, the Rājgarh chief receiving five extra villages in recognition of the seniority of his branch of the family.

Thus were founded the separate States of Rājgarh and Narsinghgarh.[1]

Mohan Singh was succeeded by his eldest son Amar Singh. A *jāgir* consisting of the village of Suthālia and other villages was, in 1697, granted to his brother Sūrat Singh whose descendants still hold this land. In the 19th century on the mediation of the British authorities a *sanad* was granted in 1825 by which the Thākur was guaranteed in the possession of the holding. In Amar Singh's day Rājgarh was attacked by Sawai Jai Singh of Jaipur who, however, consented to raise the siege for a payment of 9 lakhs. The chief was unable to pay the whole sum and surrendered his son Abhey Singh as a hostage, until the last three lakhs were paid up. A local landholder, however, became surety for this amount and Abhey Singh was released. Abhey Singh was not long after murdered by one of his attendants, and his father died of grief. Amar Singh (1697—1740).

Nothing of any importance took place in Narpat Singh's time. He died of small-pox after ruling seven years. Narpat Singh (1740—47).

He was succeeded by his brother Jagat Singh who ruled for 28 years. Jagat Singh (1747—75).

Rāwat Jagat Singh had ten sons. The eldest Hamīr Singh succeeded as Rāwat. The second son was Kāluji, whose descendants

[1] See Narsinghgarh State Gazetteer.

were the *jāgīrdārs* of the village Khejda; the descendants of the third son are the *jāgīrdārs* of the village Badedi; the fourth son was Jorāwar Singh, whose descendants are the *jāgīrdārs* of Bargaya; the Pātalpāni *jāgir* was held by the descendants of the fifth son; the descendants of the sixth are the *jāgīrdārs* of Sundarpur; those of the seventh son are holders of the village of Nāriābeh; and the descendants of the eighth son Pahār Singh of Kandyakhedi. The ninth and tenth died without issue.

Hamir Singh (1775–90). Rāwat Hamīr Singh ruled for 15 years. During his last days, the Marāthās besieged the fort of Rājgarh, but agreed to abandon the siege on the payment of three lakhs. This the chief could not pay and, therefore, gave up his son Pratāp Singh as a hostage. The Kotah chief, however, became security for the money and Pratāp Singh was allowed to return. From this time the Rājgarh chiefs became tributary to Sindhia.

Pratāp Singh (1790–1803). Hamīr Singh was succeeded by Pratāp Singh, who had two sisters Amarbai and Sūrajbai, of whom the elder Amarbai married the uncle of the Mahārānā of Udaipur, and Sūrajbai, Bhīm Singh the chief of Jhābua. He had four sons Prithwī Singh, Pyāre Singh, Newal Singh and Kok Singh, and also one daughter named Nawalkunwar who was married to the Chandrāwat Thākur of Rāmpura (Indore).

Prithwi Singh (1803–15). Prithwī Singh who succeeded on the death of his father ruled for 12 years. Rājgarh was during his time taken by Sindhia's general Jean Baptiste Filose apparently because the payment of tribute due was in arrears. On an appeal being made to Sindhia, however, a compensatory payment of 6 lakhs was made for the damage done to the State.

Prithwī Singh having no heir adopted Newal Singh to succeed him passing over Pyāre Singh who was a confirmed *gānja* smoker. A conspiracy was then formed by Pyāre Singh and Kok Singh, the youngest brother, who contrived to murder Prithwī Singh. The Sardārs, however, supported Newal Singh and he obtained the *gaddi*.

Newal Singh (1815–31). Newal Singh succeeded in 1815 and ruled for 15 years. During the settlement of Mālwā by Sir John Malcolm, in 1818 an agreement was mediated between Sindhia and Newal Singh, and Talen and several other villages were made over to Sindhia in payment of his claims for tribute against the Rāwat, while a written agreement was executed by the chief, giving to the British Government alone the right to interfere in the affairs of the chiefship.[1] Another agreement was made regarding the settlement of the Rāwat's claims on the Sārangpur *pargana* of the Dewās State by which the right to *sāyar* dues, certain lands, etc., were commuted for a cash payment of Bhopāli Rs. 5,102. In 1831 Newal Singh committed suicide leaving two sons Moti Singh and Mehtāp Singh.

[1] See Appendix A.

Rāwat Moti Singh succeeded in A. D. 1831 and ruled for 48 years. Moti Singh (1831—80).

He attended the Darbār held by Lord William Bentinck at Saugor in 1832. At the urgent request of Moti Singh Jankoji Rao Sindhia restored the *pargana* of Talen in 1834 but at the same time raised the tribute to 85,000 Chāndori rupees (Rs. 51,000) and stopped the *tānka* formerly given for Shujālpur.

In 1846 the State was placed under management owing to maladministration, but was restored to Moti Singh in 1856. The administration was entrusted to the chief's uncle Kok Singh aided by the Dīwān Rām Lāl. On the death of latter by accident in 1847 the superintendence was taken over by an official acting under the orders of the Political Agent. In 1855 the State contributed Rs. 25,000 towards the construction of the section of the Agra-Bombay road lying within its limits.

Rājgarh was plundered by the mutineers in 1857, the chief making no attempt to oppose them. They took away about 5 lakhs worth of treasure. In 1867 Moti Singh was granted a salute of 11 guns. In 1870 he became seriously ill but was ultimately cured by a Muhammadan *fakīr*, and under his influence he became a Musalmān in 1871, and took the name of Muhammad Abdul Waṣīh Khān. In 1872 he was granted the title of Nawāb. In 1880 all transit duties on salt were abolished in return for which a compensatory payment of Rs. 618-12-0 is made yearly by the British Government.

Moti Singh had three sons, Bakhtāwar Singh, Balwant Singh and Bane Singh. He had also two daughters, Dīpkunwarī and Daulatkunwari. The daughters were both married to the chief of Rāghūgarh. Balwant Singh predeceased his father, who, dying in 1880, was succeeded by his eldest son, Bakhtāwar Singh.

Bakhtāwar Singh, though a Hindu, retained all his father's Musalmān officials. This Chief died in 1882 leaving two sons, Bal Bhadra Singh and Mahtāb Singh, and one daughter Bhamvar Bai, who was married to the Rājā of Sheopur-Baroda (Gwalior). Bakhtāwar Singh (1880—82).

Bal Bhadra Singh succeeded in 1882. In 1884 the Chief abolished all transit dues except those on opium. In 1885 during the visit of the Viceroy, Lord Dufferin, to Indore, the hereditary title of Rājā was conferred on the Rāwat. He constructed the roads to Khilchipur and Biāora, and contributed 2 lakhs towards the construction of the portion of the Sehore-Biāora road lying in the State. Bal-Bhadra Singh (1882—1902).

Bal Bhadra Singh died in 1902 without issue and was succeeded by his uncle Bane Singh, the present chief. The State has made extraordinary progress during the last few years in every direction. The administration formerly of the most old-fashioned type being now very competent and well organised. The present Chief before his succession was for many years the principal executive officer of the State. Bane Singh (1902—).

Rājā Bane Singh attended the Delhi Darbār of 1903 and receiv the gold commemorative medal, and was in 1905 presented to Th Royal Highnesses the Prince and Princess of Wales at Indore. H has a son and heir, Birendra Singh, born on 17th January, 1892, wh is being educated at the Daly College. The State pays a tribute Rs. 85,000 Chāndori coin (about Rs. 51,000) to Sindhia for Tal and of 1,050 Kotah Rupees (about Rs. 900) to the Rānā of Jhālaw for Kālipith *pargana*. He receives a *tānka* (cash payment) Hāli Rs. 3,187 (about Rs. 2,400) a year from Sindhia.

The Rājgarh Chief bears the Titles of His Highness and Rājā an enjoys a salute of 11 guns.

Section III.—Population.

(Tables III to VI.)

Enumerations. Three enumerations have taken place giving *1881*, 117,533; *1891*, 119,489; *1901*, 88,376 persons: males 46,118, females 42, 258. A decrease of 26 per cent. has thus taken place since 1891. **Density.** The density amounts to 94 persons per square mile.

Towns and villages. The State contains 2 towns Rājgarh (5,607) and Biāora (5,399) and 622 villages[1], of the latter 605 had a population of under 500; sixteen of between 500 and 2,000, and one of over 2,000.

Vital statistics (Table V). These have only been collected for one year, and give 27 births and 20 deaths per mille on the total population for 1901.

Religions. Classified by religions there were 78,343 Hindus or 89 per cent., 4,925 Musalmāns or 6 per cent., 4,788 Animists or 5 per cent., chiefly Bhīls, 310 Jains, and 10 Sikhs.

Language and literacy. The prevailing form of speech is Mālwī (Rāngri). Hindi coming second in importance. Of the total population 1,339 or about 2 per cent. were literate.

Castes. The predominating castes were Chamārs 12 per cent. and Rājputs and Sondhiās each 8 per cent.

Occupations. Agricultural and pastoral occupations prevail, 60 per cent. of the population engaged in occupations connected with the soil.

SOCIAL CHARACTERISTICS. Dress. The people dress in the fashion common to Mālwā. Ordinarily the dress of a male Hindu consists of a *pagrī* or turban, a piece of cloth about 50 or 60 feet long and 9 inches wide with gold ends; this cloth is often shot with gold and silver thread, called *mandil* worn by well-to-do people on festive occasions such as marriages. Clothes consist of a *kurta* or shirt, an *angarkha*, or long coat reaching to the middle of the leg, fastened below the right ear, and on the right breast, a *dhotī* (loin cloth) worn round the waist and a *dupatta* (scarf). All these are generally white except the turban which is often coloured. Agricultural classes wear a *dhotī*, a *bandī*, and a *pichhora* of *khādi* cloth as well as a *pagrī*. In towns there is a great tendency to dress after the European fashion

[1] Since the Census of 1901, 85 new villages have been brought on the register.

retaining the *sāfa* ; a round felt cap is, however, often used as head-dress with boots or shoes instead of *jūti*.

Hindu female dress consists of a *lehenga* (petti coat), *orni* (a sheet used as an upper garment to cover the face and upper part of the body), and a *kānchli* (bodice).

The only distinction between Muhammadan and Hindu dress is that Muhammadan males, except agriculturists, wear *paijāmas* and not *dhotīs*, and have the opening of the *angarkha* placed on the left and not like Hindus on the right side of the chest ; females wear *paijāmas* instead of *lehenga* and a *kurta* over the *kānchlī*.

Meals are generally taken twice, at mid-day and in the evening, only well-to-do persons take light refreshment in the morning and in the afternoon. The staple food grains used are wheat, *jowār*, maize, and gram, and the pulses *tūar*, *urad*, *mūng*, and *masūr*. The ordinary food of the rich and middle classes consists of *chapātis* (thin cakes) of wheat flour, *tūar* pulse, rice, *ghī*, vegetables, milk, and sugar. The poorer classes in the country including the peasantry, except on festive occasions, eat *rotis* (thick cakes) made of the coarser grains, with pulses, vegetables, uncooked onions, salt, and chillies. No local Brāhmans or Baniās eat flesh. All castes, except Brāhmans, smoke tobacco and eat opium, while amongst the Rājputs opium is also taken in the liquid form called *kasumba*. Food.

The greater part of the population being agricultural spends its days in the fields from sunrise to sunset. The mercantile population begins work about 9 A.M. usually closing shops about 6 or 7 P.M. Daily life.

Houses are mostly of mud, with thatched or tiled roofs. In Rājgarh and Biāora there are a few stone or brick-built houses but none is of great size. Houses.

Child marriage is usual among Hindus. Polygamy is common only among Rājputs of position. Widow marriage prevails among the lower classes only. Marriage.

The dead bodies of Hindus are burnt except those of *Sanyāsis*, *Bairāgis*, and infants which are buried. Cremation takes place by the side of a stream, the ashes being, if possible, conveyed to a sacred river ; otherwise they are committed to some local stream. Muhammadans bury their dead. Disposal of the dead.

The principal festivals are the *Dasahra*, *Holi*, *Diwāli*, *Gangor*, and local fairs. All the *sardārs* of the State attend the *darbār* and pay their respects to the Chief on the *Dasahra* day. Before the celebration all weapons are examined and repaired. This is a martial day and is, therefore, observed by Rājputs with enthusiasm. Festivals and amusements.

The ordinary amusements are playing and singing among grown up people, and hide and seek, kite flying, *gili danda* (tip-cat), and *ankhmichi* (blindman's-buff) among children. The commonest village

recreation is for people to assemble together after the day's work at prominent place and pass away a few hours in smoking, telling stori and talking. In towns *chausar* and various card games are played.

Nomenclature. Among Hindus the twice-born are named after gods or famou personages. They have two names, the *janmarāshī nām* whic is used when the stars are consulted and at birth to draw the horoscop and the *bolta nām* by which persons are generally known, which a either of religious origin, or merely names of fancy and affectio such as Rām Singh, Bīr Singh, Dāmodar, Sukhdeo, Bheru Singh, Pia Lāl. The agricultural and lower classes use dimunitives largely suc as Rāma, Bherya, Sukha, and the like. Names of places are give after persons such as Rāmgarh from Rām Singh, Gopālpura afte Gopāl, Gangakhedī after Ganga, and so on.

PUBLIC HEALTH (Table VI). Public health until 1904-05 was good. In that year plague appeared at Talen resulting in 219 attacks and 156 deaths; an attack in 1905-06 at the same place resulted in 63 cases of which 42 were fatal.

CHAPTER II.

ECONOMIC.

(Tables VII to XV, XXVIII to XXX.)

Section I.—Agriculture.

(Tables VII to X.)

The soil of the State is of high fertility except in the hilly tracts to the north. General Conditions.

Soils are classed by quality and appearance, situation, such as proximity to a village or forest, and crop-bearing power. Soils.

The principal classes recognised under the first method are *kālmat* or *chikat kāli*, a loamy black soil of high fertility, with a great power of retaining moisture, bearing excellent crops at both harvests, with or without irrigation. It is sub-divided according to depth and power of holding moisture into *uttam* or best, *madhyam* or moderate, and *sādhāran* or ordinary. *Pīli* is a yellow soil of no great depth and lighter in texture than the preceding, used mostly for *kharīf* crops; *pāndhar*, a whitish soil of sandy constitution found near old village sites, and at the foot of hills, used chiefly for growing millets; *anthar-pāthar*, a black loamy soil but shallow, having rock close to the surface, it is also found at the foot of hills and bears good *kharīf* crops, and, if winter rain is plentiful, will also bear a *rabi* crop; *khardi*, stony red coloured soil, light and shallow, found on sloping ground and only fit for *kharīf* crops, becoming exhausted after two or three seasons of continuous cultivation; *bardi*, a poor shallow soil more stony than the last, only capable of bearing *kodon* and other inferior grains; *kachhār*, the alluvial detritus in the beds of rivers and streams, used for tobacco, chillies, maize, and vegetables.

By position soils are classed as *chauras* or level, *dhālu* or sloping, *chapera* or cut up by *nālas*, and *galat* or low-lying.

Other terms are *piyat* or irrigated, *adān* or garden, *bīr* or grass preserves, *charnoi* or village grazing lands, *amrāi* or groves of fruit trees, and *khera* or manured and irrigated land near village.

As far as possible the less productive soils are sown first, as they soon lose their moisture. The normal area cultivated amounts to about 150,000 acres. No figures are available for early years. Cultivated area and variation (Tables VIII and IX).

The soil is first cleared of weeds and rubbish by means of the *bakkhar*. It is then ploughed, and, after the rain has commenced, is ploughed once more and sown. In the case of land to be sown in the *rabi* season the ploughing is continued at intervals till the rains are over so as to ensure its absorbing all the moisture possible. AGRICULTURAL PRACTICE. Tilling.

The sowing is carried out in the case of large seed by dropping it into furrows made by the *nai* or seed drill, while in the case of the fine seed it is sown by hand broadcast. Sowing.

Reaping. The *kharīf* crops are reaped in November and the *rabi* in March. *Jowār* is cut off high up the stalk, but other crops at the foot of the plant. Gram is pulled up. The heads of grain are trodden out at the *khala* or threshing-floor, and then winnowed and stored for sale.

Double cropping. Double cropping (*dufasli*) is practised on first class *kāli* soil without irrigation if the rains have been good. Most irrigated land will bear two crops. The usual sequences are maize, *san* or *urad* followed at the *rabi* by gram, *masūr* or *tūar*, tobacco in *adān* land is succeeded by onions, maize or *san* by poppy, a sequence known as *makka-dusai* or *san-dusai*, and maize by wheat or gram.

Mixed sowing. Mixed sowings (*bejara*) are popular with cultivators. *Jowār* is often sown with *tūar*, and cotton with *mūng*, but the favourite combination is sugar-cane and poppy. The poppy comes up in four months and the sugar-cane in about twelve. The yield of poppy is not so good as when it is sown alone, but the sugar-cane is not very injuriously affected.

Rotation. Rotation though understood is not systematically practised. Cotton is rotated with *jowār* in any soil, in *pili* soils *jowār* is rotated with *tilli*, cotton or *rameli*.

Manures. Only poppy fields, sugar-cane and garden produce are usually manured. Village sweepings and cowdung are commonly used.

Pests. Rats especially after a year of deficient rainfall, locusts and *gerua* or red blight are the most ordinary pests.

Implements. The most important implements are the *bakkhar* or weeding plough, *hal* or plough, *khurpa* or hoe, and *phāora* or spade.

Crops. Area sown (Table X). The area sown at the *kharīf* averages in a normal year 77,000 acres and at the *rabi* 73,000 acres. The principal crops are *jowār* 29,000 acres, *makka* 23,000, cotton 12,000, wheat 56,000, gram 10,000, and poppy 5,400.

Food crops. At the *kharīf* the food crops sown are *makka* or maize (*Zea mays*), *jowār* (*Sorghum vulgare*), *urad* (*Phaseolus radiatus*), *mūng* (*P. mungo*), *bājra* (*Pencillaria spicata*), *tūar* (*Cajanus indicus*); and at the *rabi*, *gehun* or wheat (*Triticum aestivum*), gram or *chana* (*Cicer arietinum*), barley or *jau* (*Hordeum vulgare*), *masūr* (*Ervum lens*) and *batla* (*Dolichos sinensis*).

Oil seeds. Oil seeds are *tilli* (*Sesamum indicum*), *alsi* or linseed (*Linum ustatissimum*), and *rameli* (*Guizotia oleifera*).

Fibres. The only important fibre is cotton (*Gossypium indicum*), *san* (*Crotolaria juncea*) and *ambāri* or *pātsan* (*Hibiscus cannabinus*) are little cultivated.

Drugs, and Garden produce. Poppy (*Papaver somniferum*) alone is of importance. Many native and European vegetables and spices are sown, including potatoes, radishes, onions, garlic, *ajwān* (*Lingusticum ajowan*), chillies (*Capsicum*), *haldi* (turmeric), *dhania* (*Coriander sativum*), and others.

Among fruit trees mangoes, custard apple, guavas, pomegranates and oranges are cultivated.

Progress. No new seeds or implements have been introduced, except the roller sugar-cane mill.

Irrigation (Tables VIII and IX). Total area irrigated. The total irrigated area in normal years is about 11,400 acres, of which 5,200 lie in the Biāora *pargana* and an average of 1,200 in each of the rest, except Sheogarh, where there is very little irrigation practised.

Sources. The whole of the irrigation is carried out from wells and *orhīs*. These are worked ordinarily by the *charas* or bag water-lift.

The average cost of making a *kachha* or unbricked well is Rs. 100 and for a stone well Rs. 300.

Cattle (Table VII). No special means exist for breeding cattle. The villagers rear cattle in their villages but without any particular regard to stock. The local Umatwāri breed, a variety of the Mālwī has a considerable reputation.

Pasture. Pasture is more than sufficient for local needs and except in a year of famine much hay, *karbī* (dried *jowār* stalks), and *bhūsa* (chaff) are available for sale.

Cattle fairs (Table XXVIII). At Biāora and Rājgarh large cattle fairs take place. The former is often attended by British officers buying on behalf of the Government Supply and Transport Corps.

Agricultural population. About 46 per cent. are supported by agriculture, the classes chiefly engaged being Kunbīs, Kachhīs, Sondhias, Lodhas, Dāngis, Pāls, Ahīrs, Chowrāsia Rājputs, and Chamārs.

Takkāvi. Loans to cultivators are made freely whenever they are needed. In 1904, Rs. 11,700 and in 1905-06 Rs. 8,000 were given as advances free from interest to cultivators to enable them to deepen and sink wells and purchase cattle.

Section II.—Wages and Prices.

(Tables XIII and XIV.)

Wages. Wages for agricultural operations are paid in kind, labourers receiving 2 or 3 seers of grain daily for weeding, and for reaping 6 to 7 seers in the case of *jowār* and 5 to 10 in the case of wheat in the shape of *pulīs* (bundles), 8 *pulīs* being given for every 20 cut. In the case of gram one *chāns* or row of plants is given for every 25 or 30 gathered.

For picking cotton Rs. 3-8 are given per *mānī* picked, or 2 annas cash daily. Poppy operations are paid for in cash at 2 to 3 annas a day.

Prices (Table XIII). Though there has been a distinct rise in prices of late years variations in prices in different parts of the State are now less than they were in early days, when want of communication made export from some places almost impossible. On the whole a rise of about 50 per cent. is said to have taken place between 1880 and 1890 in grain prices. But wages have also risen about the same extent and the two thus balance each other. The temporary abnormal rise in 1899-1900 was due to famine.

Material condition of the people.

The material condition of different sections of the community is good, the cultivator having to a great extent recovered from the effects of the famine of 1899-1900.

This is shewn by the fact that in spite of a total failure of the poppy crops in 1905, necessitating the remission of Rs. 40,000, the collection of the revenue improved in 1905-06, while some 15,000 *bīghas* of new soil have been brought under cultivation.

Section III.—Forests.

(Table IX.)

Area under forest.

The jungles of the State, which scarcely amount to true forest, cover about 214,900 acres of which 121,200 lie in the Biāora *pargana*.

System of control.

A Forest officer is in charge, who is assisted by rangers. Wood cannot be cut in reserved jungle without permission, but the poor are permitted to collect jungle produce free of charge, and are also given wood for implements and house building free. Two classes of trees are recognised, in the first or *pakki kisam* are mango (*Mangifera indica*), *jāmun* (*Eugenia jambolana*), tamarind (*Tamarindus indica*), *dhāman* (*Grewia vestita*), *mahuā* (*Bassia latifolia*), *sandal* (*Santalum albun*), *tīnach* (*Ougeinia dalbergioides*), teak (*Tectona grandis*), *bahera* (*Terminalia belerica*) and *khejra* (*Prosopis spicigera*). In the second class or *kachha kisam* are *dhāora* (*Anogeissus latifolia*), *salai* (*Boswellia serrata*), *khair* (*Acacia catechu*), *gondi* (*Cordia myxa*), *ber* (*Zyziphus jujuba*), *aonla* (*Phyllanthus emblica*), *gūlar* (*Ficus glomerata*), *karonda* (*Carissa carandas*), and others.

In famine years the whole jungle area is thrown open to the people without restriction.

Section IV.—Mines and Minerals.

(Table XII.)

Building stone.

No mines exist in the State but building stone is quarried on the sandstone outcrops at Sīlapati (23° 58′ N. and 77° 5′ E.) and Kotda (23° 5′ N. and 77° 10′ E.) villages. Silāwats and Chamārs are engaged in this work.

Section V.—Art and Manufactures.

(Table XI.)

A ginning factory has been established at Biāora which has one gin in it. It turns out about 5,000 maunds of cleaned cotton in the year employing about 26 hands.

The only articles made locally are coarse *khādi* cloth, blankets, and *ghī*. No opium is made, all *chīk* being exported.

Section VI.—Commerce and Trade.

Isolation from railways has prevented any very great development of trade, though some improvement is visible in the last few years.

Exports and imports.

The chief exports are food grains, cotton, crude opium (*chīk*), *ghī*,

oppy-seed and *tilli;* and the principal imports piece-goods, silk, ılt, sugar, kerosene oil, rice, food grains, and hardware.

Trade is carried on by Jain and Hindu Baniās and Muhammadan ʒohorās, the former dealing in opium, grain and piece-goods, and the ıtter in hardware. Traders.

The centres of trade are Rājgarh and Biāora especially, and to a ɛsser extent the headquarters of the other *parganas*. Trade centres.

The principal firms are those of Seth Hazārilāl Baldeo, Birdichand ɔanesh Rām, and Jānki and Kishenlāl Chaudhri. Firms.

Goods are taken to Guna, Sehore, and Indore by the Agra-Bombay ɪnd Sehore roads whence they are despatched by rail. Trades routes.

Section VII.—Means of Communication.

(Table XV.)

No railway traverses the State. The metalled roads in existence ɪre those from Rājgarh to Biāora and Khilchipur, from Biāora to Narsinghgarh and Sehore, and the Agra-Bombay road. The mileage of metalled roads is 138 and of unmetalled 5 only. The first road made was the Agra-Bombay, opened on this section in 1843. Roads.

Combined Imperial Post and Telegraph Offices have been established at Rājgarh and Biāora. Post and telegraph (Table XXIX).

Section VIII.—Famines.

(*Table* XXX.)

The only famine of which any records exist is that of 1899-1900 which fell on the State with great severity.

Relief works were opened and every endeavour made to assist the people. About Rs. 28,000 were spent directly in relief while remissions to the extent of 2·5 lakhs followed as an indirect result in 1901 and 1902.

CHAPTER III.

ADMINISTRATIVE.

(Tables XVI to XXVII and XXXI.)

Section I.—Administration.

Chief.

The Chief is at the head of the administration. In all gene matters and in civil judicial suits his orders are final, but in crimi cases his powers are limited.

Dīwān.

The Chief is assisted by a Dīwān to whom he delegates executive authority, this official being responsible for the prop working of the different departments.

Departments.

The principal departments are the Darbār, Revenue, Judici Public Works, Police, Educational, and Medical.

Official language.

Rāngrī Hindi is the official language in which all revenue pape and accounts are rendered, while English and Urdu are used recording orders and proceedings. Correspondence on importa matters with the Political Agent is carried on in English.

Administrative Divisions (Tables VIII and IX and Chapter IV).

The State is divided into seven *parganas:* Newalganj, Biāor Kālīpīth, Karanwās, Kotra, Sheogarh, and Talen. Each *pargana* i in charge of a *tahsīldār* who is the chief revenue officer, and magistrate and civil judge for his charge. He is assisted b officials of the police department, and the usual revenue and offic staff. The *parganas* average 100 square miles in area exceptin Biāora with 386 and Sheogarh with only 5 square miles.

Village autonomy.

Each village has its own community headed by the *patel.* Th chief members are the *patel*, *patwārī* or village accountant an record-keeper, *balai* who runs messages and does miscellaneo work, the *chaukīdār* or watchman, the Chamār or leather worke blacksmith, carpenter, barber, and others. Most of these individua are paid by grants of land and a share of the produce at eac harvest.

Section II.—Law and Justice.

(Tables XVI and XVII.)

Legislation.

No legislative body or special official exists in the State. Th Chief in consultation with his Dīwān promulgates laws, and issue such orders as may be necessary, in circulars.

The British Laws adopted in the State are: the Indian Pen Code, Criminal Procedure Code, Civil Procedure Code, Evidenc Act, and Contract Act. Other Acts adopted are: the Gambling Ac Limitation Act, Court Fee and Stamp Act, Registration Act, an Act for the Prohibition of Opium Smoking. Procedure is adapte to local usage where necessary.

Courts Civil.

In all, eleven Courts have been established. The lowest civi courts are those of the *munsifs*, which are of three grades. On *munsif* is of the third grade and empowered to deal with suit not exceeding Rs. 50 in value; six are of the second class wit

ower to entertain suits not exceeding Rs. 300 in value; and wo are of the first class dealing with suits up to Rs. 3,000 in value. The Dīwān exercises the powers of a District Judge while His Highness's Court is the final tribunal of revision and appeal.

The District Judge hears appeals from *munsifs* of the first class, who are themselves empowered to entertain appeals from second and hird class *munsifs*.

The lowest criminal Courts are those of the *tahsīldārs* who are nagistrates of the second or third class, at Rājgarh and Biāora there are first class magistrates. Criminal.

The jurisdiction of the Rājgarh magistrate includes the Kālipīth and Newalganj *parganas*, in which the *tahsīldārs* are magistrates of he second and third class, respectively. The Biāora magistrate's urisdiction extends over the remaining four *parganas* in which there are four second class and two third class subordinate magistrates.

These magistrates exercise the powers laid down in the British Indian Criminal Procedure Code. The Dīwān acts as a Sessions court from whose decisions appeals are preferred to the Chief. The Darbār is required to commit murder and dacoity cases for trial by the Political authorities.

A Registration Act was introduced in January, 1906, based on the British India Act (III of 1877). Already documents of the value of over Rs. 5,000 have been registered shewing the appreciation of this means of security. Registration.

Section III.—Finance.

(Tables XVIII and XIX.)

The financial arrangements of the State have been revolutionised in the last few years. A regular budget is now prepared from which no deviation is allowed without special sanction. All accounts are submitted by *tahsīldārs* to headquarters, where they are checked and audited. Present system.

The total normal income of the State is about 4·5 lakhs of which 3·5 are derived from land revenue, Rs. 32,000 from customs and excise (including Rs. 15,000 from opium), and Rs. 37,000 from interest on Government securities, miscellaneous Rs. 31,000. The expenditure amounts to about 4·1 lakhs, the principal heads being Rs. 65,000 on general administration, Rs. 65,000 on the Chief's establishment, Rs. 45,000 on police and army, Rs. 18,000 on collection of land revenue, Rs. 52,000 on tribute, miscellaneous Rs. 70,000, and one lakh on public works. About Rs. 47,000 of revenue are alienated in *jāgīrs*, etc. The expenses of the administration have risen with improved methods. Sources of revenue and expenditure.

The State has never had a coinage of its own. Till 1897 local coins of Bhopāl and other States were current. The British rupee, which was introduced in that year, is the only legal tender. Coinage.

Section IV.—Land Revenue.

(Table XX.)

System. The land belongs to the Chief, the cultivator having an interest in it only so long as he pays the revenue punctually.

The revenue is still collected on the *manoti* system, being farmed out to bankers who are responsible for the assessed demand.

A regular settlement is, however, in progress and will soon be completed.

The new settlement has been effected on the basis of that introduced in Gwalior, and follows generally the lines of settlement in British India. The rates are fixed in accordance with the quality of the soil and facilities for irrigation manuring and disposal of produce.

Cesses. The only cesses that it is proposed to continue are *dāmi* levied to cover the pay of *patwārīs* at 3·15 per cent. and Darbār *nazar* at Rs. 4 per annum from the *patel* of each village.

Collection. The land being farmed out, the *mustājirs* pay in the amount due on their farms to the *tahsīldārs* who remit the revenue to headquarters.

Suspension. Suspensions and remissions are given whenever a bad season or famine makes it imperative. In the two years succeeding the famine of 1899-1900 remissions to the amount of Rs. 2·8 lakhs were made, and in 1905, owing to the destruction of the poppy by frost, Rs. 40,000 were remitted.

Tenures. Tenures fall into two main classes *khālsā* and alienated or *jāgīr* land.

In *khālsā* land the management lies directly with the Darbār, while *jāgīr* land is managed by the holder.

Of the total area 60 square miles with an income of about Rs. 47,000 is alienated in *jāgīr* and other forms of grant.[1]

Section V.—Miscellaneous Revenue.

(Table XXI.)

The chief sources of miscellaneous revenue are customs, excise, and stamps.

Opium. Poppy is extensively grown in the State. The area sown and the amount of *chīk* exported since 1895 are given below:—

Year.	Acreage.	Export in Maunds.
1895	4,185	601
1896	4,127	677
1897	3,885	957
1898	9,753	1,341
1899	3,239	1,386
1900	927	1,224
1901	4,390	189
1902	3,392	986
1903	5,443	768
1904	6,387	1,137
1905	6,482	392
1906	6,812	1,198

[1] This excludes the guaranteed estate of Suthālia.

All *chik* is collected by the Darbār and sold to merchants who export it to Indore and Bhopāl, where it is made into opium. A duty is levied of Re. 1 per *dhari* (10 lbs.) weight and 3 pies as *biai* or weighing tax on every rupee's worth sold. The revenue from this source is about Rs. 15,000 a year. No restrictions are imposed otherwise.

No hemp is cultivated locally. On imported *gānja* and *bhāng* As. 8 per maund is charged.

The only liquor used is that distilled from *mahuā* (*Bassia latifolia*) flowers. Two classes of liquor are made, one of 60° U. P. and the other of 25° U. P., which are sold at Rs. 1-2-0 and Rs. 3 per bottle, respectively. Liquor.

A contractor is given the contract for the State. He retains the supply of the Rājgarh and Biāora towns in his own hands, and sublets the rest to village contractors who supply the *parganas*. The number of shops is 84 or one to every 11 square miles and 1,050 persons.

Under the agreement of 1881 the British Government pays Rs. 612-8-0 a year to the Darbār as compensation for dues formerly levied on salt. Salt.

The use of judicial stamps was introduced in 1872. The revenue from this source is about Rs. 1,400 a year. Stamps.

Up to 5th June, 1904, *sāyar* was worked by contract. After that date the rules were revised, and it is now being administered departmentally. Customs.

Section VI.—Local and Municipal.

(Table XXII.)

Municipal committees have been introduced at Rājgarh and Biāora composed of officials and non-officials selected by the Darbār. Little interest is, however, as yet taken in these institutions by the people. The Hospital Assistants act as Secretary and the *Nāzim* and Civil Judge as Presidents. Municipal.

Receipts from local taxes amount at Biāora to about Rs. 800 a year, which does not cover expenses, the balance being met by the Darbār.

Section VII.—Public Works.

(Table XV.)

This department is in charge of the State Engineer who is assisted by subordinates. The department deals with repair of all State buildings, roads, and irrigation works. The annual expenditure on works is about 1 lakh a year.

Section VIII.—Army.

(Table XXV.)

The State army consists of 30 cavalry, 102 infantry, and 7 artillery with 4 serviceable guns. The cost of maintenance is about Rs. 20,000 per annum.

Section IX.—Police and Jails.

(Tables XXIV and XXVI.)

Police (Table XXIV). A regular Police force was set on foot in 1902. It now numbers 309 constables of all grades under a *Muntazim*, who is assisted by an Assistant *Muntazim*, 5 Inspectors, one of whom deals with the Moghias, and 13 Sub-Inspectors. The Police are distributed through eleven *thānas*.

The Police are armed with muskets. The ratio of the force to the population is 4 men to every 1,000 persons, and as regards area, 1 to every 3 square miles.

Criminal tribes. The Moghias in the State are settled at the villages of Bani and Bodanpur. The arrangements are in charge of the Munsarim of Moghias, who sees that the members of this tribe remain in the settlements and that they are provided with bullocks and means to cultivate. The numbers on the roll are 372 persons, 120 men, 121 women and 131 children.

Jails (Table XXVI). Two jails have been established in the State, one at Rājgarh and the other at Biāora. Industries are carried on in the Rājgarh Jail. The new jail at Biāora which was built at a cost of Rs. 2,700 was only opened in 1905. Before that prisoners were confined in a small cell. The total annual expenditure on prisoners is about Rs. 1,300, or Rs. 40 per prisoner.

Detection. The registration and classification of finger impressions is carried on by a police official, who has been trained at the Central Bureau at Indore.

Section X.—Education.

(Table XXIII.)

The first schools were opened at Rājgarh and Biāora in 1887. In 1891 there were two schools maintained at a cost of Rs. 600.

In 1904 the Bane High School was opened at the chief town. There are now three schools, the High School at Rājgarh and the Primary schools at Biāora and Talen. The pupils number about 300, the total cost being about Rs. 1,500 a year.

Section XI.—Medical.

(Table XXVII.)

Hospitals have been opened at Rājgarh and Biāora in charge of qualified Hospital Assistants. The number of in-door patients number about 200 and of out-door 1,500 yearly. The cost of upkeep is about Rs. 3,000.

Section XII.—Surveys.

A complete survey of the State has been made preliminary to the Settlement.

This survey was carried out with the plane table by the State *patwārīs* who were specially trained for the purpose under the Revenue Officer of the State, who, from time to time, consulted and received advice from Mr. H. J. Hoare, I. C. S., Settlement Officer, Indore State.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS AND GAZETTEER.

(Tables VIII to X.)

Newalganj pargana.—This *pargana* lies round the chief town and has an area of 88 square miles, of which 82 are *khālsā* and 6 alienated in *jāgīrs*.

The *pargana* is a good deal cut up by hills. It is watered by the Newaj and Anjar, both tributaries of the Pārwatī, itself an affluent of the Kāli Sind.

It is bounded on the north by the Jhālawār State, on the south by part of Narsinghgarh and the Biāora *pargana*, on the east by the Kālipīth *pargana* and Maksudangarh State, and on the west by Khilchipur.

Population was in *1901*, 9,625 persons: males 5,038, females 4,587, of whom 8,088 or 85 per cent. were Hindus.

The capital town Rājgarh and 86 villages, of which 42 are *jāgīr*, lie in this *pargana*.

The soil is not of high fertility, being mostly *bardi*. The cultivated area amounts to 9,500 acres of which 850 are irrigated.

The *pargana* is in charge of a *tahsīldār* who resides at Rājgarh. The revenues amount to about Rs. 7,800.

Biāora pargana.—The Biāora *pargana* lies in the south-east of the State having an area of 386 square miles, of which 347 are *khālsā* and 39 *jāgir*.

The *pargana* is mostly level plain. The Anjar and Newaj flow through it.

It is bounded on the north by the Kālipīth *pargana*, on the south by Narsinghgarh, on the east by Bhopāl, and on the west by the Karanwās *pargana*.

Population was in *1901*, 34,893 persons: males 18,205, females 16,688, of whom 31,139 or 90 per cent. were Hindus.

The town of Biāora and 258 villages, of which 78 are *jāgīr*, lie in the *pargana*.

The soil in the *pargana* is fertile, the cultivated area amounting to 66,700 acres, of which 5,200 are irrigated.

A *tahsīldār* is in charge, with his headquarters at Biāora. The revenues amount to 1·1 lakh.

Kālīpīth pargana.—A *pargana* situated to the east of the chief town, with an area of 102 square miles, of which 3 are held by *jāgīrdārs*.

It is watered by the Anjar river.

On the north it is bounded by the Jhālawār State, on the east by Narsinghgarh, on the south by the Biāora *pargana*, and on the west by the Newalganj *pargana*.

Population in *1901* was 9,226 persons: males 4,907, females 4,319, comprising 8,905 or 96 per cent. Hindus. Villages number 159, of which 48 are *jāgīr*. The soil is fairly fertile, cultivation occupying 15,000 acres, of which 900 are irrigated.

This *pargana* was granted to the Rājgarh Chief by Rājā Bhim Singh of Kotah (1707—20) after the subjugation of Bhīlwāra.[1] On the formation of the State of Jhālawār this territory passed to Zālim Singh, and the *tānka* of Rs. 600 paid originally to Kotah is now paid to that Darbār.

The headquarters are at Kālipīth where the *tahsīldār* resides. The revenues amount to Rs. 21,000.

Karanwās pargana.—This *pargana* lies to the south of the chief town. It has an area of 111 square miles, of which 4 are alienated in *jāgīrs*, and is bounded on the north by the Newalganj *pargana*, on the east by Biāora, and on the south and west by Narsinghgarh. The boundaries are not, however, strictly definable, as portions of Narsinghgarh intervene.

The Newaj, Nairakhar, and Dudhī rivers water this district.

Population was in *1901*, 9,782 persons: males 5,153, females 4,629, of whom 9,240 or 95 per cent. were Hindus.

The *pargana* comprises 65 villages, of which 7 are *jāgīr*.

The cultivated area is 20,400 acres, of which 2,750 are irrigated.

A *tahsīldār* is in charge, who resides at Karanwās. The revenues amount to Rs. 53,000.

Kotra pargana.—An isolated *pargana* lying round Kotra village to the south of Narsinghgarh town.

It has an area of 149 square miles, of which 2 are alienated in *jāgīrs*. It is bounded on the east by Bhopāl and on the other sides by Narsinghgarh.

The population in *1901* was 13,435 persons: males 6,841, females 6,594, of whom 10,786 or 80 per cent. were Hindus.

The villages number 84, of which 11 are *jāgīr*. The cultivated area amounts to 17,500 acres, 550 being irrigated.

This *pargana* is managed by the *tahsīldār*, whose headquarters are at Kotra.

The revenues amount to Rs. 73,000.

Sheogarh pargana.—A small isolated *pargana* comprising one village lying in the midst of Gwalior territory, 12 miles south-east of Agar. It has an area of only 5 square miles, all *khālsā*.

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[1] Tod—*Rājasthān*, *II*, 486.

Population was in *1901*, 207 persons: males 109, females 98, of whom 188 were Hindus.

The cultivated area amounts to 200 acres including 50 irrigated. A *tahsīldār* is in charge. The revenues amount to Rs. 800.

Talen pargana.—An isolated *pargana* lying about 35 miles south of Rājgarh. It has an area of 100 square miles, of which 6 are alienated in *jāgīrs*. The boundaries are not definable, as the *pargana* consists of numerous small detached pieces. Generally speaking, however, it is surrounded by portions of Indore, Narsinghgarh, and Gwalior. The Newaj river flows close to the headquarters. Population was in *1901*, 11,208 persons: males 5,865, females 5,343, of whom 9,997 or 90 per cent. were Hindus. It comprises 54 villages, of which 6 are *jāgir*.

The cultivated area is 20,700 acres, of which 1,100 are irrigated.

The Talen town is shared with Indore, a dual control being exercised. The origin of this arrangement is that when Sindhia gave up his share of the *pargana* to Rajgarh in 1834 Holkar also made over his share to Narsinghgarh, but retained half the village of Talen as a mark of suzerainty; a joint jurisdiction was thus started. Negotiations are going on (1907) between Indore and Rājgarh for an exchange of land so that the whole of Talen may belong to Rājgarh.

The *tahsīldār* resides at Talen. The revenues amount to Rs. 60,800.

GAZETTEER.

Biāora town, *pargana* Biāora.—Headquarters of the *pargana* and an important trade centre, situated in 23° 55′ N. and 76° 57′ E., on the Agra-Bombay road, 42 miles from Shujālpur railway station on the Bhopāl-Ujjain Railway. Population in *1891*, 6,476 and in *1901*, 5,607: males 2,917, females 2,690, of whom 4,461 or 80 per cent. were Hindus. It is an old town and was in Akbar's day the headquarters of a *mahal* in the Sārangpur *sarkār*. Before the opening of the railway, when all traffic passed along the high road, its position was one of greater importance. A large market is held here every Monday, and a large fair yearly, in April. A ginning factory has been established here.

The old and new towns form separate sections. It contains an old fort, a residence for the Chief, a school, a dispensary, a *sarai*, a combined Imperial Post and Telegraph Office, and an Imperial Public Works Inspection Bungalow. A Municipality has been lately started with an income of about Rs. 800 derived from local taxes.

Chhagoda, *pargana* Kālipith.—Village situated in 24° 7′ N. and 76° 45′ E., about 10 miles north of Rājgarh. The forests here are a favourite resort for tigers.

Kālīpīth, *pargana* Kālīpīth.—Headquarters of the *pargana*, situated in 24° 2′ N. and 76° 55′ E. Population *1901*, 634. It contains the *pargana* offices.

Karanwās, *pargana* Karanwās.—Headquarters of the *pargana*, situated in 23° 49′ N. and 76° 51′ E., on the Agra-Bombay high road, 10 miles from Biāora. Population *1901*, 544. The *pargana* offices are located here. An old tank lies near the village.

Kotra, *pargana* Kotra.—Headquarters of the *pargana* and *thānā*, situated in 23° 38′ N. and 77° 10′ E., 6 miles south of Narsinghgarh. Population *1901*, 292. An old fort and temple are located here.

Rājgarh town, *pargana* Newalganj.—The capital of the State is situated on the left bank of the Newaj river, in 24° 1′ N. and 76° 46′ E. It is 85 miles by road from Bhopāl, and 57 from Shujālpur station on the Bhopāl-Ujjain Railway.

The town was founded in 1640 by Rājā Mohan Singh. In 1785 it was visited by Malet who was on his way to join Sindhia in Agra. Malet says that at this time Sindhia had a *gumāshta* residing here, who was endeavouring to obtain payment of the tribute due. This man Devi Gole by name, begged Malet to use his influence to induce the Chief to pay. Malet, however, said his mission necessitated his entering into no party questions and pointed to a mango tree covered with fruit, which was standing in the very midst of his camp, of which not a single mango had been taken, as a practical proof of his assertion.[1]

The town contains no buildings of importance. The Chief's residence, a State guest house, a *sarai*, an hospital, a school, and a combined Imperial Post and Telegraph office are situated here.

Population was in *1891*, 6,476, and in *1901*, 5,399 persons : males 2,795, females 2,604, comprising 4,091 or 76 per cent. Hindus, 1 Jain, 1,253 or 23 per cent. Musalmāns, and 54 Animists.

In 1857 Rājgarh was the scene of one of Tāntia Topi's defeats. After his defeat at Gwalior by Sir Hugh Rose, Tāntia Topi fled to Jhālrāpātan. The Rājā of that place escaped to Susner where some British troops were stationed, and left his capital to the mercy of the rebel leader, who promptly took 40 cannon from the Jhālrāpātan parks, and also increased his following by 10,000 recruits. With this augmented force he then advanced on Rājgarh. General Michel, commanding the troops from Mhow, at once moved upon Rājgarh, and through timely intelligence given by Captain Hutchinson, Political Agent at Bhopāl, came upon Tāntia's troops in the act of

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1. Forrest—*Selections from Papers in the Bombay Secretariat*, J. H. Sylvester *Vol I. 500*.

pitching camp near the town of Rājgarh. The troops were unable to attack at the moment, and, during the night Tāntia drew off towards Biāora. A body of British Cavalry pursued and came on a small party of the rebels not far from Biāora. The pursuing party was a small band of cavalry only, and, in following the rebels, suddenly emerged on a plateau, where the whole of the enemy's force was drawn up, consisting of two guns, two hundred infantry and sixty sowārs. A volley of musketry saluted the British party, who rode for their lives. Later on the main body of the British force came up, and, after a sharp fight, the whole of Tāntia's guns, numbering 27, were captured, and his army dispersed for a time.[1]

Sankha, *pargana* Kotra.—Village situated in 23° 36′ N. and 76° 9′ E. Population *1901*, 149. A fair known as the *Shiāmji-kā-mela* is held here in Māgh and attended by large numbers; much traffic in cattle takes place on this occasion.

Sheogarh, *pargana* Sheogarh.—Headquarters of the *pargana* situated in 23° 46′ N. and 76° 10′ E. Population *1901*, 207.

Sika, *pargana* Kotra.—Village situated in 23° 33′ N. and 76° 52′ E. Population *1901*, 454. A large tank is situated here, which is covered with wild fowl in the cold weather.

Talen, *pargana* Talen.—Headquarters of the *pargana*, situated in 23° 34′ N. and 76° 46′ E., on the Newaj river. Population *1901*, 2,163. The *tahsīldār* in charge resides here.

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[1] *Recollections of the Campaign in Malwa and Central India, Bombay (1860), p. 217.*

APPENDIX A.

Translation of an AGREEMENT on the part of RAWUT NEWUL SING, Rajghur.

Seal of RAWUT NEWUL SING.

Whereas from old a determined tunkha or tribute has been paid to the Maharajah Alijah Soubadar Dowlut Rao Sindia Bahadoor by Rajghur, and whereas for two or three years past this tribute has not been regularly discharged and above Rupees 16,000, due on account of the present year, and still unpaid, I have now of my own accord and pleasure (in order that the tribute may henceforth be liquidated, and that no cause of delay or dispute may exist) resolved to separate and assign villages of Rajghur, according to a schedule herewith annexed, to the Kamaisdar of Atmaram Punth in order that the tribute to the Maharajah may be realized from the revenues of these villages and that no cause of blame or shadow of claim may in future exist; and through my desire to please the Maharajah I have separated the aftermentioned villages and made them over along with the sayer and rights of every description thereunto attached, to the kamaisdar of Atmaram Punth from the commencement of the *Fuslee* year *1227*, and I will not in any manner hereafter interfere with them or their inhabitants.

And whereas the abovementioned villages being generally much out of cultivation and possessing but a stinted population, the expense of management and sebundee will be great, the same must be provided from their revenue; for with this or any other claim respecting them I have henceforth no concern. And whatever omissions of tribute there may have been on my part previous to the year 1826, I consider myself absolved from the same in consequence of the present cession.

I hereby under the foregoing considerations also agree to resign all claim to those sums on account of tunkha, bhet, &c., which, through the favour of the Maharajah, my ancestors and I have been in the habit of receiving from the pergunnahs of Shujawalpore and Shahjehanpore.

And whereas by concluding this agreement I have conformed to the pleasure of the Maharajah Dowlut Rao Sindia, as well as provided in future for the regular payment of the tunkha and obviated all causes of complaint hereafter on either side, the Maharajah accordingly has graciously restored and confirmed to me the remaining part of my possessions (including the fort of Rajghur) which had been attached in consequence of the delays and subterfuges that had occurred in the payment of the tribute.

Memorandum of districts and villages alluded to above, as made over in commutation of tribute.

Pergunnah of Behar	... 55 villages, including the fort of Kotra.			
" Tullain	... 63	"	"	"
" Ruttunpore	14	"	"	"
" Pachore	39	"	"	"
Total	... 171 villages.			

Total one hundred and seventy-one villages. Dated 1st Chait Soodee 1876 Sumbut.

TRANSLATION of an AGREEMENT by the RAWUT NEWUL SING of Rajghur, dated 1st Chait Soodee 1876 Sumbut.

Seal of the RAWUT NEWUL SING.

Whereas it was settled with Kristnajee Pundit that the tribute from Rajgurh to the Maharajah Alijah Dowlut Rao Sindia should, for the present, or Fuslee year 1226, be Rupees 23,000; and whereas Rupees 6,045 of the above sum has been paid through Kristnajee Pundit, it is now agreed that I should pay the remainder or Rupees 16,955 by giving a banker's acknowledgment for the same amount.

Whatever sums may justly be due and forthcoming from the villages now made over, on account of balances for the present year, shall be carried to my credit, and a corresponding deduction made from the amount for which the acknowledgment has been given.

TRANSLATION of a PROVISIONAL AGREEMENT concluded by the RAWUT NEWUL SING of Rajgurh, dated 1st Chait Soodee 1876 Sumbut.

The seal of the RAWUT NEWUL SING.

The Rawut Newul Sing of Rajgurh has concluded, through the mediation of Captain W. Henley, the following agreement with the British Government:—

Whatever disputes shall arise between the Rawut and the neighbouring States, or between his subjects and those of the surrounding countries, shall be referred for settlement to the nearest British authority in Malwa, without whose acquiescence the Rawut will not attempt to settle anything of this nature, but will accede to his arbitration and conform to his injunctions.

Any thieves, robbers, and plunderers who may be found within the bounds of the State of Rajgurh shall be apprehended and, if required, sent to the nearest British authority in Malwa; and should the Rawut not apprehend any thief, robber, or defaulter so demanded, who it may be ascertained has been sheltered in one of his villages, such village shall be liable to forfeiture.

APPENDIX B.

A

Rājgarh.

Umats are descended from Umarsi, son of Māng Rao.

Umarsi and his brother Sumarsi went to Sind and founded Umarkot. Then Umarsi left and went to Abu, while Sumarsi remained and founded the Sodha family of the present day.

Umarsi founded the Umats. The twenty-first in descent from Umarsi, Bhau Singh went to Chitor where for services rendered he was given the title of Rāwat—" with a splendid Khilat."

Sārangsen in the seventh generation from Bhau Singh, who lived in the 14th century, went to Dhār and later took the Sārangpur district. He then made Dupāria his chief town. Khemkaran *second in descent from Sārangsen* (it is not said how long after Sārangsen) seized the country between the Sind and Pārbatī rivers which was thenceforth known as Umatwāra. *Kumanji or Kamāji* (Rāwat Gumānji) two generations after Khemkaran at the end of 15th century, according to the account, built Khujner fort but lived in Ratanpur. Later on he obtained from the Delhi Emperor Sikandar Lodī (1489—1519) a grant of land including Pachor, Khadad, Lakhanwās, Jhunjhunipur (now Rājgarh), Khujner, and Biāora, a *sanad* being granted later for other land also, at Agar, Shujālpur (then called Mirzāpur), Khāchraud, etc. Four generations later came Rāwat *Rāmāji* whose elder son Bhimāji became Rāwat and the younger Jitagi founded the family of the Borkhera and Mundla Thākurs. *Rāwat Benaji* succeeded and in Samvat 1586 (A. D. 1529) fought with the Delhi troops.

Rāwat Krishnāji served Akbar (1556—1605).

Rāwat Dungarsiji who lived in 16th century was killed at Talen. He left six sons. The two eldest being Udāji and Dudāji.

Udāji succeeded and Dudāji was made Diwān by Udāji.

Chhatarsingh succeeded *in 1621 A. D.* making Ajab Singh, grandson of Dudāji, Dīwān. *Chhatarsingh* died in 1638 A. D. Mohansingh succeeded as minor.

Ajab Singh built the forts at Rājgārh and Pātan in Samvat 1705 (A. D. 1648). Ajab Singh died (how is not known) and Paras Rām succeeded him as Dīwān of the State. State divided in Samvat 1738 (A.D. 1681).

B

Narsinghgarh.

The Umats are descended from Rāna Umji ruler of Bhinmal[1] (in Jodhpur). They came over to Central India in Muhammadan times, driven away from Rājputāna by the Chauhāns. They had been 300 years in Bhinmal, when this took place. The Umat Chief who was expelled was Sārangsen.

[1] This is curious and interesting, but unfortunately no further information is available—see Bhinmal. *Bombay Gazetteer*, Vol. I, Pt. II, p. 449 : *Journal of the Royal Asiatic Society*, October, 1904; and *Journal of the Bombay Branch of the Royal Asiatic Society*, 1902, 413.

Sārangsen went to Dhār in 1347 in the time of Muhamad Tuglak (1325—1351) and received the title of Rāwat for services rendered. Rāwat Karansiji or Kamāji fourth in descent from Sārangsen was made Governor of Ujjain in Sikandar Lodi's time and obtained 22 *parganas*, some of which now form the States of Rājgarh and Narsinghgarh. He made Dupāria his capital.

Rāwat Krishnāji was sixth in descent from Kamāji and was also Governor of Ujjain where Kishnapura is called after him. He died in 1563 and was succeeded by Dūngarsiji. He was killed at Talen in 1594.

He had six sons, the two eldest Udāji and Dudāji. Udāji succeeded making Ratanpur his capital. He received a *Khilat* from Akbar (1556—1605). In the time of Jahāngīr, Dudāji for services rendered was given the title of Dīwān and a *sanad* for certain territories.

Chhatarsingh, Udāji's successor, was killed in 1638 at Ratanpur.

Mohansingh succeeded and made Dūngarpur his chief town. Dīwān Ajab Singh was killed in 1668, Paras Rām succeeding. Paras Rām lived at Pātan and Mohansingh at Rājgarh.

"The Emperor Aurangzeb then "granted a *sanad* for the State in "the joint names of Mohan Singh "and Paras Rām."

C

NOTE ON ABOVE BY THE SUPERINTENDENT OF NARSINGHGARH.

Umarsi and Rāna Umji are different versions of the name of the same person. Both the Rājgarh and the Narsinghgarh accounts agree in making the Umats belong to the same family as Vikramāditya who had his capital at Ujjain. It would thus appear that, while the Rājgarh account sends *Umarsi* and *Sumarsi* to Sind and Abu, the Narsinghgarh account begins from a later date and finds *Rānā Umji* already ruling at Bhinmal (in Jodhpur). Whether Umarsi (Umji) lived at Bhinmal or Abu there is no means to decide, but probably Abu and Bhinmal both formed part of one continuous territory. Then, again, whether *Sārangsen*, who, according to both the accounts lived in the 14th century, went to Dhār from Bhinmal or from Chitor cannot be ascertained. There is no documentary proof available to prove the one or the other statement. The Rājgarh account is taken from a narrative written on a roll of paper said to have been compiled in the time of Nawāb Abdul Wasīh Khān (*alias* Rājā Moti Singh) of Rājgarh, and the Narsinghgarh account is based on information, supplied to Mr. C. B. Burrows, Publisher of the "Representative Men of Central India," which was, with certain modifications, taken from the "History of Narsinghgarh" given as an appendix to a book named "Mehtāb Divākar," written in the time of the late Rājā Mehtāb Singh of Narsinghgarh. It is not known what the basis of the account in the Rājgarh roll of paper or in the appendix to Mehtāb Divākar is. Under the circumstances there is no reconciling the facts which must stand in either account as they are. The *sanads* referred to in the Rājgarh and Narsinghgarh accounts are not forthcoming either. Whether the title of *Rāwat* was conferred on Bhau Singh by the Rānā

of Chitor, as the Rājgarh account says, or on Sārangsen by the Muhammadans as the Narsinghgarh account would seem to imply cannot be ascertained as no documentary evidence to support either statement is forthcoming. The Rājgarh account, however, specifies the particular services which earned the title (*Rāwat*) from the Rānā of Chitor, while the Narsinghgarh account does not name any.

Rāwat Gumānji or Kumanji or Kamāji or Karansiji are different versions of the name of one and the same person.

The Rājgarh Gazetteer officer says that it is impossible to say whether the *sanad* given by the Delhi Emperor to Rāwat Gumānji exists or not as the old State papers at Rājgarh are in a mess.

Whether Dudāji was made Dīwān by Udāji as the Rājgarh account says, or the title of Dīwān was conferred on him by Jahāngīr, as stated in Narsinghgarh account cannot be ascertained. But the following sentence taken from *AITCHISON'S TREATIES*, Vol. IV., page 279, clearly shows that the Rājgarh and Narsinghgarh chiefs did not stand to each other in the relation of chief (master) and Dīwān (minister). "The power of the Umats was established in the district known as *Umatwāra* in the 17th century by two brothers, named Mohan Singh and Paras Rām, *who assumed the titles of Rāwat and Dīwān*, and made a division of their possessions, the Rāwat retaining 5 villages in excess of the portion of the Dīwān as an acknowledgment of his superior birthright." It appears to me that the real word is *Dīmān*—not Dīwān. Dimān is probably a word of Sanskrit origin meaning "the resplendent in honours." The word is largely used in this sense in Bundelkhand.[1]

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[1] This title is used in Bundelkhand, but never in Mālwā, and I do not think that the Superintendent of Narsinghgarh is correct in assuming this. The word appears to be derived from *deo*, *mān* or strong as the gods. Aitchison's statement was supplied by the Darbār and is not authoritative.—(*Ed.*)

GENEALOGY.

Rao Māngrao.
,, Umarsi.
Rana Kharsiji.
,, Paimji.
,, Devrajji.
,, Singhenji.
,, Jitsinghji.
,, Bhimsinghji.
,, Dholji.
,, Bhumbiharji.
,, Vir Dhoulji.
,, Singhanji.
,, Bajrangji.
,, Madhyarajji.
,, Gajrajji.
,, Lakhansiji.
,, Jaspalji.
,, Rajpalji.
,, Moharsiji.
,, Amarsenji.
,, Patalsiji.
,, Gajvahji.
,, Bhāusinghji.
,, Sheraji.
Rawat Mojaji.
,, Narsinghji.
,, Udhoji.
,, Dhiraji.
,, Sārangsen (1345—1375).

Rawat Jasrājji (1375—1397).
,, Khemkaranji (1397—1437).
,, Haluji (1437—1447).
,, Kamāji (1447—1489).
,, Dalipsinghji (1489—1501).
,, Kalyansinghji (1501—1513).
,, Jodhāji (1513—1523).
,, Rāmāji (1523—1525).
,, Bhīmāji (1525—1527).
,, Benāji (1527—1558).
,, Krishnāji (1558—1583).
,, Dūngarsingh (1583—1603).
,, Udaysingh (1603—1621).
,, Kshatrasinghji (1621—1638).
,, Mohansingh (1638—1697).
,, Amarsingh (1697—1740).
,, Narpatsingh (1740—1747).
,, Jagatsingh (1747—1775).
,, Hamīrsingh (1775—1790).
,, Pratāpsingh (1790—1803).
,, Prithwisingh (1803—1815).
,, Newalsingh (1815—1831).
,, Motisingh (1831—1880).
,, Bakhtāwar Singh (1880—1882).
Raja Balbhadra Singh (1882—1902).
,, Bane Singh (1902

Narsinghgarh State.

ARMS OF THE NARSINGHGARH STATE.



Arms—Paly of six argent and gules; on a bordure vert, eight cinquefoils. **Crest** Wings endorsed ensigned with a flame proper. **Supporters** Boars. *Lambrequins*—Argent and gules.

Motto—*Mā kshobhaya nrasinhoyam*, meaning "Do not disturb me, I am lion amongst men". Or "May Narsinghgarh Rāj continue unmolested."

Note.—The descent of the Chief from the Mālwā Paramāras is signified by the Boars as supporters, and the origin from the sacred fire-pit at Mount Abu by the flame.

Banner—The State banners are red, with figures of a *katar* (dagger) and a *khānda* (big, double-edged sword) in yellow upon it; and with a figure of Hanumān in red.

Gotrāchāra—or Genealogical Creed—

Gotra—Vasistha.

Veda—Yajur.

Shākha—Mādhyāndini.

Bhairav—Gora of Dubaria.

Preceptor—Bālānandjiwālā.

Bhāt—Dhāndarpa Dhāndu and Jāngra Bāgrī.

Chāran—Sandhayach.

Dholi—Jevra.

Purohit—Jodhpura Dantela (Dantavla) and Pārikh.

Vyās—Nāgar.

Barwa—Chandisha.

Kshetra—Avantika (Ujjain).

Devi—Sanchāi.

The present Chief is a Hindu of the Rāmānuj Vaishnava sect.

RAWAT KISHAN SINGH

- Dūngar Singh
  - Udāji (Rajgarh family.)
  - Dūdāji
    - Hāte Singh
      - Ajab Singh
        - I. PARAS RAM (1681–95)
          - II. DALEL SINGH (1695)
            - III. MOTI SINGH (1695–1751)
              - IV. KHUMAN SINGH (1751–66)
                - V. ACHAL SINGH (1766–95)
                  - VI. SOBHAG SINGH (1795–1827)
                    - Chain Singh
                    - VII. HANWANT SINGH (1827–73) (Adopted from the Bhātkherā family.)
                      - Bhawāni Singh
                        - VIII. PRATAP SINGH (1873–90)
                      - IX. MAHTAB SINGH (1890–95)
                        - X. ARJUN SINGH (1895 (from Bhātkhera family, is the present Chief.)
                      - Chhatar Sāl
      - *Jāgīrdārs of Bhātkhera.*
        - Jait Singh (Received Bhātkhera in Jāgīr.)
          - Anup Singh
            - Rup Singh
              - Gajāji
                - Lachhman Singh
                  - Hanwant Singh (Succeeded Sobhāg Singh.)
                  - Sānwat Singh
                    - Pratāp Singh
                      - Chhatar Sāl
                        - By adoption Dalpat Singh (Present Jāgīrdār.)
                      - Moti Singh
                        - Arjun Singh (Succeeded Mahtāb Singh.)
                - Guman Sngh
                  - *Jāgīrdārs of Parlia.*
                    - Kok Singh (ReceivedParlia in Jāg)
                      - Karan Sngh (Presnt Jāgirdr.)
          - *Jāgīrdārs of Jhārkia.*
            - Himmat Singh (Received Jhārkiā in Jāgīr.)
              - Badan Singh
                - Bhairon Singh
                  - Sher Singh
                    - Nawal Singh (Present Jāgīrdār.)
    - *Jāgīrdārs of Ronslā.*
      - Karan Singh. (Received Ronsla in Jāgīr.)
        - Sardār Singh
          - Lāl Singh
            - Kishan Singh
              - Takht Singh
                - Jaswant Singh
                  - Gopal Singh
                    - Padam Singh
                      - Bane Singh Present Jāgīrdār.)
            - *Jāgīrdārs of Mūdla.*
              - Khushāl Singh (Received Mūndlā in Jāgīr.)
                - Unkār Singh
                  - Umed Singh
                    - Ajit Singh (Present Jāgīrdār.)
- *Jāgīrdārs of Borkhera.*
  - Jagmalji (Received the Jāgir of Borkhera.)
    - Lakhmidās
      - Kanak Singh
        - Meghaji
          - Bhagot Singh
            - Umed Singh
              - Dhirat Singh
                - Durjan Singh
                  - Shiv Singh
                    - Jaswant Singh
                      - Amar Singh (Present Jāgīrdār.)
- *Jāgīrdārs of Lasurlia.*
  - Gopal Singh (Received the Jāgir of Pathāri—Lasurlia.)
    - Hari Singh
      - Kushal Singh
        - Rudra Singh
          - Anant Singh
            - Hamir Singh
              - Pratāb Singh
                - Gulāb Singh
                  - Piār Singh (By adoption)
                    - Chhatar Sāl (Present Jāgīrdār.)

CHAPTER I.

DESCRIPTIVE.

Section I.—Physical Aspects.

The State of Narsinghgarh is one of the mediatized and guaranteed chiefships of the Central India Agency under the Political Agent in Bhopāl lying in the division of Mālwā known as Umatwāra. The chief town of Narsinghgarh, which is the capital of the State and from which it derives its name, is situated at latitude 23° 43′ north, longitude 77° 9′ east. Situation.

The place is named after the deity Narsingh, the favourite god of Paras Rām, who founded the town and the State. There is still an old temple dedicated to Narsingh at Rājgarh and a *jāgīr* has been set apart to meet the expenses of the worship of the deity. At Narsinghgarh, however, the worship of Narsingh has now given place to that of Sri Raghunāthji, the ordinary local salutation now being *Jai Raghunāthji* instead of, as formerly, *Jai Narsinghji*. Name.

The State has an area of 741 square miles according to the cadastral survey completed in 1902. Its boundaries can be best seen from the map as its territories are inextricably intermingled with those of the sister State of Rājgarh. Roughly speaking, however, it lies between 23° 30′ and 24° 0′ north and 76° 20′ and 77° 16′ east, being bounded on the north by Rājgarh, Khilchipur and Indore, on the south by Gwalior and Bhopāl, on the east by Maksudangarh and Bhopāl, and on the west by Gwalior and Dewās. Area and boundaries.

Narsinghgarh became a separate chiefship in 1681 A. D. when Paras Rām and his brother, Mohan Singh, made a division of their possessions.

The State lies entirely on the plateau, and the scenery is typical of Mālwā, its territories forming a broad, open undulating plain covered for the most part with fertile black cotton soil. Trees of any size are scarce, except near water, or round old villages. Natural divisions and scenery.

The only hills are those belonging to the outliers of the Vindhyas on which the Narsinghgarh fort stands, the highest point rising to 1,890 feet above sea level. Hills.

The only important rivers in the State are the Pārbati which flows along the eastern border, the Newaj, a tributary of the Kāli Sind, and the greater Kāli Sind itself. There are also numerous minor streams of local importance of which the Sukar and the Dudhi are the largest. Many *nālās* also retain water throughout the year in deep pools, locally called *patiāl*, which form an important source of water for irrigation purposes. Rivers.

Geology.[1] The State has not yet been geologically surveyed, but lies mainly if not wholly, in the Deccan Trap area, the hills at Narsinghgarh town forming an isolated outlier of Vindhyan sandstone.

Botany.[2] The forests of this State are composed of trees, such as *Diospyros tomentosa*, *Anogeissus latifolia*, *Buchanania latifolia*, *Sterculia urens*, *Boswellia serrata*, *Terminalia tomentosa* and *T. arjuna*; of shrubs, such as *Grewia*, *Zizyphus*, *Capparis*, *Carissa*, *Casearia*, *Woodfordia*, *Phyllanthus*, and *Antidesma*, with occasional climbers like *Spatholobus*, *Pueraria*, and other *Leguminosae*; some *Convolvulaceae* and species of *Dioscorea*, *Cocculus*, and *Vitis*. Sometimes the forest contains a considerable amount of male bamboo (*Dendrocalamus strictus*).

Fauna. Species of deer, leopard, panther, wild boar and other animals are to be seen as elsewhere; while the usual birds, fishes, reptiles insects, &c., are met with throughout the state.

Climate (Table I). The climate like that of Mālwā generally is temperate, no great extremes being met with.

Rainfall (Table II). The rainfall as recorded for the last 13 years gives an average of 50 inches. In 1891-92 a maximum of 74 inches was reached while the lowest fall was 25 inches, recorded in the famine year of 1900-01.

Section II.—History.

(Genealogical Tree.)

Early history. The Chiefs of Narsinghgarh, like those of Rājgarh are Umat Rājputs, descended from Umra Singh or Umāji. They belong to the Paramāra or Puār branch of Agnikula Rājputs. Umra Singh and Sumra Singh were two brothers, the sons of Rājā Māng Rao, whose twelve, queens according to tradition, produced thirty-five sons, the founders of the 35 *shākhās* or branches of this house.[3]

Umra and Sumra took up their habitations in the desert of Rājputāna and Sind and the famous fort of Umarkot, the birth-place of the greatest of the Mughal Emperors, was named after the elder brother His descendants are the Umat Rājputs who gave their name to the Umatwāra tract of Mālwā. The Umras and Sumras appear to have been defeated about 1226 by the Sodhas, another branch of the Paramāras in the 13th century (1226 A. D.)[4] but continued to live under their suzerainty. In 1351, however, they were driven out by the Sammas.

According to the *Beglar-nāma* the Sumra dynasty started ruling in A. H. 445 or A. D. 1053. A list of the rulers is given by *Tufatu-i-kirām*. Among these Chiefs, it may be noted, no less than four are named Duda. The Muhammadan writers, however, are very

[1] By Mr. E. Vredenburg of the *Geological Survey of India*.
[2] By Lieutenant-Colonel D. Prain, I. M. S., of the *Botanical Survey of India*.
[3] Tods *Rājasthān* (Calcutta Reprint), I, 84.
[4] Raikes' *Memoir on Thurr and Parkur*, 1856.

confused in their accounts and it is difficult to extract any definite facts. From its connection with the Umra and Sumra clans a large tract of Sind became known as Umra-Sumra, of which the most important city was Alor.

The annals of the Sammas support the expulsion of the Sumras from the rule in the 14th century, the *Beglar-nāma* giving 734 A. H. or 1334 A. D. and others 752 or 1351.[1]

The Umat annals assign the migration of Sārangsen to V. S. 1404 or A. D. 1347 which agrees well with the date given above.

Sārangsen Paramāra appears to have come to Mālwā and established himself in Dhār in 1347 A. D. in the time of Muhammad Tughlak (1325-51), and is said to have received the title of Rāwat from the Rānā of Chitor. Rāwat Karan Singh (better known as Rāwat Kamājī), fourth in descent from Sārangsen, was appointed Governor of Ujjain during the reign of Sikandar Lodī (1489-1517) and obtained a *sanad* for twenty-two *parganas* in Mālwā which became known later on as Umatwāra of which some still form part of the Umat possessions. He established his capital at Dupāria (23° 32′ north and 76° 14′ east) which is now included in the Shājāpur *pargana* of the Gwalior State.

Sixth in descent from Rāwat Kamājī was Rāwat Krishnājī or Kishan Singh, who was also governor of Ujjain, where the Kishanpura *muhalla* bears his name; a gate which is said to have been built by him stands in it. He died in 1583 A. D. and was succeeded by the eldest of his four sons, Dūngar Singh, who laid the foundation of the village of Dūngarpur, 12 miles to the south-east of Rājgarh, the capital of the Rājgarh State.

He died fighting the Imperial forces at Talen (now in joint possession of Rājgarh and Indore States), 12 miles from Shujālpur Station on the Bhopāl-Ujjain Railway in 1603 A. D. He had six sons of whom the first two were Udāji and Dudāji. Udāji succeeded his father in 1603 A. D. and established his capital at Ratanpur, 12 miles to the west of Narsinghgarh town. He received a *khilat* and *sanad* from the Emperor Akbar (1556—1605). In the time of Jahāngīr (1605—28) the brothers Dudāji and Bhāu Singh joined the Imperial forces in the invasion of the fort of Gāgron. Bhāu Singh was killed in an action at Suket. The junior branch at this period became the minister of the senior and are henceforth known as Dīwān.[2]

[1] Sir H. Elliot's *The History of India as Told by its Own Historians*, 1583.

[2] The Narsinghgarh people have a tradition that Dudāji received the title of Dīwān from Jahāngir. This is most improbable and after very careful investigation I find there is nothing to support the tradition, which is a later fabrication intended to cover the fact that the title was derived from the members of the junior branch acting as hereditary minister to the senior. No instance is known to me in which the title *Dīwān* was conferred by Imperial *sanad*.—Ed.

During Ajab Singh's regime, who was second in descent from Dudāji, a battle was fought in 1638 A. D. with the Imperial forces at Ratanpur in which Rāwat Chhatar Singh, nephew and successor to Rāwat Udāji, lost his life. Chhatar Singh was succeeded by his son, Mohan Singh. When Rāwat Chhatar Singh was killed at Ratanpur, the family considering it to be an unlucky place left it, and Rāwat Mohan Singh settled at Dūngarpur (23° 53′ north and 76° 49′ east), and Dīwān Ajab Singh at Nalkhera (23° 50′ north and 76° 17′ east). Ajab Singh lost his life in a skirmish with the Imperial forces at Nalkhera in 1668 A. D. and was succeeded as Dīwān by his son, Paras Rām. Rāwat Mohan Singh transferred his capital to Rājgarh soon after this and Paras Rām moved to Pātan, 2 miles from Rājgarh, where he built a fort which is now in ruins.

Relations between the two branches became strained at this time, Mohan Singh believing that Paras Rām had designs on his State. At first an arrangement was made in 1675 by which villages were allotted to each, but no definite boundaries were assigned. This led to further friction and finally in 1681 the territory was divided between Mohan Singh and Paras Rām. The division was accordingly carried out and thus created the separate chiefships of Rājgarh and Narsinghgarh. The Rāwat received five extra villages in acknowledgment of his seniority. The rulers of Narsinghgarh being descended from Dudāji are known as Dudāwats and the rulers of Rājgarh being descended from Udāji are called Udāwats.

Paras Rām (1681—95).

After the partition Paras Rām transferred his capital to Narsinghgarh.

Dalel Singh (1695).

Paras Rām was succeeded in 1695 by Dalel Singh who died the same year.

Moti Singh 1695—1751)

Motī Singh succeeded Dalel Singh and transferred the capital back to Pātan where he died after ruling for 56 years in 1751. During his time the Umats were granted certain lands by Bhīm Singh of Kotah which later on gave rise to a demand for *tānka.*[1] He was succeeded by his son, Khumān Singh.

Khumān Singh (1751—66).

During Khumān Singh's time the Marāthās obtained the ascendency in Mālwā and the Umats were forced to submit, Khumān Singh agreeing to pay a yearly tribute of Rs. 85,000 *Sālim Shāhī* to Holkar.

Achal Singh (1766—95).

Khumān Singh died in 1766 A. D. and was succeeded by his son, Achal Singh, who transferred the capital back to Narsinghgarh. He married into the Udaipur family. Dying in 1795, Achal Singh was

Sobhāg Singh (1795—1827).

succeeded by his son, Sobhāg Singh, who was ruling during the settlement of Mālwā by Sir John Malcolm. An agreement was then mediated in 1818, between the Narsinghgarh Chief and the rulers of Indore,

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1 Tod's *Rājasthān*, II, 486. Rājgarh still pays *tānka* to Jhālawār.

Dewās, and Gwalior guaranteeing the regular payment of the tribute due to Holkar and the receipt of Rs. 1,200 as *tānka* from Sindhia, and of Rs. 5,102 from Dewās, in settlement of certain claims on the Shujālpur and Sārangpur *parganas*.[1] Sobhāg Singh married a niece of the Mahārānā of Udaipur. In 1819 he exhibited signs of imbecility and the administration was entrusted to his only son Chain Singh. Tod describes how he met Sobhāg Singh at Palāna in Jodhpur in 1819 when he was living at Udaipur.[2]

In 1824 Chain Singh openly murdered his minister Rup Rām Bohra and Mr. Wellesley, then Resident at Indore, was instructed to remove him from the administration of the State. Chain Singh, however, resisted the carrying out of the order and Mr. Maddock, the Political Agent, was obliged to attack his camp which was pitched to the west of Sehore. Chain Singh was killed and his cenotaph still stands on the spot where the fight took place. Sobhāg Singh then resumed the management of his State and ruled for three years. He died in 1827 A. D. without issue and his widow adopted Hanwant Singh of Bhātkhera (Narsinghgarh) who was the fifth lineal descendant of Jait Singh, brother of Ajab Singh. In 1872 he received the hereditary title of Rājā which was henceforth borne by the Chief instead of that of Diwān, and a salute of 11 guns. Hanwan Singh's eldest son, Bhawānī Singh, who predeceased him, married a daughter of the Rājā of Khetri in Jaipur. Bijai Kunwar Bai, Hanwant Singh's daughter, in 1872, was married to Mahārājā Jaswant Singh of Jodhpur and is the mother of the present Chief of that State. On his death in 1873 Hanwant Singh was succeeded by his grandson, Pratāp Singh. Holkar demanded payment of *nazarāna* but the claim was not admitted by the British Government In 1880 Pratāp Singh abolished transit dues on salt passing through the State in lieu of which he was in 1881 granted an yearly cash payment of Rs. 618-12-0. In 1884 he abolished all transit duties except those on opium, and made a contribution of Rs. 56,000 towards the construction of the Biāora-Sehore road.

Hanwant Singh (1827—73).

Pratāp Singh (1873—90).

Pratāp Singh attended the Darbār held at Sehore simultaneously with the Imperial Assemblage at Delhi in 1877 A. D. He was the first Rājput Chief to go to England, which he visited in 1887, and had the honour of an audience with Her late Majesty Queen Victoria. The University of Edinburgh at the same time conferred the Honorary Degree of D. C. L. upon him. He was married to a niece of Mahārājā Jaswant Singh of Jodhpur. Pratāp Singh died without issue in April, 1890.

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[1] Appendix A.

[2] Tod's *Rājasthān*, I, 622.

Mahtāb Singh (1890—95). Pratāp Singh was, with the consent of the Government of India, succeeded by his uncle, Mahtāb Singh, in 1890. Mahtāb Singh died on the 6th November, 1895, also without issue, and the Government of India selected, as his successor, Arjun Singh, then 9 years old, a descendant of Thākur Sānwat Singh of Bhātkhera, brother to Hanwant Singh.

Arjun Singh (1895). Arjun Singh was formally installed on the 6th January, 1897. He was educated at the Daly College, Indore, and the Mayo College at Ajmer and is now under training at the Imperial Cadet Corps at Dehra Dun. The State has been under superintendence since 1895. Great improvements have been effected in every direction since the superintendency. A cadastral survey of both *khālsā* and *jāgir* lands and a revenue settlement have been completed (1907). A telegraph line has been constructed from Pachor to the capital ; the medical, postal, educational, and public works departments have all made great strides during the period, while the finances of the State have been placed on a most satisfactory footing. The administration has been in charge of Rai Bāhadur Lāla Raushan Lāl and Munshi Durga Sahāi, the present Superintendent.

Titles. The Chief bears the titles of His Highness and Rājā and enjoys a salute of 11 guns.

Feudatories (Table XXX). Thākur Dalpat Singh of Bhātkhera, a cousin of the present Chief and Thākur Sardār Singh of Torī, a Khichī Rājput, are the premier *jāgīrdārs* of the State. The income of the Bhātkhera *jāgīr* is Rs. 12,000 a year and that of Torī Rs. 9,500.

Section III.—Population.

(Tables III and IV.)

Enumerations. Population was *1881*, 112,427 ; *1891*, 116,280 ; *1901*, 92,093 persons : males 47,609, females 44,484 ; shewing a decrease since 1891 of 24,187 or 20 per cent. due mainly to the severity of famine of 1900-01. Density is 124 persons per square mile. The State comprises 1 town and 461 villages[1], 431 of the latter having a population of under 500, 29 of between 500 to 2,000 and one of over 2,000. Occupied houses number 17,788.

Variation and Density.

Towns and Villages.

Vital Statistics. (Table V). These have only been collected for three years, and give 26 births and 23 deaths per mille on the total population for 1901.

Religions. Classified by religions there were 82,822 Hindus or 90 per cent., 8 Sikhs, 358 Jains, 4,088 Musalmāns or 4 per cent., 4,816 Animists or 5 per cent. and 1 Christian.

Language and literacy. The prevailing form of speech is Mālwī (Rāngrī), Hindī coming second in importance. Of the total population 3,276 or 3 per cent. were literate of whom 136 were females.

[1] Recent report gives 435 villages on the revenue records.

The predominating castes were—Rājputs 8,524 or 9 per cent., Chamārs 6,960 or 7 per cent., and Brāhmans and Balais each 5 per cent. Castes.

Agricultural and pastoral occupations prevail, 42,000 or 45 per cent. of the population being engaged in occupations connected with the soil, and 7,100 or 8 per cent. were labourers. Occupations.

SOCIAL CHARACTERISTICS. Dress.

The people dress in the fashion common to Mālwā. Ordinarily the dress of a male Hindu consists of a *pagrī* or turban, a piece of cloth about 50 or 60 feet long and 6 inches wide with gold ends; the cloth is also often shot with gold and silver thread when it is called *mandil.* It is worn by well-to-do people on festive occasions, such as marriages. His clothes consist of a *kurta* or shirt and *angarkha* or long-coat reaching to the middle of the leg, fastened to the body with twisted cords below the right ear, under the right shoulder and on the right breast; a *dhotī* (loin cloth) worn round the waist and *dupatta* (scarf). All these are generally white except the turban which is often coloured red, yellow, etc. The agricultural classes wear *dhotī*, a *bandī*, and *pichhora* of *khādī* cloth as well as a *pagrī*. In towns there is a tendency to dress after the European fashion retaining the *sāfa*. The round felt cap is now often used as head-dress with European boots and shoes instead of the *jūti.*

Hindu female dress consists of a *lehenga* or petticoat, a *kānchli* (bodice), and a *dūpatta* or *orhni* (scarf). The only distinction between Muhammadan and Hindu dress is that Muhammadan males, except the agriculturists, wear *paijāmas* and not *dhotis*, and have opening of the *angarkha* placed on the left, and not, like the Hindu, on the right side of the chest; females wear *paijāmas* instead of *lehengas* and a *kurta* over the *kānchlī.*

Meals are generally taken twice, at midday and in the evening. Only well-to-do persons take light refreshment in the morning and in the afternoon. The staple food grains used are wheat, *jowār*, maize, and gram, and the pulses *tūar*, *urad*, *mūng*, and *masūr*. The ordinary food of the rich and middle classes consists of *chapātis* (thin cakes) of wheat flour, *tūar* pulse, rice, *ghī*, vegetables, milk, and sugar. The poorer classes, including the peasantry, except on festive occasions, eat *rotis* or thick cakes made of the coarser grains, with pulses, vegetables, uncooked onions, salt, and chillies. No local Brāhmans or Baniās eat flesh. All castes including some Brāhmans smoke tobacco and eat opium, while amongst the Rājputs opium is also taken in the liquid form called *kasumba*. Food.

The greater part of the population being agricultural, spends its days in the fields from sunrise to sunset. The mercantile population begin work about 9 A. M. usually closing shops about 6 or 7 P. M. Daily life.

Houses. Houses are mostly of mud, with thatched or tiled roofs. In Narsinghgarh itself there are a few stone or brick built houses but none is of great size.

Marriage. Child marriage is usual among Hindus. Polygamy is common only among Rājputs of position; widow marriage prevails among the lower classes only.

Disposal of the dead. The dead bodies of Hindus are burnt except those of *sanyāsis*, *bairāgis*, and infants which are buried. Cremation takes place by the side of a stream, the ashes being, if possible, conveyed to a sacred river; otherwise they are committed to some local stream. Muhammadans bury their dead.

Festivals and amusements. The principal festivals are the *Dasahra*, *Holi*, *Dīwālī*, *Gangor* and local fairs. All the *sardārs* of the State attend the *darbār* and pay their respects to the Chief at the *Dasahra*. Before celebration all weapons are examined and repaired. This is in particular a martial day and is, therefore, observed by Rājputs with enthusiasm.

The ordinary amusements are playing and singing among grown up people and hide and seek, *gili danda* (tip cat), and *ankhmichi* (blind-man's buff) among children. The commonest village recreation is, for people to assemble together after the day's work at a prominent place and pass away a few hours in smoking and talking. In towns *chausar* and various card games are played.

Nomenclature. Among the Hindus the twice-born are named after gods or famous personages. They have two names, the *janma rāshī nām* which is used when the stars are consulted and at birth, to draw up the horoscope, and the *bolta nām* by which persons are generally known. These are either of religious origin or merely names of fancy and affection such as Rām Singh, Bīr Sīngh, Dāmodar, Durga Sahāi, Madan Mohan, and Kunj Bihārilāl. The agricultural and lower classes use diminutive largely, such as Lādu, Jawāria, Lalli and the like. Names of places are given after persons, such as Rāmgarh from Rām Singh, Narsinghgarh after Narsingh, Gangakhedi after Ganga, and so on.

PUBLIC HEALTH (Table VI). During the last 15 years public health has been moderate. In 1891 Cholera and Small-pox carried off about 10,000 persons, in 1896 and 1897 the same epidemics accounted for 5,000 deaths, and in 1899 Small-pox again claimed 2,000 victims, out of a population greatly weakened by 4 famines.

CHAPTER II.

ECONOMIC.

(Tables VII.—XV. and XXVIII.—XXX.)

Section I.—Agriculture.

General condition (Tables VII—X).

The general character of land in the four *parganas* of the State is much the same. For the most part it is fertile and bears good crops of all the ordinary grains, and also poppy; but the irregularities and insufficiency of the rains during the last ten years has caused agriculturists to sow *kharīf* crops on lands which used to bear *rabi* crops.

Classes of soil.

The soil is classed according to its natural formation, its situation, and the use to which it is put.

As regards classification by natural formation three main classes of soil are recognised.

Kalmat, *kālī* (black cotton soil), a dark coloured loamy earth, specially suitable for the cultivation of cotton but which also produces excellent crops of wheat, gram, *jowār*, and poppy. *Bhumar* (brown soil) is specially suitable for the cultivation of wheat, but also produces cotton, gram, *jowār*, etc. *Patlon*, a shallow stony soil, generally growing *jowār*, *tilli*, *rameli*, etc. It is very inferior to the other two. Each of these soils is sub-divided into superior and inferior according to depth and the proportion in which *kankar* (gravel) is mixed with it.

As regards classification by situation there are three classes of *chauras* or even-lying land; *dhālu* or of uneven or sloping surface; and *galat* or low-lying land where water accumulates.

As regards classification by crop bearing power, soils are divided into *dera* or rice land; *piwat* or irrigated land in which sugarcane, poppy, vegetables and wheat are grown; *thāla*, single cropped soil, adjacent to wells and *orhīs* in which chillies, *mūngphalī* and wheat are sown; *adān*, double-cropped soil, also adjacent to wells and *orhīs* in which maize and poppy are usually sown; *bāgāt* or garden lands; *parati-jadīd*, land lately gone out of cultivation; *parati-kadmī*, old fallow land; *bir*, grass reserves; *charokhar*, village pastures; and *jhāri*, jungle or forest land. The greater part of the soil in the Narsinghgarh *pargana* is *bhumar*, while black cotton soil predominates in the Khujner *pargana*.

The surface of the country is undulating with a gradual fall from Narsinghgarh towards the Kālī Sind river on the west.

Agricultural practice (see Appendix B).

The system of cultivation does not vary in different parts of the State. Cultivators prefer the deep *kālī* and *bhumar* to *patlon* soil, because the latter suffers more from either an insufficiency or an excess of rain.

Preparations for ploughing ordinarily begin from *Baisākh Sudī* 3 (May) popularly known as *Akhātij*. These consist in clearing the land of the stumps of the previous year's crop by passing the weeding plough or *bakkhar* over it and removing stones, grass, etc., making it ready for ploughing. The seed is sown after a few showers have fallen. This is the process for the *kharīf* crops. The *rabi* crop land is ploughed continuously to let it absorb as much water as possible. Thus prepared it is allowed to remain fallow until after the *kharīf* harvest is over, when it is finally ploughed and sown. *Ganwānlia* or *chankhār* is the term applied to land which is thus tilled and kept ready for *rabi*. It is said that the rain of the *Ashlekha nakshatra* (or asterism)[1] is most beneficial for the *rabi* crops.

Ceremonies.

The harrow which is the first implement used in preparing lands is worshipped on the *Akhātij*. The worship which is carried out by the whole village takes place at a field. Five principal villagers, together with a carpenter, go to the field with the harrow and bullocks. There they first bow to the earth with one end of the turban thrown loosely round the neck and worship the god Ganesh with offerings of rice, *roli*[2] and white thread, also tying a piece of coloured thread round the harrow, and marking it too with *roli* and rice. They then apply the rice and *roli* to their own foreheads and that of the carpenter. A coloured thread is tied round the horns of the bullocks, and round their own right wrists and that of the carpenter. Five furrows are then made in the field with the harrow after distributing sweetmeats to the people and giving a *sīdha* (dole of uncooked food) to the carpenter.

The usual charge for ploughing a *bīgha* of land once is one rupee.

Seasons.

Two seasons are recognised—the *kharīf* season locally known as the *siālu* and the *rabi* as the *unhālu* or *chaitī*. In the former *jowār*, rice, maize, cotton, etc., are grown and in the latter wheat, gram, and poppy.

Dufasli land.

About one-eighteenth of the total cultivated area is *dufasli* or yields two crops in the year. In *adān* soil poppy is sown for *dufasli* in three ways: (1) Maize is sown first and reaped, and poppy put in as the second crop. (2) *San* (hemp) or *urad* is sown first, and when it is flowering plough is passed through the crop which falls to the ground and forms manure in which poppy is then sown as the second crop. (3) Sugarcane and poppy are sown together. Maize, *urad*, or *san* are put in first and then wheat.

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[1] One of the 27 asterisms which rise and set during the Hindu year.

[2] A mixture of rice, turmeric and alum.

The *kharif* crops are sown (locally called *orni*) usually in the month of *Asādh* (June and July) and the *rabi* in *Kunwār* and *Kārtik* (September to November). *Jowār*, maize, rice, *kodon*, *mūng*, *urad*, *tūar*, wheat, gram, *alsi*, etc., are all sown by a drill plough composed of the *nai*, and *ori*. The *nai* makes furrows and the seeds put into the *ori*, as the drill plough moves, fall into furrows through it. Poppy seeds are sown broadcast. Sowing.

No religious ceremony is performed at the time of sowing. The sowing of the *kharif* crops depends on the rains, no propitious day is awaited but Sundays and Tuesdays are avoided. A day is, however, pronounced as propitious by the village astrologer for the commencement of *rabi* sowings.

Jowār and maize each require 3 to 5 seers of seed per *bīgha*; while wheat requires from 15 to 45 seers, gram and *mūngphali* from 15 to 28 seers and *alsi* from 5 to 20 seers per *bīgha*. The quantity of seed grain per *bīgha* varies with the quality of the soil.

After the crop has sprouted to a height of six or eight inches, a small harrow (*kulpa*) is passed over the field two or three times in case of maize, *jowār*, and cotton. No *kulpa* or weeding is, however, required in case of wheat and gram. Weeding is carried out in case of poppy from three to six times; of sugarcane from three to seven; *mūngphali* from two to six; maize and *jowār* from two to four; and cotton, *tilli*, and *rameli* twice. Weeding.

Maize is reaped (called *lāoni*) in *Kunwār* (September and October) and reaping operations generally commence in the month of *Aghan* (November and December) for *kharif* crops and in *Chait* and *Baisākh* (April and May) for *rabi* crops. In case of maize the ears only are cropped off and dried, while *jowār* is mowed down with its stalks and brought into the *khala* or threshing yard, where the ears are cut off and dried. They are then trodden over by bullocks, the grain being winnowed and stacked ready for use. Wheat, gram, *mūng*, and *urad* are cut down or pulled up by the roots when ripe and brought into the farm yard, the rest of the process being the same as in case of *jowār*. Opium is collected by lancing the poppy with the *nakha* (lancet) and scraping off the exuding juice with the *charpala*. The capsules containing the seed are plucked by hand when dry and the seeds beaten out. Reaping.

Sometimes sugarcane and poppy are planted together, the sugarcane taking 12 months to grow to maturity. The outturn of poppy grown in this manner is not so large as it would be if it were allowed to grow alone, but sugarcane is not injuriously affected. In this way the farmer gets two crops from the same field, for the same amount of labour in ploughing, etc. Mixed sowings.

Rotation.

Strictly speaking no systematic rotation of crops is practised, although different crops are often sown in the same field in succession. The cultivators generally alternate *jowār* with wheat or gram and cotton with *jowār*. In *patlon* soil *jowār* is generally rotated with *tilli* and *rameli* or cotton. In *kalmat* and *bhumar* soils wheat or gram is alternated with *jowār*.

Manuring.

The use of manure is confined to maize in the case of *kharīf* crops. With *rabi* crops it is specially used in fields where poppy, sugarcane and wheat are sown. The manure generally consists of village sweepings and cowdung. A special kind of manure is, however, used for poppy made of *san* or *urad* called *sanchūr* or *uradchūr*. This process consists in sowing *san* or *urad* first and when in flower ploughing it into the ground. Fifty cart loads of manure a year are obtained from 50 head of cattle.

Irrigated crops.

The only important crops irrigated are poppy and sugarcane. Of the total irrigated area (1904-05) amounting to 10,666 acres, poppy usually occupies 5,350 acres and sugarcane 680. The price of crude opium has risen from Rs. 4¼ per seer to Rs. 6¼ per seer during the last decade.

The expenses in cultivating one *bīgha* of poppy for opium are given below:—

Particulars.	Amount.		
	Rs.	a.	p.
Seed...	0	5	0
Water	6	8	0
Tax per *bīgha*	6	0	0
Ploughing, etc.	10	8	0
Total ...	23	5	0
Receipts ...	34	0	0
Balance ...	10	11	0

Sugarcane.

There is no record to show the actual yield of sugarcane per *bigha* but it appears that the yield has decreased of late while the price has risen. It is stated that the average yield of jaggery per *bīgha* of sugarcane for the period 1891 to 1900 was from 10 to 19 maunds, and the price of jaggery Rs. 4-4-0 per maund. In 1901 the yield is said to have fallen to from 8 to 16 maunds per *bīgha*, while the price of jaggery rose to Rs. 5½ per maund, it is now (1905) Rs. 6½ per maund

Expenses in cultivating one *bigha* of sugarcane:—

Particulars.	Amount.		
	Rs.	a.	p.
Seed...	15	0	0
Water	17	8	0
Tax per *bīgha*	10	0	0
Ploughing, etc.	33	0	0
Total ...	75	8	0
Receipts ...	100	0	0
Balance ...	24	8	0

The profit to the cultivator in case of both sugarcane and opium would be double this, if he were to use his own bullocks instead of hired animals.

No new implements have been introduced. The ordinary agricultural implements are—the *hal* or plough; *bakkhar* or harrow; *nai* or seed drill attached to the plough; *ori* or bamboo tube fixed to the *nai* through which seeds fall into the furrows; *kudāli* or pick-axe; *charas* or leather bucket used for drawing water from a well; *chharpala* or instrument with which poppy heads are scraped, after being slit by the *nakha*; *datal* or shovel; *khurpa*, a weeder or hoe; *kulhādi* or axe; *dāntra* or sickle: *phāora* or spade; and the *khurpi* or small hand weeder. Implements.

A decrease of about 10 per cent. took place in the cultivated area of the State during the 10 years ending 1900 A.D., but taking into account the area lately brought under cultivation the total reduction at present is about 5 per cent. Cultivated area and variations. (Tables VIII and IX).

The area cultivated in a normal year is at the *kharīf* 127,200 acres, and at the *rabi* 29,600 acres. The predominating crops in the first case are *jowār* 90,400 acres, maize 10,800 acres, oilseeds 1,400 acres; and at the *rabi*, wheat 12,600 acres, gram 8,900 acres, poppy 5,100 acres, pulses 1,300 acres, oil seeds 600 acres. Area under crops (Table X).

The most important food crops at the *kharīf* are—*makka* or maize (*Zea mays*), *jowār* (*Sorghum vulgare*), rice or *dhān* (*Oryza sativa*), *kodon* (*Paspalum stoloniferum*), *kāngnī* (*Panicum italicum*), *mūng* (*Phaseolus mungo*), *urad* (*Phaseolus radiatus*), *tūar* (*Cajanus indicus*), *tilli* (*Sesamum indicum*), and *mūngphalī* (*Arachis hypogea*); and at the *rabi*—wheat or *gehun* (*Triticum aestivum*), gram (*Cicer arietinum*), barley or *jau* (*Hordeum vulgare*), *masūr* (*Ervum lens*) and *batla* (*Dolichos sinensis*). Kharīf and Rabi crops (Table X).

Staple food grains.

Maize and *jowār* are the staple food grains of the common people throughout the year. The rich generally eat wheat and to some extent rice also. The poorest classes use *kāngnī* and *kodon* in times of necessity.

Subsidiary food grains.

Gram is used as a subsidiary food by all classes. The ordinary subsidiary food crops are the pulses *tūar*, *urad*, *mūng*, *masūr*, *batla*, etc.

Oil-seeds.

The oil seeds grown are *tilli*; *rameli*, *rāi* (mustard), linseed, and poppy seed.

Fibres.

Cotton (*Gossypium indicum*) is very extensively sown, but the two kinds of hemp, *san* (*Crotolaria juncea*) and *ambāri* or *pātsan* (*Hibsicus cannabinus*), only to a limited extent.

Spices.

The chief spices grown are *sonph* or aniseed (*Pimpinella anisus*), *zira* (cumin), *dhania* (*coriander sativum*), *ajwān* (*Lingusticum ajwan*), chillie (*capsicum*), ginger, onions, and garlic. These are only grown on a small scale.

Drugs.

Poppy (*Papaver somniferum*) is very extensively sown. *Gānja* (*Cannabis sativa*) is grown on a very small scale.

Fruit and vegetables.

Mangoes (*Mangifera indica*), guava, custard apple, *mulberries*, plums, *jāmun* (*Eugenia jamoolana*), lemons, oranges, *singhāra* or water nut (*Trapa bispinosa*), *kharbuza* (*Cucumis melo*), *tarbuz* (*Cucurbita citrullus*), *phūnt* (*Cucumis momordica*), *shakarkand* or sweet potato (*Ipomea edulis*) are the fruits usually produced. Brinjal (*Solanum melongena*), *taroi* (*Laffa acutangula*), *bhindī* (*Abelmoschus esculentus*), *karela* (*Momordica charantia, var: mūricata*), radish, carrot, *kaddu* (*Lenginiaria vulgaris*), *sem* (*Phaseolus vulgaris*), *gilki* (a variety of *Laffa acutangula* with a smooth skin), *ghuiyān* (*Colocasia antiquorum*), potato, *kakri* (*Cucumis utillissimus*), *pālak* or country spinach (*Spinacea oleracea*), *soya* (*Anethum sowa*), *pochia*, *lauki*, *zamin-kand* (*Arum campanulatum*), *kulpha* (*Chenopodium*), and *ganwārphalī* are the vegetables most commonly produced here.

Progress.

In the famine of 1900 when the indigenous wheat ran short *pissi* wheat was imported from Chandausī and Hoshangābād and sown. The out-turn was satisfactory but the indigenous wheat which is considered of superior quality gives better results.

Irrigation.

Irrigation is mainly used with crops of poppy, sugarcane, and garden produce.

Sources.

The principal sources of water supply are *orhīs* on the banks of rivers, streams, and *nālās*, wells, *bāorīs*, and tanks. The usual method by which the water is extracted is by the *charas*. The *dhenkli* or counterpoise lift is used to a small extent.

The State contains 2,459 *kachcha* or unbricked wells, 498 masonry wells and *bāorīs*, 241 *kachcha* and 38 *pakka orhīs*, 48 tanks, and the same number of *nālās*, from which irrigation is practised. The tanks, however, do not retain water long, all with the exception of those situated at Bijaigarh, Narsinghgarh, and Hulkheri becoming dry in the hot months. The same is the case with most of the *nālās* and streams.

The cost of digging a well varies with the nature of soil. Rs. 100 for sinking a *kachcha* and Rs. 500 for a masonry well may be taken as the average cost. **Wells.**

The average area irrigable by each kind of well is from 2 to 10 *bīghas*, *i. e.*, $1\frac{1}{4}$ to $6\frac{1}{4}$ acres. It varies greatly with the situation of the well and the depth of the water.

The average cost of irrigating a *bīgha* of land once is Rs. 1-4-0.

The irrigated area of the State is about 11,300 acres. The area irrigable at the Settlement of Samvat 1943 (1885-86 A. D.) must have been much greater than this, as it has since undergone considerable diminution owing to a large number of the irrigation sources having gone out of use and capricious monsoons. **Irrigated area (Table IX).**

The Umatwārī cattle a variety of the Mālwi are well-known. They are, like the Mālwī, usually of a grey or silver grey colour, of medium size, but very active and strong, and much prized for field work. The hoofs are shapely and hard. **Cattle (Table VII)**

There are ample pasture grounds in the State, and no difficulties are experienced in an ordinary year in feeding cattle. In a famine year they are driven into forest reserve land. In a normal year *karbi* (dried *jowār* stalks), hay, and *bhūsa* (chaff) are in excess of local requirements and villagers are able to sell them. **Pasture grounds.**

The prevalent cattle diseases are :—Cow-pox, mouth disease, flatulance, *parparia* (hardening of the skin of the shoulder and rotting of the flesh), *phepharia* (lung disease), and foot and mouth disease. The common remedy with the cultivators for all these diseases is to cauterise the affected part and administer a mixture of oil, salt and *kāchris*. **Diseases.**

The chief cattle fairs are those held at Pachor from *Paush sudī* 8th, for 15 days, which was started in 1892; the Narsinghgarh fair held from *Phāgun Badī* 8th, for 15 days, started about a century ago; the Bhumka fair, which was revived in 1905 after being in abeyance for 25 years, lasts for 15 days from *Aghan Sudī* 8th and the Rām Bihār fair held from *Baisākh Badī* 8th, for 15 days, started some 25 years ago. **Fairs (Table XXVII).**

These fairs, which were opened with a view to encourage trade, though commercial gatherings are principally cattle fairs. They

bring in to the State an income of about Rs. 6,000 a year in *sāyar* dues. The persons ordinarily attending the Pachor, Narsinghgarh, and Bihār fairs are in round number about 6,000, 8,000, and 4,000, respectively.

Agricultural population.

About 90 per cent. of the population lives on agriculture, of whom about 60 per cent. are actually agriculturists and 30 per cent. labourers.

Rājputs, Dāngīs, Ahīrs, Gūjars, Kāchhīs, Lodhas, Lodhīs, Sondhias, Deswālis, Mīnas, Dhākars, Khātis, Rajān-Khātis, Telis., Kulmis, Pāls, Lorhas, Rewāris, Chaurāsia, Ranwālās, Jāts, Purbias and Panwārs are the castes chiefly engaged in agriculture Chamārs, Balāis, Sahārias, Bhīls, Pārdis and such members of the above agricultural classes as are not rich enough to cultivate land of their own depend on agriculture as field labourers.

Takkāvi.

Very little *takkāvi* was advanced by the State to cultivators before 1899 (Samvat 1956).

The famine of 1900, however, crippled the resources of agriculturists and *takkāvi* advances on a somewhat large scale became necessary, and the Darbār made liberal advances of *khād* (food grain) and *bīj* (seed grain), and plough bullocks. Lately good harvests have improved the condition of the cultivator and the necessity for such advances is gradually diminishing, being already almost entirely restricted to cultivators in villages which possess no local banker (*sāhukār*). Though, according to rule, interest is levied at the rate of 6 per cent. per annum on these advances, on account of the poverty of the agriculturists recoveries of interest are not made with any great degree of strictness. The advances are realised at the harvest in full or in part according to the means of the cultivators. If any amount remains outstanding it is recovered the next season.

Section II.—Rents, Wages, and Prices.

[Tables XIII and XIV.]

Rents.

All land being the property of the Chief the sums paid by cultivators are revenue and not rent. (*See* Land Revenue.)

In villages wages are generally paid in kind.

Wages.

Jowār.—Labourers are required for two processes: *Katnī* or cutting the crop on the field, and *katarni* or *bednī* cutting of the heads at the *khaliān* or threshing-floor. Higher wages are given for *katnī*, wages being given in heads of the grain. A day's wages for *katnī* vary from 7 to 8 seers a day, and for *bednī* from 3½ seers to 4 seers a day. In bad years lower wages are paid amounting to half or three-fourths of the quantity paid in ordinary years.

Wheat.—Wages for reaping wheat are given in ears of wheat. To every four reapers one man is attached, who binds the stalks into sheaves. The reapers get two sheaves or *gawas* a day each and the binder three *gawas*. A *gawa* contains a seer or a seer and a quarter of grain. Besides these labourers women follow and gather up the stray ears that escape the hands of the reapers and the binders. They rub out the seed from the ears, and the grain so obtained is divided into three equal parts, of which one part goes to the women and the remaining two to the cultivator. The number of labourers available for reaping wheat is generally larger than that available at the *jowār* harvest. This is probably due to the fact that cultivators have little or nothing to do at the wheat harvest, while they have many other engagements at the *jowār* harvest, including preparations for the *rabi*.

Gram.—For gathering gram a labourer gets a bundle of gram plants, which contains from two to three seers of grain, daily. The quantity of gram plants given is technically called a *kadpi*.

Cotton.—Cotton usually undergoes three pickings. The charge for the first picking is Re. 1 for every 3 maunds (of 40 seers each) picked, for the second picking Re. 1 for every 2 maunds, and for the third Re. 1 for every 1¾ maunds.

Poppy.—Labourers are paid in this case in cash and get from 1½ to 2 annas a day for lancing the poppy heads, and 2 pice for scraping off the juice. The work of scraping is done for two-and-half hours or so in the morning only.

Sugarcane.—For cutting and paring from 16,000 to 20,000 canes the charge is Re. 1. A double set of labourers, one for the day and the other for the night, is required to prepare jaggery from the sugarcanes. Those who work during the day get simple wages, about 2 seers of *jowāri*, while those who work at night get quarter of a seer of *gur* as wages and about the same quantity of *gur* for eating on the spot. Of these workers, the man who puts the sugarcanes into the press gets special wages of 4 to 6 pice a day, and about half a seer of jaggery in addition, whether he works by day or by night.

The wages vary in the different *parganas*. For reaping *jowār* and wheat the charge in the Narsinghgarh and Chhāpera *parganas* is from 8 to 10 seers of grain per *bigha*, and in Pachor and Khujner from 24 to 28 seers in case of maize and *jowār* and 15 seers in case of wheat and gram.

Village artisans.

The village artisans (the carpenter, the blacksmith, and the Chamār) and the village servants (the Balai, barber, and the Bhīl) are given a certain quantity of corn at each harvest. The carpenter, the blacksmith, and the Bhil get so much grain for each plough in

the village, while the Balais, the Chamārs, and the barber get wages according to the number of members who form the families of the cultivators served by them.

The famine of 1899-1900 temporarily lowered the wages of labourers, which rose again immediately after, on account of the diminished supply of labour.

The extension of roads has not as yet produced any perceptible effect in the wages usually current in the State.

Jowār and maize are sown everywhere and, therefore, their prices do not vary much. Wheat, however, which is produced over a large area only in the Narsinghgarh *pargana*, is cheaper there than in Pachor, where little is sown or in Khujner and Chhapera, where still less is cultivated.

Prices.

Prices of grain have generally risen during the last few years principally owing to greater facilities for exportation. On the whole an increase of about 25 per cent. has taken place.

Material condition.

The material condition of an ordinary middle class clerk is neither very prosperous nor very wretched. He lives more or less from hand to mouth and has to incur considerable expense in clothing in order to keep up a respectable appearance. Formerly, such clerks used to wear a *mirzai*, *dhotī*, and *pagrī*. Now they use the *kurta*, *achkan* or coat, trousers or *dhotī*, *sāfa* or round cap, etc. This clerk has now to spend about three times as much on his dress as his ancestors did. The furniture in his house is also apt to be more showy and more costly, but less durable than that of his father.

The condition of the cultivator has not undergone any material change. He lives as economically as before and has not to conform to the conditions of modern dress and living. He wears the coarser kinds of cloth and his usual dress consists of a *mirzai*, *dohar dhotī*, and a *pagrī*.

Wages now run high and the day labourer makes a very fair income. As, however, he has not learnt thrift, his material condition has not been materially improved.

Section III.—Forests.

Classification.

The forest here is divided into two principal classes, called *Bara* or State Forest and *Chhota* or Village Forest.

Legislation.

In *Bara* or State Forest grazing charges are levied, while in *Chhota* or Village Forest grazing is allowed free. The rules for the protection of trees, however, are the same in both.

A set of Forest Rules based on the Forest Act VII of 1878 were introduced into the State in January, 1902, and serve to regulate the cutting of wood in the jungles.

Trees. The State Forests contain the following trees:—*Achār* (*Buchanania latifolia*), *amaltās* (*Cassia fistula*), *aonla* (*Phyllanthus emblica*), *aritha* (*Sapindus detergens*), *babul* (*Acacia arabica*), *bahera* (*Terminalia belerica*), *bāns* (*Dendrocalamus strictus*), *bar* (*Ficus bengalensis*), *becal* (*Celastrus sengalensis*), *bija* (*Pterocarpus marsupium*), *bhandara* (*Gardenia latifolia*), *dhaman* (*Grewia tiliaefolia vestika*), *dhāora* (*Enogeissus latifolia*), *dudhī* (*Wrightia tictoria* and *tomentosa*), *garnal* (*Carissa spinarum*), *gūlar* (*Ficus glomerata*), *hingotia* (*Balanites roxburghii*), *imli* (*Tamarindus indica*), *jāmun* (*Eugenia jambolana*), *kachnār* (*Bauhinea variegata*), *kadamb* or *kem* (*Anthocephalus cadamba*), *kalia seja* (*Lagerstroemia parvioflra*), *karanj* (*Pongamia glabra*), *karonda* (*Carissa carandas*), *kora* (*Strobilanthus callosus*), *khair* (*Acacia catechu*), *khajūr* (*Phœnix dactylifera*), *lasora* or *gonda* (*Cordia myxa*), *mahuā* (*Bassia latifolia*), *makoi* (*Zizyphus ocnoplia*), *mendul* (*Dolichaudrone palcata*), *pīpal* (*Ficus religiosa*), *sāgwān* (*Tectona grandis*), *sālar* (*Boswellia serrata*), *semal* (*bombax malabaricum*), *siris* or *sār amli* (*Albizzia lebek*), *shīsham* (*Dalbergia sissoo*), *tinas* (*Eugeinia dalbergioides*), and *tendu* (*Diospyros tomentosa*). The Village Forests consist principally of *am* (*Mangifera indica*), *babul* (*Acacia arabica*), *ber* (*Zizyphus jujuba*), *chandan* (*Santalum alam*), *gūlar* (*Ficus glomerata*), *khākra* (*Butea frondosa*), *khajūr* (*Phœnix dactylifera*), *khejra* (*Prosopis spicigera*), *kora* (*Strobilanthus callosus*), *mahuā* (*Bassia latifolia*), *nīm* (*Melia indica*), *pīpal* (*Ficus religiosa*), and *sāgwān* (*Tectona grandis*).

Control. The Forest Department of the State is managed by a Forest Officer who acts directly under the orders of the Darbār. He is assisted by a *jamādār* and Forest Guards who patrol the forests and protect them. The Village Forests and other fuel and fodder reserves in the districts are managed by the Inspector *kānungos* and the State Forest Officer inspects them from time to time. Forest Guards look after these forests also.

Forests and the people. Timber, bamboo, grass, etc., are cut from the State Forests by the Forest Department every year and are stored at the Forest Depot (*baria*) where they are sold at fixed rates.

People in general can take no forest produce without the permission of the State Forest Officer, but they are generally allowed to bring headloads of dry fuel and other forest produce, such as edible fruits, etc., free of charge. Cultivators get wood for agricultural purposes every year free of charge from both the State and Village Forests, and also either free or at reduced rates, whenever their houses are destroyed by fire.

In times of scarcity, when grass cannot be had, people use the leaves of *bāns* (bamboo), mango, *mahuā, babul, pipal, khajūr, gūlar,* etc., as fodder and all forests except a few special reserves are thrown open for grazing with the sole restriction that no trees are to be cut down. This was the course adopted in the famine of 1900.

No system of cutting fire lines has been adopted. When, however, a forest catches fire, gangs of *chamārs* and other people are at once despatched to put it out with branches of *khajūr*, *khākra*, and other trees. According to the forest regulations the *zamīndārs* of villages within three miles of a forest are bound to assist the Forest Department in extinguishing fire. In case of refusal or neglect to render necessary assistance, they are punishable in the Forest Officer's Court with a fine not exceeding Rs. 50.

Area. The average area of the State Forest is nearly 138 square miles, and that of the Village Forest nearly 140 square miles.

Revenue. The average revenue realised between 1881—1890 was Rs. 5,300, for 1891—1900 Rs. 6,270; for the last five years it has been: 1900-01, Rs. 8,090; 1901-02, Rs. 8,030; 1902-03, Rs. 8,690; 1903-04, Rs. 8,860; and 1904-05, Rs. 8,900. The expenditure averages Rs. 6,550.

The forest is mostly cut and cleared according to the coppice method. The selection method is also employed in some cases. In 1901 a nursery of *mahuā*, *jāmun*, mango, *shīsham*, *shahtūt*, and *sāgwān* plants was started at Narsinghgarh town. The plants are used for roadside planting.

Wages. Chamārs and Sahārias work in the forests. The rate of wages per man, woman, and child is 2 annas, 1 anna 6 pies, and 1 anna respectively.

Grasses. The grasses known as *kel*, *machari*, *punia*, *lampi* (*Chrysopogan acicularis*), and *gundar* (*Andropogon*) are used as fodder as well as for thatching purposes. The seeds of *shāma* (*Oplismenus*)[1] grass are used as food by the poor people in time of famine as well as in ordinary years. *Lampi* and *raunsa* (*Andropogan*) and *khajela* are used medicinally, oil being extracted from them. *Dūb* (*Cynodon dactylon*) grass is used as fodder and medicinally.

About one-eighth of the total population depends upon forest produce for its livelihood especially the lower classes, such as Chamārs, Sahārias, Kolis, Bhīls, Pārdis, etc.

Section IV.—Mines and Minerals.

(Table XII.)

Building stone. No valuable minerals have been found in the State. There are, however, building-stone quarries situated in the sandstone hills round Narsinghgarh town.

1 Very similar, if not identical, with *panicum frumentaceum*.

The quarries are divided into two classes: those which turn out *pakka* (hard stone sufficiently long for beams, etc.) and those which turn out *kachcha* (softer) stone used for pillars, arches, and carved work. The number of the former class in work is 12 and of the latter 4.

They are worked by the local stone-cutters. A royalty amounting to about Rs. 200 annually is collected by the forest department at the quarries, an export duty amounting to about Rs. 400 per annum being also levied.

Section V.—Arts and Manufacture.

(Table XI.)

No opium is manufactured here. The crude *chik* is exported mainly to Indore and in small quantities to Ujjain and Bhopāl. **Opium.**

Khādi cloth, *tāt-patti*, carpets, *newār* and tape are prepared in the jail at Narsinghgarh on a small scale. *Khādi* cloth, *tāt-patties* and *newār* are also made in certain villages of the State but there is no export trade in these articles. *Razāis* (quilts), *jājams*, and other cloths are printed at Narsinghgarh, Bora, Pachor, Khujner, Sandaota, and Chhāpera. The dyers at Narsinghgarh town are specially expert in dyeing *sāfas* and other cloths, in fine, light, and fast colours of various shades. Blankets of inferior quality are prepared in a few villages. **Cloth.**

The potters have now begun to turn out good bricks and tiles. **Pottery.**

Carpenters, blacksmiths, tailors, and shoemakers have made a distinct improvement in their respective arts. **Manual industries.**

Very good lance shafts and walking sticks are prepared by the *Kanderas* at Narsinghgarh. These were formerly prepared from bamboos produced in Narsinghgarh but now that the local supply of good bamboos is almost exhausted, they are prepared from bamboos imported from Banchhor in Bhopāl State, 40 miles from Narsinghgarh.

A ginning mill was opened at Pachor in 1895 A. D. by the Darbār and Seth Nazar Alī Alābux of Ujjain. The total cost of starting the gin including buildings and machinery was about Rs. 50,000. The Narsinghgarh State withdrew from the concern during the Superintendency. The gin is worked by a 250 horse-power engine and contains 19 gins, and 9 permanent and 81 temporary hands are employed. It works for 8 months of the year at a cost of Rs. 5,600. In the four months' slack season the upkeep costs Rs. 300. The current local impression is that the gin has deprived many families of their ordinary avocation at home, though it is not denied that a certain number of labourers are employed in the factory every year during the cotton season. Pinjāras still employ women of different castes, who work with the *charkhīs* or hand gins on a limited scale. The *charkhī* is said to turn out better *binola* or cotton seed for agricultural purpose than the ginning factory and fetches better price. **Factory industries.**

As local labour is sufficient for the purposes of the ginning factory, there is no migration from neighbouring villages. The labourers earn from Rs. 5 to 6 per month.

Section VI.—Commerce and Trade.

General Condition.

Trade throughout the State as a whole has made no very marked advance of late years, and traders still rest satisfied with sending their raw materials to Indore and Ujjain, the chief centres of trade in Mālwā, and occasionally to Cawnpore and Bombay. In recent years, however, there has been a marked improvement in trade both at the town of Narsinghgarh and in the districts. This improvement is mainly due to the opening of the Indian Midland Railway and the construction of the Sehore-Biāora feeder road, while the abolition of export and import duties on food-grains, the introduction of a uniform system of currency and of a uniform system of weights in place of old currency and measures, has assisted in fostering the growth of trade.

Some merchants have made considerable fortunes in the grain trade which is the most extensive. Money is generally hoarded, as only those who lend money professionally place it out at interest, while little or none is invested in banks or in the purchase of promissory notes or other investments. The medium of exchange is the British *kaldār* rupee and *Hundīs.* Imperial Government currency notes are not very much used.

Exports and imports.

The principal exports are crude opium, cotton, grain, *ghī*, *tilli*, *rameli*, *alsi*, poppy-seed, hemp, and jaggery; the principal imports being groceries, salt, sugar, piece-goods, kerosine oil, metals, rice and grain.

Crude opium is mostly exported to Indore, cotton and *ghī* to Bhopāl, Ujjain, Indore, and Bombay, and oilseeds to Bombay, and grain to wherever there is demand for it.

Grocery, salt, and metals are imported from Indore and cloths and sugar from Bombay. Grain is imported, whenever there is need for it, from the United Provinces, the Central Provinces, or the Punjab.

There is no means available in the State for estimating the value of the exports and imports.

Centres of trade.

The chief centres of trade in the State are Narsinghgarh town, Khujner, Pachor, Chhāpera, Kurāwar, Bora, and Sandaota.

The fairs held at Narsinghgarh, Bihār, Bhumka, and Pachor are principally cattle fairs.

Classes engaged in trade.

The castes and classes engaged in trade are Baniās of the Meratwāl, Mahesrī, Bijāwargī, Agarwāl, and Oswāl sections and Gūjargaur Brāhmans. These deal in grain, opium, and cotton chiefly. Bohoras

(Shia Muhammadan) deal in kerosine oil, grocery, cloths, and European wares. The proprietor of the cotton gin at Pachor is a Bohora. The Meratwāl, Agarwāl, and Oswāl Baniās also deal to some extent in grocery.

The principal trade routes in the State are the Sehore-Biaora and Agra-Bombay roads and the road from Shujālpur station on the Indian Midland Railway to Pachor and from Pachor to Khujner, and from Khujner to Chhāpera, the entire length of which is 42 miles. Carriage is chiefly by bullock carts; but pack animals, bullocks, camels, and asses are sometimes employed. Trade routes.

Shopkeepers are found in large villages only. They are usually Baniās and generally deal in grocery and provisions in small quantities and sell necessaries to villagers. They are both distributors and gatherers on a small scale, as they generally buy grain from the cultivators and sell it to big merchants or in the market towns. Shop-keepers.

People in general have taken to using imported articles freely, principally cloth, kerosine oil, sugar, glassware, metalware, and English and continental miscellaneous articles of every day use. Consumption.

Villagers generally purchase goods at the weekly markets. In villages in which there are shopkeepers, however, villagers purchase from them and not at the markets. Shopkeepers occasionally go round and visit small villages with their wares.

A few big traders deal direct with the Bombay merchants through agents at Bombay.

The number of capitalists in the State is 27, of whom 3 are Brāhmans, 3 Thākurs, 3 Muhammadans, and 18 Baniās of the Oswāl, Mahesrī, and Merātwāl clan. The usual practice for the capitalists here is to act at the same time as money lenders, bankers, and merchants. Of these capitalists 17 are generally supposed to have from Rs. 15,000 to Rs. 75,000 and 4 from Rs. 75,000 to Rs. 1,50,000 and 6 over Rs. 1,50,000. The leading merchants of the State are local capitalists. Capitalists.

WEIGHTS AND MEASURES.

Precious stones such as diamonds, emeralds, topaz, etc., are weighed by the *alsi* and *rattī*, the latter being 1½ times the weight of the *ratti* used in weighing gold, 20 *alsīs* making one *rattī* and 64 *rattīs* a *kaldār* rupee. Precious stones.

Pearls are weighed by the *rattī* used for precious stones, but their price is settled by *chav*. Pearls.

Precious metals, such as gold and silver, are weighed by the *chānval*, *rattī*, *māsha*, and *tola*, and in larger quantities by *chhatāks*, seers, and maunds like ordinary metals, such as brass, copper, etc. Precious metals.

The seer here is equal to 80 *kaldār* rupees in weight :—

8 *chānvals (grains of rice)*	=	1 *ratti*
8 *rattis*	=	1 *māsha*
12 *māshas*	=	1 *tola*
5 *tolas*	=	1 *chhatāk*
16 *chhatāks*	=	1 *seer*
40 *seers*	=	1 *maund*
6 *maunds*	=	1 *māni*
100 *manis*	=	1 *manāsa*
100 *manāsas*	=	1 *kanāsa*

Avoirdupois. Articles of bulk are weighed by *seers, maunds, mānī, manāsa*, and *kanāsa.*

Alkali, cotton, drugs, spices, salt, sugar, etc., are sold by *chhatāks, seers, maunds*, etc.

Measures of capacity. Kerosine oil and liquors are sold by the bottle. Milk and country oil are for convenience sold by measure, but these measures are based on the standard weight of the ordinary seer.

Capacity measures for other substances. Grain was formerly sold by a measure locally known as the *pai*. It contained 1 seer and 6 *chhatāks* of wheat, the quantity varying of course with different grains. It was generally made of brass and had a cylindrical shape. Its fractional measures were known as the *adwai* or *udai, i. e.*, ½ *pai* and *chauthia, i. e.*, ¼ *pai.* These measures have now been replaced by a uniform system of standard weights consisting of *chhatāk, adpai* (2 *chhatāks*), *pāo* (quarter seer or 4 *chhatāks*), *adhseer* (half seer), *seer*, and *panseri* (5 seers) weights.

Measures by length. In measuring cloth the yard, cubit, span, *girāh*, and *angul* are used. The yard is equal to 1¾ cubits. Raw cotton and silk are always sold by weight. Manufactured goods, such as various kinds of cloth, are sold by length generally and by number when more convenient. For goods sold by number the unit in ordinary use is the *kori* or score.

Measures by surface. People here do not generally understand surface measures but the Engineering Department purchases stone slabs, and wood planks of uniform thickness by surface measure. The unit employed is the square foot. Beldārs prepare *kachcha* (mud) walls by surface measure, the unit being a cubit square for which they generally charge one anna.

Measures by cubic contents. Masonry is measured by cubic contents and the unit is 100 cubic feet, timber planks and stone slabs are also measured by cubic contents, the unit being 1 cubic foot.

Earthwork is similarly measured, the unit being 1,000 cubic feet. Rubble stone used in buildings is purchased at a certain price per 1,000 stones according to the dimensions and the quality of the stone.

The State financial year commences from the 1st November. Bankers and traders, in general, commence their year from the first day after the *Diwāli*, which is celebrated on the fifteenth day of *Kārtik*. (October-November). The year so commenced is called the Umatwāri year. It is five months in advance of the Vikrama Samvat year. The era followed is the Vikrama Samvat commencing on *Chait Sudī first* (March). Measures of time (Umatwāri Samvat).

Section VII.—Means of Communication.

(Table XV.)

There are no railways within the State but one has been proposed from Bhilsa through Narsinghgarh to meet the new Nāgda-Muttra line. Railways and their effects.

Although no railway traverses in the State, the effect of the Bhopāl-Ujjain Railway was very noticeable during the late famine. In the early part of the famine the local traders, anticipating high prices elsewhere, exported large quantities of grain which they had stored up in previous years. Consequently in the latter part of the famine it was necessary to import grain. This was easily effected and there was never any danger of actual want of grain and although high prices had to be paid, there was always food available for distribution which prevented the general migration, a bad supply of grain always produces.

Prices of grain, cotton, etc., have generally risen owing to the greater facility for export. The prices of American and Russian kerosine oil, European stores, fine cloth, and other articles from Bombay have generally fallen.

No perceptible effect on language or religion is to be noticed.

In 1891 there were only two metalled roads, the Agra-Bombay and the Sehore-Biāora, running through the territories of the State. The State is now fairly well provided with means of communication. Besides the Sehore-Biāora road passing through the capital and the Agra-Bombay road which traverses the Pachor *pargana* and which both are Imperial, a new metalled road has recently been constructed by the Darbār from Pachor to Khujner, another from Shujālpur station on the Midland Section of the Great Indian Peninsula Railway to Pachor which passes through the territories of Gwalior and Rājgarh, and a third from Khujner to Chhāpera. The entire length of these roads from Shujālpur to Chhāpera *via* Pachor and Khujner is 42 miles. The portion of the Sehore-Biāora road running within the Rājgarh and Narsinghgarh territories from Hingoni Dāk Bungalow to Biāora is 40 miles. The length of the Agra-Bombay road running within the Rājgarh and Narsinghgarh territories from Biāora to Sārangpur is 33 miles. Roads (Table XV).

The Sehore-Biāora and Agra-Bombay roads are kept in repair by the Imperial Public Works Department and the other roads by the State. Besides the above metalled roads, the country is well traversed by good unmetalled fair weather roads. The opening of Railways has to a great extent thrown the Agra-Bombay road into disuse except as a feeder.

Carts. The prevalent pattern of country cart in the State is a two-wheeled vehicle with an iron axle, wooden spokes, and iron tyres.

The old pattern which it has displaced was made with solid wheels with a wooden axle and iron tyres. The old pattern was better suited for *kachcha* (fair weather) roads.

The present pattern is lighter and cheaper and well suited for metalled roads.

Post and telegraph (Table XXIX). There is a Sub Post Office at Narsinghgarh and Branch Post Offices at Pachor, Khujner, and Chhāpera. All these are managed by the Imperial Postal Department. Telegraph Offices have been opened at Narsinghgarh and Pachor in combination with the Post Offices.

Section VIII.—Famine.

(Table XXX.)

Causes. The chief causes of scarcity and famine in different parts of the State are short out-turn due to insufficient or excessive rainfall, damage by hail, locusts, rats, *khoda* (rust), etc. Insufficient rainfall more often affects the Chhāpera *pargana* and the Pātan subdivision of Khujner, where the soil is of the *patlon* variety, while an excess of rain has a similar effect on the deeper soils of the Narsinghgarh, Pachor, and Khujner *parganas*. *Jowār* and maize being the staple food grains of the poor, the out-turn of these crops is more important than that of wheat and other *rabi* crops.

Famine warnings. Cultivators believe in certain superstitions which they consider as warnings of famine such as the appearance of a comet, the setting of the moon before Hirni[1] on the *Akhā-tīj* night, etc. Scarcity or famine is said to have occurred in 1791, 1833, 1868, 1877, 1896, and 1900. The famine of 1833 was due to excessive rain, the rest to a deficiency. There are no definite records however regarding any but the last. The Census Report of 1901 shows the population of the Narsinghgarh State to be 92,093. The reduction of 24,187 persons or 20 per cent. during the last decade was due to the effects of epidemics of cholera, small-pox, and fever on a population already weakened by the famine.

1899—1900. In the famine of 1899-1900 every effort was made to provide assistance, relief-works being opened and gratuitous relief given freely.

[1] The Hindu Constellation of the deer.

These relief measures cost the Darbār Rs. 1,12,302, the number coming on relief being 1,132,383 units of one day. A sum of Rs. 9,290 was also received from the Indian Famine Charitable Relief Fund.

Although no cut and dried scheme is ready for adoption in case of future famines, a list of useful works that can be at once opened is kept ready. Measures.

When all the crops fail *kandūr*, *khajūr*, *karonda*, *pīpal*, *bar*, *ber*, *tendu*, *mahuā*, *semal*, *sāgwān*, *jhejru*, and *gūlar* fruits are used by the poor.

CHAPTER III.

ADMINISTRATIVE.

Section I.—Administration.

(Tables XVI.—XXVII.)

General.

Narsinghgarh is a mediatized and guaranteed Chiefship of the second class, and the Chief does not exercise the power of passing sentences of life and death.

In civil and revenue matters, however, he exercises full powers. The Chief either exercises these powers personally or delegates them to a Minister wholly or in part. There is no Council in the State. The present Chief (1907), Rājā Arjun Singh, being a minor is receiving training at the Imperial Cadet Corps at Dehra Dun and administrative authority is vested in a Superintendent who manages the State under the direction of the Political Agent in Bhopāl.

Departments.

The principal departments of the administration are the Revenue and Settlement, Judicial, Accounts, Army, Police, Jail, Public Works, Forest, Customs or *Sāyar*, Medical, Education, and *Kārkhāna* (household, etc.).

The various departments except the last are dealt with in detail further on. The last department known as the *kārkhāna*, is in charge of the *Muhtamīm* of *kārkhāna* who manages miscellaneous sections, such as the stables, *fīlkhāna*, *shutarkhāna*, *gaushāla*, *silehkhāna*, etc. He also arranges for Darbārs held in the State and for the reception of State visitors.

Official language.

The official language of the State is generally Hindī in which the accounts and State correspondence are kept. Urdu and English are also used, the former in judicial proceedings and the latter in corresponding with the Political Agent's office.

Administrative Divisions. (Table VIII and Chapter IV.).

For administrative purposes the State is divided into 4 *parganas* or *tahsīls*, the Huzūr with its headquarters at Narsinghgarh; the Pachor *tahsīl* with its headquarters at Pachor; Khujner *tahsīl* with its headquarters at Khujner and the Chhāpera *tahsīl* with its headquarters at Chhāpera.

In regard to size and revenue the *tahsīls* would stand in the order Khujner, Narsinghgarh, Pachor, and Chhāpera.

The district staff in each *tahsīl* consists of the *tahsīldār* who is the chief revenue officer and magistrate, a *nāib tahsīldār* who assists the *tahsīldār* in revenue matters, and in exceptional cases in the magisterial work of the district, a *khazānchi* or treasurer who keeps the revenue accounts as well as cash, a *sarishtedār* who is in charge of the *tahsīl* office and the usual staff of clerks and subordinate

revenue officers and menials. Besides the above, there are subordinates of the Police, the *sāyar*, and the Public Works department in each *tahsīl*.

The internal affairs of a village are controlled by the *patel*, *patwārī*, Balai and the Bhil or *gashtī*.

The *patel* or as he is sometimes called the *zamīndār* is the person charged by the State with the duty of managing the village. Village autonomy. Upon him rests the duty of keeping the village in a flourishing condition, and he is also responsible for the regular payment of the land revenue. In consideration of the duties thus imposed upon him, the *patel* gets a grant of revenue free-land, varying from 10 to 50 *bighas* on which he pays half the rent only. Such land is known as *pateli bīgha* or *adh-amlī bīgha*. He has, moreover, authority to spend a certain sum known as the *gāon kharch* or village expenses and any balance standing over from the sum at the end of the year is retained by him. Manure belonging to such villagers as do not cultivate any land also belongs to him. The duties of protecting the boundary against encroachment and of preventing and reporting crime rest upon him. The *patwārīs* are the village accountants and record-keepers. Their records contain every circumstance relative to the revenue, measurement and allotment of the land and village rights. Formerly, they were authorised to levy a cess called *dāmī* of 4 per cent. on revenue collections of their respective villages and enjoyed several other minor rights and perquisites from cultivators at the gathering in of the various crops, such as a share of the sugarcane and opium produce. Some *patwārīs* hold *muāfī* lands. The *patwārī* is generally a member of the village *panchāyat*. The Darbār now recovers the *dāmī* as a cess and pays the *patwārīs* out of it. Their other rights and perquisites have been abolished excepting the *muāfi* lands. The Balai though of low caste is an important factor in the village community. He is paid by a grant of land on a nominal rent, and receives a small share from the produce of the village. He reports all improper transactions and offences that take place in the village. These reports were formerly made to the *patel* but are now made to the police. He guides travellers through his limits and carries all messages and the baggage of State officials according to the direction of the *patel*. He also arranges for the *rasad* or supplies if any person visits his village. The Bhil or *gashtī* is the village watchman. He watches the crops and is also public guide and messenger. As village watchman, he keeps watch at night, observes all arrivals and departures and as a subordinate of the Police he is expected to be informed of the character of every individual in the village, and to help the regular Police in tracing crimes committed in the village. He either holds land on which he pays a nominal rent or is paid by share of produce of the village fields.

Other members of the community are the village artisan, the carpenter, blacksmith, and Chamār, and village servants, such as the barber and waterman. These are paid customary and fixed wages in kind at harvest time.

Formerly every village used to have its own *panchāyat* where all petty transactions of a civil and criminal nature were decided. In serious cases they used to report their decisions to the Darbār and if the Darbār thought proper to interfere it used to take up the cases and decide them. But since the establishment of the organised Police and regular criminal courts, all criminal cases big and small are reported to the Police and decided by the magistrate. As regards civil cases the village *panchāyats* still try to settle them privately and amicably, and only when the parties are not satisfied with their decisions do they have recourse to law courts.

The *patel*, *patwārī*, and two or three other respectable and intelligent persons of the village form the *panchāyat*.

The village officials and artisans thus continue to carry on their functions as of old, except the *patwārī* who now partakes more of the nature of a State servant than a village official.

Section II.—Law and Justice.

(Tables XVI and XVII.)

Early days. Before the advent of the British, in the days of Rājput, Muhammadan and the Marāthā rule, the *panchāyat* system for dispensing justice prevailed everywhere. These *panchāyats* were of two kinds, generally in petty disputes the two parties referred the matter to *panchāyats* of their own selection and bound themselves to abide by their decision.

The second kind of *panchāyat* consisted of *panchas* selected by the State. Such *panchāyats* generally consisted of five public functionaries, the *zamīndār* and the *kānungo*. The more important cases which could not be privately and amicably settled were referred to this *panchāyat* by the Darbār. The *panchas* delivered their opinion and the Darbār declared its decision in accordance with their opinion or rejected it, and passed its own orders. The Chief was the final arbiter in all civil as well as criminal matters. Capital punishment was very rare, even in cases of murder, compensation in

money being usually taken. In the three upper castes a murderer would invariably escape on paying compensation to the relatives of the murdered man, but in the case of lower classes capital punishment was at times inflicted. A thief generally escaped with a fine.

No special body or official is appointed by the State for the purpose of framing laws and regulations. The Chief issues circulars on the procedure of courts, or regulating the conduct of any department, as he thinks fit, after consulting the head of the department and the Minister. Present system. Legislation.

Proper civil and criminal courts were established and powers assigned to them in 1884.

Among the more important circulars issued, are a circular regarding court fees, amending the previous circular of 1887, passed in 1898; a circular regarding limitation of suits for moveable and immoveable property passed in 1898; an arms circular for the regulation of the use and possession of fire-arms introduced in 1899; a circular prohibiting State servants from engaging in trade in the State, passed in 1901; and a set of forest rules framed by the State and sanctioned by the Political Agent and enforced in 1902.

Certain rules restricting promiscuous sale of opium in the State were framed on the lines of the rules in force in the Indore State and after being approved by the Political Agent were promulgated in 1903.

The system of administration of civil and criminal justice in force in all the Courts of the State is that founded on the Civil and Criminal Procedure Codes and Indian Penal Code of British India. Codes.

The following British India Acts are used in the State courts:—The Indian Penal Code, the Criminal Procedure Code, the Police Act, the Civil Procedure Code in its main principles with adaptations to suit local usage, and the Evidence Act.

When exercising powers, the Chief has full and final power in all civil suits, but in criminal cases he ordinarily exercises powers similar to those of a Sessions Judge in British India, but submits all heinous offences for trial by the Political Agent. The Superintendent is at present the principal judicial authority. The Chief usually delegates his civil powers to the *Dīwān*, acting himself only as a court of appeal; but in criminal matters, serious cases are committed Powers.

to his court. The powers of existing courts are detailed in the statement given below :—

No.	Name of the Court.	Powers.		Remarks.
		Criminal.	Civil.	
1	The Superintendent's Court.	District Magistrate with special powers under Section 30, Criminal Procedure Code.	Suits of unlimited value and appeals up to Rs. 1,000.	Cases beyond the powers of this Court and final appeals lie to the Political Agent at Bhopāl.
2	The Nāzim's Court ...	First Class Magistrate with additional powers specified in Schedule IV of the Criminal Procedure Code.	......	
3	The Civil Judge's Court.	......	Suits up to Rs. 1,000 and appeals up to Rs. 500.	
4	The Tahsīldār of Narsinghgarh's Court.	Second Class Magistrate.	Civil suits up to Rs. 100.	
5	The Tahsīldār of Pachor's Court.	Do.	Do.	
6	The Tahsīldār of Khujner's Court.	Do.	Do.	
7	The Tahsīldār of Chhapera's Court.	Third Class Magistrate.	Suits up to Rs. 50.	
8	The Nāib Tahsīldār of Khujner's Court.	Do.	Do.	
9	The Forest Officer's Court.	Do.	*Nil.*	
10	The Kāmdār of Bhatkhera's Court.	Do.	Suits up to Rs. 50.	
11	The Manager of Tori's Court.	Do.	*Nil.*	

Most of the courts in the State are also endowed with revenue powers.

General cost of the establishment.

It is not possible to give the general cost of the establishment, as the same staff does both the works, but the annual cost of the two purely judicial courts is about Rs. 3,700 per annum.

The value of property litigated about, in 1905 was Rs. 25,548-3-6.

Nine pies per rupee is the court-fee charged in all courts.

Witnesses are required to make statements in the name of the deity specially worshipped by their family or caste. There is no form of oath peculiar to the State. Oaths.

Section III.—Finance.

(Tables XVIII and XIX.)

System. There are no records available which give any details of the system pursued in early days. From enquiries, however, it appears that the revenue was collected on the *batāi* system, the Darbār taking a certain share of the cultivator's produce. This system was subsequently replaced by a system of payment in cash which continues to the present day.

Accounts branch. The accounts of the State are kept in Hindī and written in the old style in *bahi khāta* (Ledger). A regular account of receipts for the whole State is kept in *Daftar Māl* (head revenue office) and the accounts office which both check *tahsīldārs'* accounts. As regards expenditure, the head of the department which incurs the expenditure and the State accountant check the accounts, payment being made by the order of the Superintendent on a report from the accountant.

Control. All receipts and expenditure are controlled by the budget allotments which are framed by the Superintendent and approved by the Political Agent annually before the commencement of the financial year. Monthly, quarterly, and yearly returns of the actual receipts and expenditure are submitted.

Sources of revenue and expenditure (Tables XVIII and XIX). The normal revenue amounts to about 5 lakhs, of which 3·3 lakhs are derived from land revenue, Rs. 36,000 from customs, Rs. 5,000 from excise, Rs. 12,000 from dues on opium. The normal expenditure is about 4·3 lakhs, 1 lakh on general administration, Rs. 12,700 on Chief's establishment, and Rs. 58,600 in tribute.

There have been no marked changes under any heads of receipts except land revenue, the increase under this head being due merely to improved methods of administration.

As regards expenditure there has been a considerable decrease since the State came under superintendence, under the heads of *dharmāda* or charity, palace, army, and *kārkhāna*, and an increase under general administration, law and justice, land revenue, forest, police, and public works. The decrease under *dharmāda* is due to economical and methodical management, under palace, mainly to the minority of the Chief, under army, to reduction in its strength, and under *kārkhāna*, to general reduction in its various sections.

The increase under general administration, law and justice, land revenue, forest and police, is due to the fact that all those departments

have now been reorganised and put on a proper footing. The increase under Public Works department is due to the allotment of large sums for the construction of works of public utility and to the introduction of an efficient staff.

In 1819 the revenues of the State amounted to only about Rs. 60,000 a year, by 1824 they had risen to one lakh.

Financial position.

The financial position of the State has improved materially since it came under superintendence. When the State came under supervision in 1896, there was a cash balance of about Rs. 30,000 in the State treasury, the debts amounting to Rs. 85,000. The debt has been cleared off and the Darbār now holds Government promissory notes of the nominal value of 2·38 lakhs, while the cash balance in the treasury (1906) amounts to over a lakh of rupees. In addition to the debt mentioned above the Darbār has had to pay regularly to the Indore Darbār a sum of British rupees 58,577-0-11[1] every year as tribute, and also to cope with the severe famine of 1899-1900 followed by several years of poor harvest. It has also capitalised its subscription to the Sehore High School for Rs. 19,000, has completed a fresh revenue settlement, reorganised its courts and police, and constructed a large number of useful and important public works at the capital and in the districts.

Coinage.

The State never had a currency of its own. Bhopālī rupees and Hālī coins of Indore and Ujjain were in general use till 1897, when the British currency was introduced.

Under instructions from Major Newmarch, Political Agent in Bhopāl, in June, 1897, an *Ishtihār* was issued by the State notifying that from the 15th July, 1897, the British rupee and its fractional coins would be the sole legal tender in the State. This conversion was effected by the imposition of an import tax of 20 per cent. on the old silver coin, by the payment of all salaries in British coin, and the use of this coin in all State accounts, and by receiving the payment of the land revenue at a rate of 110 Bhopālī rupees equal to 100 British. From 20th February, 1898, all rupees other than the British rupees ceased to be legal tender and were received only for their silver value.

The result of all these proceedings was so satisfactory that the Darbār was able to announce in the Annual Administration Report for 1897-98 that the British rupees had thoroughly replaced local currencies.

Section IV.—Land Revenue.

(Table XX.)

General.

The Chief is the sole owner of the soil, cultivators having no heritable or transferable interest in the land they cultivate, and the

1 Equivalent to the tribute of 85,000 Sālim Shāhī rupees payable under guarantee.

sums paid over by them to the Darbār are thus, in accordance with official phraseology revenue and not rent. For any improvements effected on the land by them, they get no return beyond immunity from payment at full rates for a certain number of years guaranteed under the *Pagras* rules. So long as the revenue is paid regularly and the liability for any arrears that may be due is acknowledged, possession remains undisturbed. If a cultivator leaves a village the land cultivated by him is given to another. If he returns he cannot claim the land as a right even if he had built wells or otherwise improved it. Revenue is paid on all land held at the time of the settlement, even though portions of it may have fallen out of cultivation in subsequent years. The proprietary right of the State is considered so sacred that even *muāfīdārs* and *jāgīrdārs* cannot alienate their lands. Formerly, the *muāfīdārs* used to mortgage their lands in satisfaction of debts but this they are now unable to do under the order passed by the Political Agent in 1899. The *jāgīrdārs* have only the right to collect the revenue from their *jāgīr* villages, and thus are simply assignees of the revenue. All other rights such as the right to hear civil and criminal suits, recovery of *sāyar* duties and the right to unclaimed property and control of the Abkāri are vested in the Darbār. The *jāgīrs* being the gift of the Chief, all successions and adoptions are made with his approval, and under his orders and a circular has been issued intimating that no *jāgīrdār* will be recognised as such unless and until his succession or appointment has received the sanction of the Chief.

The rule is that on the death of any *jāgīrdār* whether he has direct heirs or not, the *jāgīr*, *ipso facto*, comes under the management of the nearest *tahsīldār* until a new *jāgīrdār* has been recognised by the State.

The State villages are managed either under *khālsā* management or on *mustājiri*.

Under *khālsā* management if the *patel* and the cultivators of a village have sound credit they pay the revenue direct to the *tahsildār*. Those who have not good credit obtain *manotidārs* who stand security for the *assāmīs*, becoming personally responsible to the *tahsīldār* for the revenue demand of the village. The *manotidārs* recover the assessed revenue from the cultivators and also interest and *Chitthāwan*; and *Hundāwan* is levied from the *manotidār* by the State. *Chitlhāwan* is so called from its being recovered from the cultivator by the *manotidār* when he presents the Darbār with the *chithī* or bond making him responsible for the revenue demand. This is levied at from 1 to 2 per cent. on the amount dealt with in the *chithī*. *Hundāwan* is a premium levied by the Darbār from the *manotidār* whenever he pays by *hundi* and not in cash.

At the time of a new or a revisional settlement when the amount of the demand has been fixed, the *patels* and *mustājirs* are called on to make offers for the leases. When an offer is accepted a *patta* is given for the period of the Settlement and a *kabuliat* taken from the lease-holder.

During the continuance of the Settlement the State demand is limited to the figure entered in the *patta*. Profits accruing from improvements or the reclamation of waste areas made during the period of a Settlement go to the *mustājir*. The rates fixed at a Settlement cannot be raised or lowered by the *mustājir*.

Concessions. Certain rules known as the *Pagras* rules regulate the rates to be taken from land newly brought under cultivation, or land brought under irrigation by the construction of new wells or *orhīs*. Full rates are not levied on such lands for a certain number of years. If the *mustājir* is the *patel* of the village he has a further right to what remains over of the *gāon-kharch*, money allowed to him for defraying the usual village expenses. The State considers the *mustājir* responsible for the proper management of the village during the period of his lease. The basis of the existing assessment is the crop bearing power of the land and the possibility of irrigating and manuring it.

Settlements (Table XX). Three revenue Settlements have taken place in Samvat 1922-23 (1865-66 A. D.), 1932-33 (1875-76 A. D.), and 1942-43 (1885-86 A. D.) each for a period of 10 years. The period of the third Settlement expired in 1896 but no fresh Settlement was made owing to the unreliability of the village records, and the Settlement of 1885 A. D. was continued, the figure for the land revenue demand being that of the last year of the Settlement of 1885. Since the famine of 1899-1900, villages whose condition had deteriorated, have been given out on the old *ijāra* or farm system, progressively increasing rates being levied. This system was resorted to owing to the deterioration of the villages by shortage of men and cattle caused by the famine of 1900.

In the case of the villages in which new land has been brought under cultivation, in excess of the area covered by the *pattas* of 1886, an extra lump sum is added for such land in the *parwānas* issued to the *tahsīldārs*. This demand on *nauābād* (newly broken) lands is only approximate and the recoveries are made with leniency.

Surveys. The survey (only of the area under cultivation) for the Settlement of 1865-66 A. D. was made with a hemp string chain measuring 58½ yards of 34½ inches each and assessment was made at the following rates in accordance with the quality of the soil:

Land producing—

First Settlement, 1865.

			Rs.		Rs.
1.	Maize and opium in succession	*per bīgha*	3- 0	to	13-0
2.	Sugarcane	,,	6- 0	,,	12-0
3.	Wheat or gram...	,,	0-12	,,	1-12
4.	Rice and *masūr* in succession...	,,	2- 8	,,	5- 0
5.	*Jowār* or cotton...	,,	0-12	,,	1-12
6.	Rice alone	,,	2- 0	,,	4- 0
7.	Fallow fields	...	...		*Nil.*

The demand was progressive at a rate of 1 to 2 per cent. yearly up to ten years. In the Pātan sub-division of the Khujner *tahsīl* which contains many small villages and an inferior class of soil lower rates were assigned.

Second Settlement, 1875.

On the expiry of this Settlement no fresh survey was made but leases were granted in most cases at the rates current in the last year of the previous Settlement (Samvat 1932). At the same time enhanced rates were levied on villages which had been improved. The enhancement, however, was not made on any fixed principle, a lump sum being added.

Third Settlement, 1885.

In Samvat 1943 the old *jarīb* survey was abandoned and at the request of the *patels* and agriculturists the Rājgarh chain and land rates were adopted. The Rājgarh chain measured 58½ yards of 36 inches each, the rates being fixed as follow:—

Land producing—

		per bīgha.	Rs.
1.	Maize and opium in succession...	,,	8-0
2.	Sugarcane...	,,	10-0
3.	Wheat or gram	,,	2-0
4.	*Jowār* or cotton	,,	1-4 to 1-12
5.	Rice and *masūr* in succession ...	,,	6-0
6.	Rice alone...	,,	3-0
7.	Vegetables or garden land ...	,,	8-0
8.	Wheat or gram on irrigated land	,,	5-0
9.	Cotton on irrigated land... ...	,,	4-0
10.	Lands attached to a well but not irrigated by it	,,	3-0
11.	*Masūr* alone	,,	2-8
12.	Opium alone	,,	5-0
13.	Sugarcane and opium together ...	,,	5-0
14.	Hemp and opium...	,,	5-0
15.	Maize and tobacco in succession	,,	8-0
16.	Maize alone	,,	3-0
17.	Newly fallow unirrigated lands...	,,	1-12
18.	Newly fallow irrigated	,,	5-0

These rates were uniform and did not vary with the quality of the soil. But the soil of the Khujner and Chhāpera *parganas* being richer than the soil in the Narsinghgarh and Pachor *parganas*, the incidence of the new assessment told more heavily on the Narsinghgarh and Pachor *parganas* than on Khujner and Chhāpera. After careful consideration of the circumstances of the case, the demand on the Khujner and Chhāpera villages was, therefore, enhanced, while some reduction was granted in the case of the villages of the Narsinghgarh and Pachor *parganas*. When this had been settled an increase at the rate of one anna per rupee was made on the total demand in accordance with the practice in force in the Rājgarh State. In spite of this increase the total demand for the whole State was found to fall short of the figure at the previous assessment. Thereupon with the concurrence of the *patels* a further increase of half an anna per rupee was made and *pattas* (leases) were given for a period of 10 years expiring in Samvat 1952-53 (1896).

Other changes were also introduced at this Settlement. Half an anna per rupee which used to be recovered as the difference in exchange between *Hāli* and Bhopāli coin was discontinued; a school and hospital cess at As. 8 per cent. of the revenue demand was introduced, the *bhent* due of Rs. 9, which used to be recovered from every village of the State, was replaced by one of from Rs. 4 to Rs. 8 levied in proportion to the revenue of the village and the *daftar-māl* or office cess of Rs. 4 per village was abolished. The rules and principles adopted at this assessment were in force till 1906. The new settlement (1907) has changed them altogether.

Kalmat, *bhūmar*, and *patlon* soil are met with in all the four *parganas* of the State. Unirrigated *patlon* soil, whatever the crops on it, is assessed at Rs. 1-4-0, Bhopāli rupee per *bīgha*, while unirrigated deep black soil is assessed at from Rs. 1-12-0 to Rs. 2 per *bīgha* according as it grows *jowār* and cotton or wheat and gram. No distinction of the quality of soil is observed in assessing irrigated crops which are assessed for single crop land at Rs. 3 to Rs. 5 per *bīgha* and for double crop land at Rs. 6 to Rs. 8 per *bīgha*.

The revenue is realized in two instalments of As. 12 and As. 4 which fall due on the last day of *Kārtik* (November) and the last day of *Chait* (March), respectively. It is recovered in cash, never in kind. In *khālsā* villages where there is no *manotīdār*, if there is any doubt regarding the punctual payment of the revenue by the cultivators, the *tahsīldār* arranges to keep a watch over the crops and recovers the State dues by compelling the cultivators to dispose of the produce, and pay the revenue demand.

Where there is a *manotīdār*, he is responsible for the contract payment. Where the village is given on *mustājiri tenure*, the

mustājir gives security for the payment of the revenue. When a *mustājir* cannot pay or produce a surety, his property is liable to attachment. If this is not sufficient, the *tahsīldār* deals with the *mustājiri* village lands in the same manner as with the *khālsā* village lands, keeping a watch over the crops of the village and realising the revenue by disposing of the produce.

Collection

The previous method of collecting revenue was more centralised than the present one, in as much as under it the *mustājirs* and *manotidārs* throughout the State assembled at the capital together with their respective *tahsīldārs* on the *Kārtik Sudī* 30 (the commencement of the local financial year) and the Revenue Office after the settlement of their previous year's accounts issued *parwānas* to the different *manotidārs* for the payment of the current year's revenue for which they gave a *kabuliat* to the said office. All this is now done away with, and the *tahsīldārs* receive the agreements from, and issue *parwānas* to, the *manotidārs*, direct.

Incidence.

The incidence of the land revenue in ordinary years is not at all heavy. Taking good and bad years together the incidence amounts to nearly one-third of the net profits of the agriculturist.

Ordinarily the agriculturist can lay by enough provisions to stand one famine, but in a rapid succession of scarcities and famines he cannot withstand. The incidence amounts at present to Rs. 3-2-0 per acre of cultivated land and Re. 1-2-0 per acre on the total area.

Suspension and remission.

Suspension and remission of land revenue are freely granted when the agriculturist is really unable to pay the demand. During the famine of 1899-1900 only As. 8 (50 per cent.) of the total revenue were collected and the demand of the other half was suspended. In the year 1901 some villages were visited by a severe hailstorm and the agriculturists were unable either to maintain themselves or pay the revenue, and remissions were granted amounting to Rs. 7,577.

The State revenue is realised in cash. Payment in kind, however, still survives between the cultivators and the *manotidārs* and *mustājirs* who to a certain extent recover the revenue in grain, etc. To guard agriculturists against oppression by the *mustājir* or *manotidār*, the rates of crops taken as payment in kind, are settled by the *tahsīldārs* in accordance with the current market rates having due regard to local facilities for the export and disposal of the grain.

Present System. Fresh Settlement.

A cadastral survey of the whole State with a view to revision of Settlement has been made, and the Revenue Settlement just (1907) completed has been made for 15 years (Samvat 1964 to 1978) and leases to individual cultivators have been given on the "Ryotwāri

system." This is a departure from the old system under which settlement was made for 10 years and whole villages were leased out to *mustājirs*. The revenue will now be realised direct from the cultivators and not through *mustājirs* and *manotidārs* (bankers) as was hitherto done. 15th of February and 15th of May are the dates by which the revenue must be paid in by the cultivators according to the instalments fixed and noted in each individual lease.

Section V.—Miscellaneous Revenue.

(Table XXI.)

The only important sources of miscellaneous revenue are the Customs or *sāyar* duties and Excise or *abkāri*.

Customs. For Customs arrangements the State is divided into 32 *nākas* or circles, each *nāka* being under a *nākādār* who has generally from 12 to 15 villages in his charge. It is his duty to visit these villages daily and see that no dutiable articles escape duty, and to pay his collections to the *chabūtra* or circle office to which he is attached, every month. There are two *chabūtras* in the State, one at Khujner and the other at Narsinghgarh.

A *mukhtār* at each *chabutra* supervises the work of the *nākādārs* under him and receives their monthly accounts, while the *muhatamim* of *sāyar* is in charge of the whole department.

Opium. In *khālsā* villages without *manotīdārs* the agriculturists sell their opium to traders and pay their revenue. In the case of villages under *manotidārs* and *mustājirs* it is the *manotīdārs* and *mustājirs* who collect the opium and send it in gunny bags to Indore, usually giving *Hundīs* to the State on their agents at Indore in payment of the revenue and dues, the money realised being credited to their accounts in the *tahsīl* and the treasury. All opium is exported as *chīk*. The plant is cultivated in all the *parganas*, land growing poppy paying revenue at Rs. 8 per acre on the average.

The average number of acres under opium cultivation for the 7 years from 1884 to 1890 was 9,900 acres and for 10 years from 1891 to 1900, 7,500 acres, the actuals in the last seven years being 1900-1901, 6,967; 1901-1902, 7,043; 1902-03, 5,090; 1903-04, 5,187; 1904-05, 5,696; 1905-06, 2,193; and 1906-07, 7,742.

One acre will produce 6 seers (12 lbs.) of *chīk*. The *chīk* or crude opium produced is weighed by a weighman in the presence of the *patel* and *patwārī*, the amount being registered and reported by the latter to the *tahsīldār* and *muhatamim* of *sāyar* before it is exported.

The average number of gunny bags of opium (each containing 100 seers) exported from the State every year is estimated at about 450, the gross average value being about Rs. 2,40,000.

The State levies an export duty on crude opium at the rate of Rs. 1-7-6 per *dharī* of 5 seers including the biāi or weighing tax. The proceeds average Rs. 10,000 per annum. An import duty of As. 12 per *dharī* is also levied.

The amount exported between 1890-1900 averaged 1,200 maunds a year, the actual figures being for 1900-01, 912 maunds, 1901-02 1,087, 1902-03, 1,347, 1903-04, 848, 1904-05, 299, 1905-06,583, and 1906-07, 1,024 About 30 maunds are consumed locally.

The cultivation of opium is popular both with the State and the cultivator. With the former, because in ordinary years it provides a sure and easy means of realising the revenue demand, and with the latter, because a small area sown with poppy suffices to pay the revenue, while the grain produced in his fields remains for the maintenance of himself and his family. On the other hand, the poppy plant is delicate and the least excess of heat or cold destroys it In recent years the irregularity of seasons, the deficiency of the water, supply for irrigation, and the great fall in prices, as compared with fifteen years back, have caused a decrease in the area sown of nearly 50 per cent. The annexed statement gives the acreage and estimated outturn since 1884:—

Years.	Estimated Area Cultivated.		Estimated Outturn.			Remarks:
	Acre.	Rood.	Maunds.	Seers.	Chhatak.	
1884 ...	11,569	...	1,630	10	12	Average from 1884 to 1890 is 9,900 acres sown and 1,500 maunds produced.
1885 ...	10,286	...	1,783	1	8	
1886 ...	9,578	...	1,213	11	...	
1887 ...	9,258	...	1,502	2	...	
1888 ...	10,542	...	1,687	28	...	
1889 ...	7,476	...	1,196	4	...	
1890 ...	10,547	...	1,687	20	...	
1891 ...	8,609	...	1,377	20	...	Average from 1891 to 1900 is 7,500 acres sown and 960 maunds produced.
1892 ...	7,866	...	928	38	...	
1893 ...	8,106	...	972	27	...	
1894 ...	...	...	...	...	...	Figures not available.
1895 ...	10,785	...	1,087	20	...	
1896 ...	10,487	...	1,586	10	...	
1897 ...	6,476	...	844	36	12	
1898 ...	7,478	...	934	30	8	
1899 ...	6,780	...	847	21	...	
1900 ...	818	...	78	1	8	
1901 ...	6,967	...	859	32	...	
1902 ...	7,043	...	1,215	8	...	
1903 ...	5,090	...	840	22	...	
1904 ...	5,187	...	830	...	...	
1905 ...	5,696	...	655	28	...	
1906 ...	2,193	...	329	...	...	
1907 ...	7,742	...	1,161	15	...	

The fall in the average produce per acre is noticeable. It was 6 seers for the 7 years ending 1890, 5 seers for the 8 years ending 1899, 3¾ seers for 1900, and less than 5 seers for 1901.

Other drugs. No hemp is cultivated in the State. An import duty of As. 5 per maund is levied on *gānja*, and of As. 10 on *bhāng*. No *charas* is consumed. The average amount imported is 9 maunds of *gānja* and 2 of *bhāng* which are obtained from Indore, Bhopāl, and Sehore. The right to vend is sold by auction, bringing in Rs. 30 annually. *Gānja* is retailed at 7 *chhatāks* to the rupee and *bhāng* at 4 seers to the rupee, but the price is not fixed by the State.

Liquor. The only liquor consumed is that made from *mahuā* flowers. Two systems of liquor contract are in force. At Narsinghgarh Town liquor is issued from a central distillery, managed by the Darbār, but in the *parganas* separate contracts are farmed out to local *kalāls* who are grouped in circles. The right of manufacture and vend go together. The liquor is of two qualities 60° under proof and 38° under proof, which are sold in the town at Rs. 1-2-0 and Rs. 3 per gallon, respectively. The district contractors sell at cheaper rate. No direct duties are levied on the liquor, As. 3 per maund of flower and 3 pies weighing tax per rupee's worth sold are levied on flowers brought from outside; on local *mahuā* flowers only the latter duty is paid. District contractors pay Rs. 2 annually. The retail shops number 81 or 1 shop to 9 square miles and 1,137 persons. At Narsinghgarh Town the *mohatamim* of Abkāri controls the arrangements and in the *parganas* the *tahsīldārs*. The revenue from this source is about Rs. 7,000 per annum.

Very small quantities of other liquors are consumed and no restrictions are imposed on them.

Salt. In 1880 the State abolished all transit (*rāhdāri*) duties on salt passing through its territories and received as compensation from British Government 150 maunds of salt annually to be delivered at Indore free of cost. In 1881 this compensation, in common with similar payments in kind made to other States, was commuted to an annual money payment of Rs. 618-12-0.

Customs. Up to 1890 the *sāyar* was given out on contract and even till as late as 1900 the taxes imposed were burdensome and complicated. The old *sāyar* (*dastur-ul-amal*) or customs rules of 1878 were revised in 1900 by which exports and imports of grain were exempted from duty and the duties levied on different articles of merchandise were altered, with a view to raise the duty on those articles which were generally used by the rich and to reduce it on the articles used by the poor. A weighing tax (*biai*) was also introduced which has led to an increase of revenue under *sāyar*. In 1884 the State

abolished all transit duties within its territory with the exception of those on opium.

There is no Stamp Act in force either as regards State or private transactions, but the judicial courts in the State realize court-fees from stamped paper, the revenue from stamps sold being about Rs. 1,400 a year. Stamp.

Section VI.—Public Works.

A regular Public Works Department dates from the establishment of the superintendency in 1896. The department is in the charge of the State Engineer. All local works are carried out by the department under the orders of the Superintendent after plans and estimates have been approved by the Political Agent. Management.

The chief original works carried out during the last sixteen years ending 1906 are the new palace at the fort at Narsinghgarh, a *sarai*, a dispensary,a custom-house, a post and telegraph office, cavalry lines, a school and a jail at the capital, a post and telegraph office and a dispensary at Pachor, the Khujner-Pachor (7½ miles) and Pachor-Shujālpur (8 miles) roads and the Khujner-Chhāpera road (14 miles). Works.

Excepting the first three works all these rest have been carried out during the superintendency. The average annual expenditure is Rs. 32,000. Expenditure.

Section VII.—Army.

The State army is divided into two classes, regular and irregular. The regulars consist of infantry and cavalry, the *sillahdāri* and *Umat-Risāla*, which latter acts as personal bodyguard to the Chief, and artillery. The irregulars comprise Rājput *bedās* generally serving as bodyguards for the members of the Chief's family; and *Billādārs* or personal attendants of the Chief. Classification.

No restrictions are made as to the classes from which men for the infantry, *sillahdār* cavalry and artillery are taken.

The *Umat-Risāla* and Rājput *bedās* are recruited from local Rājputs as far as possible. *Billādār* form a special local class of men here who go by this name.

The *Sillahdāri* sowars, who provide their own horse, get Rs. 20 per month, and the *Umat-Risāla* sowars get Rs. 6 per month independent of the horse, which the State provides for them. The rest get from Rs. 3 to Rs. 5 per month. Pay.

There are no fixed rules regarding the number of years a man has to serve or as to pension. Usually men serve as long as they can and when they become incapable, a son or some other relation is provided as a substitute, if he has suitable qualifications. If the man has no such relations he is given pension or a maintenance allowance. Pensions.

Section VIII.—Police and Jails.

(Table XXIV and XXVI.)

Police.

Before the year 1883 no regular police existed in the State. The safety of the State and the people was entrusted to the care of certain *jamādārs* who had each from 40 to 50 men under them. These bodies were known as *bedās* and were named after the *jamādār* in command. No investigating powers were given to them. In 1883 a beginning was made in forming a regular police force. Constables and *thānādārs* were appointed and powers of investigation were given them.

Later on, the *thānādārs* were entrusted with limited magisterial powers, and empowered to decide petty cases of theft, mischief, etc. This arrangement continued with certain modifications till 1896 when the State came under superintendence. A *muntazim* of police for the State was then appointed, a deputy inspector from the Thagi and Dacoity Department being selected for the post. The police was then entirely reorganised, and the magisterial powers previously exercised by the *thānādārs* were withdrawn. Departmental arrangements were made on the lines of those in force in the Punjab police and rules have been framed from time to time on the lines of the British India Police Act (V of 1861).

For the safe carriage of the post and for the protection of roads and the boundaries of the State, *chaukīs* or outposts have been established at which sowars and sepoys are posted. These *chaukīs* are now placed under the police department.

The Balais and Bhīls in the different villages of the State who serve as rural police, keep watch and ward in the villages and convey reports of all extraordinary occurrences and offences, births and deaths, etc., to the nearest police station. The ratio is one policeman to every 500 persons and if the guards set apart for the jail and the Moghia settlements and protection of the town of Narsinghgarh are excluded, the average strength of the regular police comes to one constable to every 6 square miles.

To be enlisted as a constable a man is required to be 5 feet 7 inches in height and 33 inches round the chest and between 18 and 30 years of age. The rules are not, however, very strictly enforced and no restrictions exist regarding caste. A manual in the form of questions and answers is taught to the constables after enlistment, but no drill.

A clerk has been instructed at Indore in the classification and registration of finger prints, who has now commenced recording and classifying for the Darbār.

The regular police is armed with *talwārs* and the boundary police with muskets and *talwārs*.

Members of the Moghia criminal tribe belonging to the State are settled at the three villages of Mugalkheri, Hulkherī and Korāwar, where the State provides them with the means and implements necessary to enable them to follow agricultural pursuits. They are now taking to them more readily than before. The settlements are supervised by the Assistant Agent to the Governor-General in the Criminal Branch. The number on the roll on the 31st December, 1906, was 88. Criminal tribes.

A regular jail was established in the State sometime between 1881 and 1890. A subordinate jail was opened at Khujner in 1901, at Pachor in 1902, and at Chhāpera in 1905. In 1901 jail mortality was about 20 per thousand, as against 40 in 1897. There have been no special epidemic diseases in the jail. Jails.

In the jail at Narsinghgarh *tāt-pattīs*, *khādī*, *newār* and mats are prepared and also carpets to order. The *khādi* cloth prepared is principally used for the clothing of the prisoners. *Tāt-pattīs*, *newār* and mats are sold in the open market when not required by the State. Manufacture.

The average annual expenditure is about Rs. 2,000. The average cost of maintaining each prisoner is about Rs. 30 a year.

Section IX.—Education.

(*Table XXIII.*)

Before the State came under superintendence in 1896, crude efforts had been made from time to time to start primary schools in the *parganas* and a middle school and a girls' school at the capital, but all these efforts proved abortive for want of serious and sustained efforts on the part of the State and the backwardness of the general public.

In 1896 there were nominally three schools in the State, at Narsinghgarh, Pachor, and Khujner. The number of boys in all the three schools did not amount to more than 75 and the number of teachers to seven. A regular middle school has now been started at the capital with seven primary schools in the *parganas*.

Three State-aided schools were opened in the *parganas* in 1905 at Kotri, Mandāwar, and Bhayāna.

The number of teachers in the State schools is 18, of whom 6 are English-knowing, one being a graduate and the number of boys 529, of whom 67 read English.

The State schools are modelled on the Sehore High School.

The pay of teachers in the primary schools ranges from Rs. 8 to 20, and in the middle school from Rs. 20 to 40.

Expenses of education are met mainly by the State, education in primary schools being free, while in the middle school at the capital a low fee is charged which brings about Rs. 60 a year. The State spends about Rs. 4,000 a year on education.

Section X.—Medical.

(Table XXVII.)

Dispensaries. There are at present 4 dispensaries in the State, one at the capital and the other three at the headquarters of the *tahsīls*. The Narsinghgarh dispensary was established in the last years of Rājā Hanwant Singh's time (about 1863), the Pachor dispensary sometime before 1881, the Khujner dispensary in 1885, and the Chhāpera dispensary in 1899.

Information regarding the daily average of patients and other points concerning which records were available with respect to the several dispensaries is entered in the table. The Agency Surgeon in Bhopāl supervises the 4 dispensaries.

Vaccination. No local method of inoculation is followed in the State nor is it done by any particular caste or class, the vaccinators being of any caste. They are appointed by the Bhopāl Agency Surgeon. Vaccination is not compulsory but people are urged to adopt it as the safest preventive against small-pox. In public institutions such as jails, schools, etc., it is compulsory. About 86 per cent. of the population are protected by vaccination.

Quinine. The pice-packet system of selling quinine has been recently introduced, sales being effected through the Post Offices.

Sanitation. No rules exist regarding village sanitation in ordinary years, but when any epidemic occurs in the village itself or in the neighbourhood, special precautions are taken to check its progress. Wells are then treated with permanganate of potash and refuse in the villages is destroyed.

Section XI.—Surveys.

Three surveys have been made in the State since Samvat 1922 (1865 A. D.) all for revenue purposes. The first was made in Samvat 1922 (1865 A. D.), the second in Samvat 1942 (1885 A. D.), and the third in 1898 which took four years for its completion. The first two surveyed the cultivated area only; while the third included the whole area of the State cultivated, culturable and unculturable.

The first two surveys were made with a hemp string "chain" measuring 58½ yards. In the first survey the yard measured 34½ inches, while in the second survey it measured 36 inches.

The last survey of 1898 was done with the plane table. The area dealt with by the survey of 1898 was 474,240 acres.

In order that on the completion of the Settlement the *paṭwārīs* may be capable of checking and keeping up the records with accuracy, all *paṭwārīs* were trained in survey work, each *paṭwārī* being made to survey his own circle.

The *paṭwārīs* have also been trained in the preparation of land records on the model of the system introduced by Colonel Pitcher in Gwalior.

CHAPTER IV.

Administrative Divisions and Gazetteer.

(Tables II, III, VIII, IX, XX, XXIX, and XXXI.)

Pachor Pargana.—The Pachor *pargana* lies between 23° 30′ and 23° 51′ north and 76° 43′ and 76° 55′ east, having an area of 127 square miles with head-quarters at Pachor. It is bounded on the north by the Biāora *pargana* of Rājgarh, on the east by the Narsinghgarh *pargana*, on the south by the Shujālpur *pargana* of Gwalior and on the west by the Khujner *pargana*. The average rainfall is 32 inches.

Population was in 1901, 16,298 persons: males 8,388, females 7,910. Constitution—Hindus 14,969 or 92 per cent., Jains 62, Musalmāns 479, Animists 788, living in 71 villages[1] with 3,244 occupied houses. The castes and classes following agricultural pursuits are Brāhman, Rājput, Chaurāsia, Ranwāla, Gūjar, Jāt, Dhākar, Mīna, Purbia, Panwār, Kāchhi, Bhil, Balai, and Chamār. The villages on the western boundary of the *pargana* are watered by the Newaj river which forms the boundary between the Pachor and Khujner *parganas*. The Dudhī river which skirts its northern boundary supplies water to only two villages of the *pargana*. The soil is mainly of the *kālmat* class.

Of the total area 32 per cent. is cultivated. Irrigation is effected from *orhis* on the banks of the rivers, *nālas* and tanks and to some extent from wells.

The *pargana* is in charge of a *tahsīldār* who is the revenue officer and second class magistrate with powers to try civil suits up to Rs. 100. The principal exports are crude opium, cotton, and wheat. The *pargana* contains 19 country liquor shops which bring in an annual income of about Rs. 575.

The present revenue demand for the *pargana* is Rs. 63,109.

Chhāpera Pargana.—This *pargana* lies between 23° 46′ and 23° 55′ north and 76° 23′ and 76°35′ east, having an area of 86 square miles, with head-quarters at Chhāpera.

It is bounded on the north by the Jirāpur *pargana* of Indore and the Khilchipur State, on the east and south by the Khujner *pargana* and on the west by the Nalkhera *pargana* of Gwalior. In the western and southern parts the soil is rocky, while in the eastern and northern parts it is level and fertile. The average rainfall is 28 inches.

Population was in 1901, 9,306 persons: males 4,805, females 4,501, living in 50 villages with 1,564 occupied houses. Classified by population Hindus number 8,590 or 92 per cent., Jains 74, Musalmāns 244, Animists 398, chiefly Bhils, Brāhmans, Rājputs, Kulmis, Sondhias,

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[1] Recent report gives 64 villages.

Dāngīs Dhākars, Lorhās Gūjars, and Kāchhis are the principal classes which follow agriculture.

Five villages on the western boundary of the *pargana* are watered by the Kālī Sind river, which serves as a boundary between this *pargana* and the Nalkhera *pargana* of Gwalior.

Of the total area 31 per cent. is cultivated. The irrigation is done chiefly from the wells. The *pargana* is administered by a *tahsīldār* who is the chief revenue officer and a magistrate of the third class with powers to decide civil suits up to Rs. 50.

The principal exports are crude opium, cotton, poppy seed, and *mungphalī*.

The *pargana* contains a topographical survey station at Rāmnagar hill, five miles from Chhāpera. One country liquor shop is situated at Chhāpera which brings an annual income of Rs. 189.

The present revenue demand of the *pargana* is Rs. 43,445.

Khujner Pargana.—This *pargana* lies between latitude 23° 32′ and 23° 59′ north, and longitude 76° 27′ and 76° 51′ east, having an area of 260 square miles with head-quarters at Khujner. It is bounded on the north by the Khilchipur and Rājgarh states, on the east by the Karanwās *pargana* of Rājgarh and the Pachor *pargana*, on the south by the Shujālpur *pargana* of Gwalior and the Sārangpur *pargana* of Dewās and on the west by the Nalkhera *pargana* of Gwalior and the Chhāpera *pargana*. The average rainfall is 48 inches.

Population was in *1901*, 27,899 persons: males 14,363, females 13,536, living in 160 villages[1] with 5,185 occupied houses. Hindus number 25,295 or 91 per cent. Jains 126, Musalmāns 904 or 3 per cent. Animists, 1,574 or 5 per cent.

Besides Brāhmans, Rājputs Mahājans, and Musalmāns, the following castes are met with in the *pargana*: Kulmīs, Dāngīs, Dhākars, Sondhias, Pāls, Khātis, Lorhas, Rewāris, Balais, and Chamārs. They mostly follow agriculture.

Six villages on the western boundary of the *pargana* are watered by the Kālī Sind river which serves as a boundary between this *pargana* and the Nalkhera *pargana* of Gwalior.

Of the total area 30 per cent. is cultivated. The *pargana* is in charge of a *tahsīldār* who is the revenue collector and second class magistrate with powers to try civil suits up to Rs. 100. The present revenue demand for the *pargana* is Rs. 1,69,386.

Twenty-five liquor shops are situated in the *pargana*, the income derived from them being Rs. 838 a year.

A Topographical Survey Station is located at Chondāpura village hill 2 miles from Khujner.

[1] Recent report gives 156 villages.

Narsinghgarh Pargana.—This *pargana* lies between 23° 29′ and 24° 1′ north and 76° 54′ and 77° 17′ east, having an area of 267 square miles with head-quarters at Narsinghgarh. It is bounded on the north by the Biāora *pargana* of Rājgarh, on the east by the Maksudangarh and Bhopāl states, on the south by the Shujālpur *pargana* of Gwalior, and on the west by the Pachor *pargana*.

The country is level and highly fertile, bearing excellent crops of poppy and all ordinary food grains.

The average rainfall for the *pargana* is 50 inches. Population was in *1901*, 38,590 persons: males 20,053, females 18,537. Constitution: Hindus 33,968 or 88 per cent., Jains 96, Musalmāns 2,461, Animists 2,056, Sikhs 8, Christian 1, living in one town, and 180 villages' [1]with 7,795 occupied houses.

The castes following agricultural pursuits are Rājputs, Brāhmans, Dāngīs, Ahīrs, Gūjars, Kāchhīs, Lodhas, Lodhīs, Sondhias, Deswālīs, Mīnas, Dhākars, Khātīs, Musalmāns, Chamārs, and Balais.

Of the total area 31 per cent. is cultivated. Though the villages on the eastern boundary of the *pargana* have the Pārbati river flowing near them, it is but little used for irrigation on account of the height of its banks. Villages on the north-west corner of the *pargana* are watered by the Sukar and the Dudhi streams.

Irrigation is practised from wells, *orhīs* on the banks of streams, and a few tanks.

The *pargana* is administered by a *tahsīldār* who is the revenue officer and a second class magistrate with civil powers to decide suits up to Rs. 100.

The principal exports are crude opium, poppy-seed, cotton, and wheat. The *pargana* is traversed for 28 miles by the Sehore-Biāora road.

A distillery and 24 country liquor shops are established in the *pargana*, which bring an annual income of Rs. 2,460.

The present revenue demand for the *pargana* is Rs. 1,03,565.

GAZETTEER.

Andalhera, *pargana* Narsinghgarh.—The village lies 6 miles from Narsinghgarh town in 23° 46′ north and 77° 7′ east. It has three *satī* pillars of Samvats 944 (887 A. D.), 1528 (1471 A. D.), and 1715 (1658 A. D.) with inscriptions which cannot be made out wholly, and some *satī* pillars of Samvat 944 (887 A. D.) one, however, refers to the construction of a tank at the village and states that Andalhera was included in *pargana* Bihār, *sarkār* Sārangpur. Population *1901*, 410.

Baoli, *pargana* Khujner.—A village situated in 23° 46′ north and 76° 38′ east, 2 miles west of Khujner. It contains a *garhi* said

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[1] Recent report gives 165 villages.

to have been built some 200 years ago by Thākur Motī Singh *Jāgirdar*. A *satī* pillar stands here with an inscription dated 1723 A. D. Population 164.

Bhayāna, *pargana* Khujner.—Is situated in 23° 48′ north, and 76° 34′ east, 38 miles west of Narsinghgarh town and 6 miles from Khujner. It was known in Muhammadan days as Akbarpur and was the headquarters of a mahal in the Sārangpur Sarkār.[1] How and when it came to be called Bhayāna is not known, but it may possibly have been its original Hindu name. Two old temples of Thākurji and a mosque are situated in the village. A damaged Persian inscription is cut on the mosque but cannot be read. The mosque is stated to have been built by some ancestors of the Kāzis of the State.

Near the village is a hill which goes by the name of Tāmbā-Barli or copper hill, where, it is believed, copper ore was formerly worked. Recent analysis, however, shews that the ore contains 62 per cent. of oxide of iron but no copper. Population was in *1901*, 951 persons: males 474, females 477, living in 199 occupied houses.

Biaora-Māndu, *pargana* Khujner.—Is situated in 23° 39′ north and 76° 29′ east, 36 miles from the Narsinghgarh town and 14 miles from Khujner on the Kāli Sind river and 6 miles from the Agra-Bombay trunk road. It is said to be a thousand years old and to have received its name from a *patel* of the village named Māndu, who was of the Kulmi caste.

The Muhammadan troops stationed in the Sārangpur *sarkār* are said to have been cantoned here. This seems very probable as Biaora-Māndu is only 6 miles from Sārangpur.

It was from this place that the Muhammadan forces noted the fire lighted on the Solākhamba at Bihār (called *Shahr bābā-hāji* in the *Ain-i-Akbari*) and subsequently conquered it.

On a rock 4½ feet high and 6 feet square in the bed of the Kālī Sind river at a distance of about 25 chains from the village is a Phallic emblem of the god Mahādeo said to be very ancient. This village was given by Rājā Sobhāg Singh in *jāgīr* to his brother-in-law, Thākur Amar Singh. The Thākur built a *garhi* in 1802 but went away to his native place in Mewar in 1824 A.D. On the death of his nephew, Chain Singh, the village became *khālsā*. Biaora-Māndu was the scene of two small skirmishes in the years 1813 and 1847. The former took place between Rājā Sobhāg Singh and the Dewās State army, and the second between Rājā Hanwant Singh and his brother, Sānwat Singh, *jāgirdār* of Bhātkhera (Narsinghgarh). In the latter after 40 or 50 persons on both sides had been killed, the two came to a reconciliation.

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[1] Ain, 11, 203.

Population was in *1901*, 443 persons : males 222, females 221, living in 145 occupied houses.

Bihār, *pargana* Narsinghgarh.—A collection of petty hamlets situated 7 miles to the south of the Narsinghgarh town situated in 23° 37′ north and 77° 9′ east and 2 miles from the Sehore-Biāora road. Bihār is of interest on account of its former importance. It was at one time evidently a great centre of Jain worship as numerous remains are to be met with on the hill above the present village. Among the series is a grand Jain figure. The figure is cut in the sandstone rock of a cave. It is 8⅓ feet high but the head has been removed, the pedastal which remains ornamented with lions and the *chinha* of a bull shewing that the statue was that of Adināth, the first Tirthankar.

It is possible that there may have been a monastery here the name Bihār being a corruption of Vihāra. The site is certainly suited to the purpose, being secluded and watered by the Pārbatī river which flows at a short distance off the hill.

A building known as the *Sola khamba* (sixteen-pillared building) stands on the hill next to that on which the cave temple is situated. It is ascribed to the Khichī Rājputs from whom the Muhammadans are said to have conquered the place. Local traditions suppose the building to have been fifteen storeys high. It is popularly said to have been built by a rich shepherd of the place named Shāmkaran in Samvat 1304 (1247 A. D.).

It is related that once a big fire was lighted on the top-most storey of the *Sola-khamba* which attracted the attention of the Muhammadan forces encamped at Biaora Māndu, near Sārangpur, about 36 miles away, and led them to attack Bihār and conquer it. They then, it is said, pulled down most of the *Sola khamba* and out of its materials built the mosque which still stands on this hill. The inscriptions on the northern and eastern gates of the mosque which are in Persian, show that it was built in the time of Mahmūd Shāh on the 15th day of Ramzān in the Hijri year 844, A.D. 1440. Another prominent relic of the Muhammadan occupation of the place is the building known as *Hajira* or *Hujra* which contains the tombs of Shaikh Hāji Qutab-ud-din, his nephew, and his servant. The inscription on the entrance of the first storey shews that the building was erected in the time of Muhammad Shāh in the Hijrī year 870, A. D. 1465.

It is on account of this Hāji's tomb that Bihār is named *Shah bāba hāji* by the Muhammadans, and is thus entered in the *Ain-i-Akbari* as the headquarters of a *mahal* of the Sārangpur *Sarkār*. The local *Patwārī* family has an account of the place. Unfortunately

it is so hopelessly confused as to dates and persons as to be of very little value. It would appear from this account that the place was once known as Badrāvati and to have been held successively by the Solankhis (Chālukyās) and Khīchis. It was evidently a place of some importance during the Muhammadan period. It was renamed Rām-Bihār after it fell to its present possessors.

Besides the buildings noted above there are two temples one dedicated to Mahādeo and the other to Pārbati and hundreds of *sati* pillars on the plain to the south of Bihār.

There are no inscriptions on the temples but some of the *sati* pillars have Hindī inscriptions which, however, do not convey any important information.

A cattle fair is held at the site of Rām-Bihār on *Baisākh badi* 8th, lasting 15 days.

The principal castes now inhabiting the hamlet of Rām-Bihār are Brāhmans, Kāyasthas, Rājputs, Kachhīs, Dhākars, etc.

Rām-Bihār has now become reduced to a small hamlet of 11 houses with a population of 53 persons. The site of the present settlement lies a short distance from the old site and is called Kāchhīpura.

Bijaigarh, *pargana* Narsinghgarh.—A village situated in 23°42′ north and 77° 11′ east, 2 miles south-east of the Narsinghgarh town. It has an old hill fort, now in ruins, said to have been built by the Khīchī rulers in these parts. The village contains several *sati* pillars, bearing dates from 1698 to 1709 A. D. Population *1901*, 209.

Bhumka, *pargana* Khujner.—A village situated in 23° 49′ north, and 76° 32′ east, 10 miles to the west of Khujner. It contains a temple, rebuilt in the time of Rājā Hanwant Singh with an inscription of 1854 A. D. The purport of the inscription is that a Chief of Sondhia caste vowed by a sacred oath that he and his caste people would not commit any thefts within the borders of Umatwāri. Population 1901 145. A cattle fair is held here annually in the month of *Aghan* (December).

Chhapera, *pargana* Chhapera.—The headquarters of the *tahsīl* of that name is situated 46 miles west of Narsinghgarh town in 23° 54′ north and 76′ 30° east. The name is derived from the Chhāpi *nāla* which flows past the village and subsequently becomes the Chhāpi river. Formerly the chief place in the *pargana* was the village of Rāmpura on the opposite side of the Chhāpi, now in ruins. At the spot where Rāmpurā was situated, an image of Hanumān and the remains of a mud fort are to be seen. Portions of a city wall and substantial masonry gateway are still standing round the present

village of Chhāpera which indicate that it must have been a place of some importance in times gone by.

Eleven Vaishnav and Jain temples and a mosque are situated in the village. The Jain temple contains four images, three of which bear the date Samvat 1548 (1491 A. D.) and one Samvat 1797 (1740 A. D.), but there are no inscriptions. It is said that the place was looted in the year 1857 A. D. by a detachment of the British forces when it could not obtain any supplies, the *tahsīldār* having fled. The detachment is said to have proceeded thence to Rājgarh where it defeated a force of the Peshwā's at the Lagdara pathār. Population was in *1901*, 2,602 persons males 1,341, females 1,261. It consists mostly of Brāhman, Mahājan, Kāchhī, Lorha, Dhākar, Kulmi, Chamār and Balai castes.

The unmetalled road to Indore which passes through this place has increased its importance.

A market is held every Friday. A school, a dispensary, a post office, a *sarai*, a police station, and a customs post are located here.

Khujner, *pargana* Khujner.—The headquarters of the *pargana* of the same name situated in 23° 47′ north and 76° 40′ east, 32 miles to the west of the Narsinghgarh town.

Population was in *1901*, 2,837 persons: males 1,528; females 1,309.

The place is believed to be 500 years old. There are two ancient temples of Mahādeo but they bear no inscriptions.

The oldest *satī* pillar in the village bears the date Samvas 1715 (A. D. 1658) and belongs to the mother of Motī Kunwar Umat. The mosque at the place was built in Samvat 1788 (1731 A. D.) and is said to have been erected by a Mussalmān oilman.

A metalled road from Khujner connects with the Agra-Bombay road at a distance of 7½ miles.

Narsinghgarh Town, *pargana* Narsinghgarh.—The capital of the Narsingharh State situated 1,650 feet above the sea at latitude 23° 43′ north, and longitude 77° 9′ east. It was founded by Paras Rām, the first Chief of Narsinghgarh in 1681, on the site of the village of Toplia Mahādeo. It stands on the Biāora-Sehore high road at a distance of 44 miles from the latter place. The town derives its name from god Narsingh, one of the ten *Avtārs* (incarna tions) of Vishnu, and a favourite deity with the founder of the State.

The name of the temple (Toplia Mahādeo) owed its origin to the village at the foot of the hill which was inhabited by Sahāriās who made a livelihood by manufacturing *toplīs* (baskets), from the bamboos which grew in abundance on the surrounding hills, which

they sold in Rām Bihār town. The temple is dedicated to Shiv Baijnāth. The town is most picturesquely situated. It stands in a valley enclosed by three hills encircling a fine lake also built by Diwān Paras Ram. On the principal hill stands the fort of Narsingh. While temples of Mahādeo and Hanumān crown the other two. At the close of rains when the hills are clothed with vegetation and the country at their feet is covered with waving fields of grain, the scenery of the town is so enhanced in beauty with the lake below reflecting the fort and palaces in its clear waters that it presents is a sight not easily forgotten.

The fort contains the palace buildings of which there are three principal parts—the *Darbār* Hall otherwise known as *Kāli-kā-chauk*, the *Rāola*, and the new palace. All the three buildings command a very fine view of the town and the lake, the surrounding hills and the plains beyond, while themselves adding greatly to the appearance of the fort. The fort is approached by a metalled road passing by the *Ramola ghāti*, and by four other steep paths, by two of which elephants and horses can pass. The names of the four paths are—*Ghora ghāti*, *Bhandara ghāti*, *Thāoria ghāti*, and *Dakan ghāti*. All the State offices were in former days located in the fort but have now been transferred to a building at the east end of the town.

The population has been *1881*, 11,400; *1891*, 8,561; *1901*, 8,778 persons: males 4,627; females 4,151. Occupied houses 2,031. Hindus number 7,434 or 85 per cent., Sīkhs 8, Jains 80, Musalmān 1,210 or 14 per cent., Christian 1 and animists 45. The prevailing sects are Vaishnavas, Shaivas, and Shākts amongst Hindus, and Sunis among Muhammadans.

Business generally begins about 8 o'clock in the morning and goes on till sunset with couple of hours break at mid-day for dinner and rest.

Several temples dedicated to Rāmchandra and Krishna built by the members of the Chief's household, stand in the town, the most important being the temple of Raghunāthjī, the present family deity, the temple of *Kāli Talāi* dedicated to Krishna and that of Shrījī (Govardhan Nāthjī), and that of Madan Mohan Lāljī. Besides these, the old temple of Baijnāth Mahādeo or Toplia Mahādeo, the temple of *Pātla Pāni* Mahādeo and Hanumān *garhi* are other religious edifices of local importance. There is a perennial spring in the temple of Baijnāth Mahādeo which never dries up.

At the entrance of the town on the Sehore side stands a small bungalow which serves as a rest-house, while a *sarai* has been erected in the town.

The hospital is located in the centre of the town. It is in charge of a Hospital Assistant and provides limited accommodation for indoor patients.

The Victoria High school building, which is situated at the entrance of the town near the Dak bungalow, was built in 1899.

Much has been done during the superintendency to improve the appearance as well as the sanitary condition of the town. New buildings have been erected for the accommodation of the Post and Telegraph Office, a Customs Office, Cavalry Lines and Jail. Old roads have been repaired and new roads made. A Municipal Committee was appointed in 1897 to supervise the arrangements for sanitation and the lighting of the principal streets and lanes of the town.

The *Kotwāl* is the city police officer and is responsible for the protection of the town. He works under the orders of the *Muntazim* of police and has a staff of 34 men who are distributed through *chaukīs* in the town. A cattle fair is held here in Phāgun (March).

Naihera, *pargana* Pachor.—A village 10 miles west of Pachor lying in 23° 51′ north and 76° 49′ east. It is situated on the banks of the Newaj river.

There is a European cemetery here containing five masonry built tombs which appear to be those of the guard stationed here to keep the peace in the adjoining districts in later years of Dīwān Sobhāg Singh (1795—1827 A. D.). The camp was known as camp Dābri. The guard is said to have remained here for about 14 years. In the vicinity of the village, about a mile from the grave-yard, the traces of the old houses are still visible. Population in *1901* was 187.

Pachor, *pargana* Pachor.—Headquarters of the *pargana* situated in 23° 43′ north and 76° 47′ east on the banks of the Newaj river, 24 miles west of the Narsinghgarh town on the Agra-Bombay road.

Its earlier name is said to have been Pārānagar. It seems to be an old place as mutilated portions of Jain idols are often found when excavating. An old temple of Mahādeo stands to the east of the present town and is said to be about 300 years old. An old *garhi* in the heart of the town was built in the Muhamandan period. Tradition relates that when this fort was in course of construction it was demolished nightly until steps were taken jointly by Hindus and Muhammadans to celebrate the worship of *Kalāji Mahārāj* or as the Muhmmadans called him *Kālekhān Pīr*, the presiding *genius loci*.

The *garhi* is now in ruins but the worship of *Kalāji Mahārāj* or *Kālekhān Pīr* still continues. The image of *Kalāji* and the tomb of *Kālekhān* are situated in the north-eastern corner of the *garhi* the first on the outside and the second just inside.

Three temples are dedicated to *Shrī Thākurjī* and there is one mosque. They all seem to be of recent date. Three *sati* pillars are inscribed, the oldest bearing the date Samvat 1475 (1418 A. D.).

In the mutiny of 1857 Pachor was looted by a party of mutineers from Indore.

A cattle fair is held here on Paush sudi 8th lasting 15 days.

Population in *1901* was 1,915 persons : males 1,037 ; females 878 ; living in 398 occupied houses.

Pātan, *pargana* Khujner.—(23° 58′ north and 76° 48′ east.) This place was the old capital of the Narsinghgarh Chiefs from 1668—1766 with a break of 14 years (1681—95) during which time the capital was temporarily transferred to Narsinghgarh. It is situated on the banks of the Newaj river, 2 miles from Rājgarh. A few old temples, a substantial fort, and palace of those times still stand here, but are now more or less in ruins and deserted. Numerous *sati* pillars and tombs, some of which bear inscriptions which are not intelligible, are to be found round about the village. There are several big *bāoris* here, some of which have spacious accommodations in them. Pātan was finally deserted in the year 1766 A. D. when the capital was finally transferred to Narsinghgarh. Population in *1901* was 168.

Ratanpur, *pargana* Narsinghgarh.—Ratanpur, which was once the capital of the Umats, was situated on the bank of the Dudhī river, It is now non-existent. Its site lies near the present Tājpura village, 12 miles to the west of the Narsinghgarh town. Udāji first established his capital at Ratanpur in the year 1603 A. D., and it continued to be the capital of the Umats till 1638 A. D. when Chhatarsingh, the successor of Udāji, was killed there in a battle with the Imperial Forces. On this account the place was considered unlucky and was abandoned.

The remains now existing of old Ratanpur are a mosque, a temple of Mahādeo, and three *sati* platforms. The *satis* bear Hindī inscriptions which cannot be made out. They bear dates which shew that they belong to the time when Ratanpur was the capital of the Umats.

After Ratanpur was abandoned as being unlucky, a small *pura* (hamlet), namely Tājpura, was established and the lands of Ratanpur were transferred to it. Tājpura is now in the joint possession of Rajgarh and Narsinghgarh.

Ratanpur is 6 miles from the Bāpcha Dāk Bungalow on the Sehore-Biāora road.

Sandaota, *pargana* Khujner.—(23° 51′ north and 73° 35′ east.) A village 6 miles west of Khujner containing several temples three bearing inscriptions of 1751, 1754, and 1798 and built in the time of Dīwān Motī Rām and Rājā Achal Singh. Four *sati* pillars with inscriptions, dated 1485, 1718, 1714, and 1753 stand here. Population in *1901* was 1,091.

Tori.—A village lying in 23° 55′ north, 77° 13′ east, 14 miles north-east of the Narsinghgarh town. It has a *garhi*, said to have been built by the Periās, and a temple erected by the Khīchīs ; the latter has an inscription bearing these dates, *viz.* 1697, 1832, and 1883. Population in *1901* was 1,063. It is the place of residence of the jāgīrdār of Tori.

APPENDIX A.

TRANSLATION of an ENGAGEMENT executed to the SOUBADAR by DEWAN SOBHAG SING and KOONWUR CHAEN SING of SOOBSTAN, NURSINGURH.

Whereas the above Soobstan was always assessed at Salim Sahi rupees 85,000 per annum ; and whereas the Pindaree troops having entered the country laid waste the pergunnah, and the people, in consequence, deserted the place; and whereas we, being unable to pay the revenue and to meet the necessary expenses of the Soobstan, brought the matter to the notice of the Circar ; the Circar, in consideration of the aforesaid circumstances, and with a view to the improvement of the pergunnah, has directed the payment of the revenue for six years according to the following instalments, *viz.*—

			Rs.
In 1875	Sumbut ...	... ...	25,000
„ 1876	„	... ...	35,000
„ 1877	„	... ...	48,000
„ 1878	„	... ...	60,000
„ 1879	„	... ...	72,000
„ 1880	„	... ...	85,000
		Rs.	3,25,000

Therefore we shall, as ordered, pay without an objection, year after year, the above amount of Rupees three lakhs and twenty-five thousand, which includes the expenses of the mehal, in six years according to the said instalments commencing on the 15th Kartick Soodee and ending on the 15th Bysack Soodee.

TRANSLATION of a PERWANNAH from MULHAR RAO HOLKAR to DEWAN SOBHAG SING and KOONWUR CHAEN SING of SOOBSTAN NURSINGURH.

Whereas the above Soobstan was assessed at rupees 85,000 per annum, but in consequence of the passing and repassing of the Pindaree troops through the mehal it was laid waste; and whereas you, with a view to bring the matter to the notice of the Circar, deputed Roop Ram Bohora, who, on arrival, represented that, as the mehal was desolated, there was no means of discharging the revenue due to the Circar, amounting to rupees 85,000, and also requested that the Circar might graciously be pleased to take the above sum by instal-

ments every year so that the mehal might be improved; and whereas it is necessary to realize the revenue of the Soobstan as usual yet having regard to the fact that the pergunnah has been laid waste, and in consideration of the representation made by you, as well as with a view to the improvement of the mehal, it has been decided, in the presence of the said Roop Ram Bohora, that the yearly revenue of the mehal shall be paid in the following progressive payments, so that the amount of rent in the 6th year shall be Salim Sahi rupees 85,000:—

					Rs.
In 1228	or	1875	Sumbut	... ...	25,000
,, 1229	,,	1876	,,	... ...	35,000
,, 1230	,,	1877	,,	... ...	48,000
,, 1231	,,	1878	,,	... ...	60,000
,, 1232	,,	1879	,,	... ...	72,000
,, 1233	,,	1880	,,	... ...	85,000
				Rs.	3,25,000

Therefore the sum of Salim Sahi Rupees three lakhs and twenty-five thousand having been fixed by the Circar a the aggregate amount of revenue of six years, this perwannah is given to you. You will therefore remit to the Circar the above amount of Salim Sahi Rupees three lakhs and twenty-five thousand according to the aforesaid instalments through the mamlidar and take receipts for the same.

Dated 15th Jemmadeeul-Akhir 1219 A. H.

Variations in early history as given by Rajgarh and Narsinghgarh.

A

Rājgarh.

Umats are descended from Umarsi, son of Māng Rao.

Umarsi and his brother Sumarsi went to Sind and founded Umarkot. Then Umarsi left and went to Abu, while Sumarsi remained and founded the Sodha family of the present day.

Umarsi founded the Umats. The twenty-first in descent from Umarsi, Bhau Singh went to Chitor where for services rendered he was given the title of Rāwat—" with a splendid Khilat."

Sārangsen in the seventh generation from Bhāu Singh, who lived in the 14th century, went to Dhār and ater took the Sārangpur district. He then made Dupāria his chief town. Khemkaran *second in descent from Sārangsen* (it is not said how long after Sārangsen) seized the country between the Sind and Pārbati rivers which was thenceforth known as Umatwāra. *Kumanji or Kamāji* (Rāwat Gumānji) two generations after Khemkaran at the end of 15th century, according to the account, built Kujner fort but lived in Ratanpur. Later on he obtained from the Delhi Emperor Sikandar Lodi (1489—1519) a grant of land including Pachor, Khadad, Lakhnwās, Jhunjhunipur (now Rājgarh) Khujner, and Biāora, a *sanad* being granted later for other land also, at Agar, Shujālpur (then called Mirzāpur), Khāchraud, etc. Four generations later came Rāwat *Rāmaji* whose elder son Bhimāji became Rāwat and the younger Jitagi founded the family of the Borkhera and Mundla Thakurs. *Rāwat Benaji* succeeded and in Samvat 1586 (A. D. 1529) fought with the Delhi troops.

Rāwat Krishnāji served Akbar (1556—1605).

Rāwat Dungarsiji who lived in 16th century was killed at Talen. He left six sons. The two eldest being Udāji and Dudāji.

Udāji succeeded and Dudāji was made Diwān by Udāji.

Chhatrasingh succeeded *in 1621* A. D. making Ajab Singh, grandson of Dudāji, Diwān. *Chhatarsingh* died in 1638 A. D. Mohansingh succeeded as minor.

Ajab Singh built the forts at Rājgarh and Pātan in Samvat 1705 (A. D. 1648). Ajab Singh died (how is not known) and Paras Rām succeeded him as Diwān of the State State divided in Samvat 1738 (A. D. 1681).

B

Narsinghgarh.

The Umats are descended from Rānā Umji ruler of Bhinmal[1] (in Jodhpur). They came over to Central India in Muhammadan times, driven away from Rājputāna by the Chauhāns. They had been 300 years in Bhinmal, when this took place, The Umat Chief who was expelled was Sārangsen.

[1] This is curious and interesting, but unfortunately no further information is available—see Bhinmal. *Bombay Gazetteer*, Vol. 1, P. II., P. 439; *Journal of the Royal Asiatic Society* October, 1904; and *Journal of the Bombay Branch of the Royal Asiatic Society*, 1902, 413.

Sārangsen went to Dhār in 1347 in the time of Muhamad Tuglak (1325—1351) and received the title of Rāwat for services rendered. Rāwat Karansiji or Kamāji fourth in descent from Sārangsen was made Governor of Ujjain in Sikandar Lodi's time and obtained 22 *parganas*, some of which now form the States of Rājgarh and Narsinghgarh. He made Dupāria his capital.

Rāwat Krishnāji was sixth in descent from Kamāji and was also Governor of Ujjain where Kishnapura is called after him. He died in 1563 and was succeeded by Dūngarsiji. He was killed at Talen in 1594.

He had six sons, the two eldest Udāji and Dudāji. Udāji succeeded making Ratanpur his capital. He received a *Khilat* from Akbar (1556—1605). In the time of Jahāngir Dudāji for services rendered was given the title of Diwān and a *sanad* for certain territories.

Chhatarsingh, Udāji's successor, was killed in 1638 at Ratanpur.

Mohansingh succeeded and made Dūngarpur his chief town. Diwan Ajab Singh was killed in 1668, Paras Rām succeeding. Paras Rām lived at Pātan and Mohansingh at Rājgarh.

"The Emperor Aurangzeb then "granted a *sanad* for the State in "the joint names of Mohan Singh "and Paras Rām."

C

Note on above by The Superintendent of Narsinghgarh.

Umarsi and Rānā Umji are different versions of the name of the same person. Both the Rājgarh and the Narsinghgarh accounts agree in making the Umats belong to the family of Vikramāditya who had his capital at Ujjain. It would thus appear that, while the Rājgarh accounts sends *Umarsi* and *Sumarsi* to Sind and Abu, the Narsinghgarh account begins from a latter date and finds *Rānā Umji* already ruling at Bhinmal (in Jodhpur). Whether Umarsi (Umji) lived at Bhinmal or Abu there is no means to decide, but probably Abu and Bhinmal both formed part of one continuous territory. Then, again, whether *Sārangsen*, who, according to both the accounts lived in the 14th century, went to Dhār from Bhinmal or from Chitor cannot be ascertained. There is no documentary proof available to prove the one or the other statement. The Rājgarh account is taken from a narrative written on a roll of paper said to have been compiled in the time of Nawāb Abdul Wasih Khān (*alias* Rājā Moti Singh) of Rājgarh, and the Narsinghgarh account based on information, supplied to Mr. C. B. Burrows, Publisher of the "Representative Men of Central India," which was, with certain modifications, taken from the "History of Narsinghgarh" given as an appendix to a book named "Mahtāb Divākar," written in the time of the late Rājā Mahtāb Singh of Narsinghgarh. It is not known what the basis of the account in the Rājgarh roll of paper or in the appendix to Mahtāb Divākar is. Under the circumstances there is no reconciling the facts which must stand in either account as they are. The *sanads* referred to in the Rājgarh and Narsinghgarh accounts are not forthcoming either. Whether the title of *Rāwat* was conferred on Bhāu Singh by the Rānā

of Chitor, as the Rājgarh account says, or on Sārangsen by the Muhammadans as the Narsinghgarh account would seem to imply cannot be ascertained as no documentary evidence to support either statement is forthcoming. The Rājgarh account, however, specifies the particular services which earned the title (*Rāwat*) from the Rānā of Chitor, while the Narsinghgarh account does not name any.

Rāwat Gumānji or Kumānji or Kamāji or Karansiji are different versions of the name of one and the same person.

The Rājgarh Gazetteer officer says that it is impossible to say whether the *sanad* given by the Delhi Emperor to Rāwat Gumānji exists or not as the old State papers at Rājgarh are in a mess.

Whether Dudāji was made Dīwān by Udāji as the Rājgarh account says, or the title of Dīwān was conferred on him by Jahāngīr, as stated in Narsinghgarh account cannot be ascertained. But the following sentence taken from *AITCHISON'S TREATIES*, Vol. IV, page 279, clearly shows that the Rājgarh and Narsinghgarh chiefs did not stand to each other in the relation of chief (master) and Dīwān (minister). "The power of the Umats was established in the district known as *Umatwāra* in the 17th century by two brothers, named Mohan Singh and Paras Rām, *who assumed the titles of Rāwat and Dīwān*, and made a division of their possessions, the Rāwat retaining 5 villages in excess of the portion of the Dīwān as an acknowledgment of his superior birthright." It appears to me that the real word is *Dīmān*—not Dīwān. Dīmān is probably a word of Sanskrit origin meaning "the resplendent in honours." The word is largely used in this sense in Bundelkhand.

[1] This title is used in Bundelkhand, but never in Mālwā, and I do not think that the Superintendent of Narsinghgarh is correct in assuming this. The word appears to be derived from *deo, mān* or strong as the gods. Aitchison's statement was supplied by the Darbār and is not authoritative.—(*Ed.*)

GENEALOGY.

Rao Māngro.
„ Umarsi.
Rana Kharsiji.
„ Paimji.
„ Devrajji.
„ Singhenji.
„ Jitsinghji.
„ Bhimsinghji.
„ Dholji.
„ Bhumbiharji.
„ Vir Dhoulji.
„ Singhanji.
„ Bajrangji.
„ Madhyarajji.
„ Gajrajji.
„ Lakhansiji.
„ Jaspalji.
„ Rajpalji.
„ Moharsiji.
„ Amarsenji.
„ Patalsiji.
„ Gajvahji.
„ Bhāusinghji.
„ Sheraji.
Rāwat Mojaji.
„ Narsinghji.
„ Udhoji.
„ Dhiraji.
„ Sārangsen (1345—1375).
Rāwat Jasrāji (1375—1397).
„ Khemkaranji (1397—1437).
„ Haluji (1437—1447).
„ Kamāji (1447—1489).
„ Dalipsinghji (1489—1501).
„ Kalyansinghji (1501—1513).
„ Jodhāji (1513—1523).
„ Rāmāji (1523—1525).
„ Bhīmāji (1525—1527).
„ Benāji (1527—1558).
„ Krishnāji (1558—1583).
„ Dūngarsingh (1583—1603).
„ Udaysingh (1603—1621).
„ Kshatrasinghji (1621—1638).
„ Mohansingh (1638—1697).
„ Amarsingh (1697—1740).
„ Narpatsingh (1740—1747).
„ Jagatsingh (1747—1775).
„ Hamīrsingh (1775—1790).
„ Pratāpsingh (1790—1803).
„ Prithwisingh (1803—1815).
„ Newalsingh (1815—1831).
„ Motisingh (1831—1880).
„ Bakhtāwar Singh (1880—1882).
Rājā Balbhadra Singh (1882—1902).
„ Bane Singh (1902—)

APPENDIX C.

APPEN

STATEMENT SHOWING THE *TIME* OF *SOWING* AND
AND *TIMES* OF *WATERINGS*

Quality of Soil.	Name of Crops.	Time of sowing.	Time of reaping.
Deep	Makka alone or with Urad	In the first showers of Asārh.	Kuār ... ...
"	Cotton	Asārh	From Agghan to Phāgun.
"	Jowār alone or with Mung and Tuar ...	Do.	From Agghan to Pus ...
"	Rice	Do.	Kuār ... ...
"	Hemp	Do.	From Kuār to Kārtik ...
"	Mungphalī	Do.	From Agghan to Pus ...
"	Masur and gram on single cropped Har (unirrigated land).	Kuār and Kārtik... ...	Phāgun to the beginning of Chait.
"	Wheat on single cropped Har	From the middle of Kārtik to the middle of Agghan.	Chait ... ...
"	Masur and gram on double cropped lands adjacent to villages.	Ditto ...	Do. ... ...
"	Wheat on double cropped irrigated lands.	Ditto ...	Do. ... ...
"	Poppy	Middle of Kārtik to the beginning of Agghan.	Opium extracted in Phāgun and the Poppy plant cut in Chait.
"	Sugarcane with Poppy	Kārtik	In Pus, Māgh and Phāgun next year.
"	Sugarcane alone	Agghan and Pus... ...	In Māgh and Phāgun next year.
Shallow	Jowār and Cotton	End of Asārh	Agghan ... .
Patlon.	Rameli Tilli...	Sawan	Kuār and Kārtik .. ..
"	Kangni	Asārh	Bhādon ... .

DIX C.

REAPING, NECESSITY FOR IRRIGATION AND NUMBER FOR THE VARIOUS CROPS.

Is irrigation necessary.	Number of waterings.	Time of watering.	REMARKS.
No	....	....	Irrigated in time of drought.
"	....	....	
"	....	....	
"	....	....	Irrigated in time of drought if
"	....	....	
Yes	1 or 2 in Narsinghgarh, 3or 4 in Pachor, Khujner and Chhāpera.	Kuār.	
No	....	....	Irrigated in time of drought if
"	....	....	
Yes	4	2, Agghan; 1, Pus; 1, Māgh — If there are winter rains, the number of watering is less.	
"	6	2, Agghan; 2, Pus; 2, Māgh; Phāgun — Ditto ...	The field has also to be wate time of sowing.
"	7 or 8	2, Agghan ; 2, Pus ; 3, Māgh, beginning of Phāgun.	There is another kind of s requires only 6 waterings, but are of small growth and ver to cold. They are therefore small scale only.
"	12 times, besides the watering for Poppy.	1, Phāgun ; 2, Chait; 3, Baisākh ; 6, Jaith to the setting in of rains.	Irrigated together with p Māgh.
"	From 20 to 40	$\frac{3}{4}$, Agghan ; $\frac{3}{4}$, Pus ; $\frac{3}{4}$, Māgh ; $\frac{3}{4}$, Phāgun ; $\frac{2}{6}$, Chait ; $\frac{4}{8}$, Baisākh ; $\frac{5}{8}$, Jaith ; $\frac{1}{2}$ Asārh.	More waterings are required in ner and Chhāpera *pargana* Pachor and more in Pacho Narsinghgarh.
No	....	....	
"	....	....	
"	....	....	



RAJGARH
&
NARSINGHGARH
Scale 1 Inch = 4 Miles
References
RAJGARH
NARSINGHGARH
Disputed
Road Metalled
Road Projected
Fair Weather Road
References
British Post Office P.O.
State Post Office
Telegraph Office T.O.
Dak Bungalow b
Inspection Bungalow c
State Guest House d
Camping ground e
Serai
Thana
Tahsil
Thana & Tahsil
Out Post
Battle fields
Archaeological places
Fairs
Shikar Preserves
Forest Reserve
Cantonment
Fort
Narsinghgarh
Rajarh
Suthalia
KHILCHIPUR
RAJGARH
Biaora
Pachor
Khujner
Chhapera
Talen
NARSINGHGARH
SARANGPUR
Kali Sindh R.
Parvati R.
Bombay Agra Road
KHILCHIPUR
KOTA
GWALIOR
BHOPAL
INDORE
GWALIOR
DEWAS
NARSINGHGARH
References
1 Chhapera C
2 Khujner K 2
3 Pachor P
4 Narsinghgarh N
RAJGARH
References
1 Nawalganj
2 Biaora
3 Karanwas
4 Talen
5 Kotra
6 Kalipith
76° 30'
77°
24°
23° 30'

Jaora State.



These are the arms used at present by the State. The ponent parts are explained thus :—

Arms.—The crescent is the mark of Islām; the s the national weapon of the Afghāns; the indicate justice and equity.

Supporters.—The lions indicate the protection British guarantee.

Crest.—The star is the Heaven's Light.

Motto.—Requires no explanation.

Note:—The arms given above are not those granted at Delhi in 1877, which

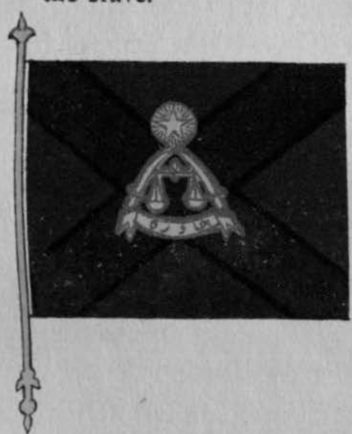
Arms.—Vert; three mullets argent pierced of the field dexter within a bordure gobony argent and g

Crest.—A tiger's head erased argent. **Supporters**— buck.

These are thus explained by Mr. Taylor. G the Musalmān colour; white (argent) an are the colours of the Holkar banner, Khān having been with Amīr Khān a parti in Jaswant Rao Holkar's fortunes. The represent spur rowels in allusion to Pindār

The motto given at the same time was *Dil-wā-* " Stout heart, great wealth," or " Fortune the brave."

Jaora State Banner is



The colours are those of the Jaora house; the arms h described above.

Genealogical Tree of the Jaora Family.

I.—Abdul Ghafūr Khān (1818—25)

II.—Ghaus Muhammad Khān (1825—65)

III.—Ismāil Khān (1865—95)

IV.—Iftikhār Alī Khān (1895)—

CHAPTER I.

DESCRIPTIVE.

Section I.—Physical Aspects.

Situatic area.

The State of Jaora lies in the section of Central India known as Mālwā and is one of the three Treaty States in the Agency of the same name. The territories of the State are much split up, the main block consisting of the *tahsīls* of Jaora, Barauda, Tāl, Barkhera, and Nawābganj; the remaining *tahsīls* of Malhārgarh and Sanjīt being separated from the main block. The main block lies between 23° 30′ and 23° 55′ N. and 74° 52′ and 75° 32′ E.; and the portion comprising the *tahsīls* of Sanjīt and Malhārgarh, between 24° 5′ and 24° 20′ N. and 75° 0′ and 75° 28′ E. The area of the State is 568 square miles.

Name.

No origin is traceable for the name Jaora. From the *sanads* and other documents in the possession of Thākurs it is clear that the name is an old one. Before it came into the possession of Nawāb Ghafūr Khān it was a small village of 300 souls and was held by a Thākur of the Solanki clan.

Bounda

The main block is bounded on the north and east by the territories of Gwalior and Dewās, on the south by portions of Ratlām and Gwalior, and on the west by portions of Gwalior and Partābgarh. The district of Nawābganj is separated from the rest by the Thakurāt of Piploda; the *tahsīls* of Sanjīt and Malhārgarh are surrounded on all sides by portions of Gwalior and Indore; patches of these States also intervene and cut up these *tahsīls* into many small sections.

Natural sions.

Except the western portion of Nawābganj which is hilly, the rest of the country is typical of Mālwā, consisting of undulating plains dotted over with isolated flat-topped hills.

Rivers.

There are only two rivers of importance in the State, the Malenī and the Chambal. The Malenī, which is a tributary of the latter, rises in the hilly country near Sailāna and flows through Jaora territory, into the Dewās State where it joins the Chambal. It drains the whole of the Jaora *tahsīl* and part of Barauda. The Chambal, which has its source in the western slopes of the Vindhya hills, flows in a northerly direction and receives the drainage of part of the Barauda *tahsīl* and of the whole of the Tāl and Barkhera *tahsīls*. It is joined near Sipavra (a village of Barkhera) by the Siprā river, which here divides the territories of the State from those of Jhālawār. The banks are steep and the river little used for irrigation. The Chambal runs throughout the whole year, but the Malenī, only for four months in the year.

Two petty streams flow through the *tahsīls* of Malhārgarh and Sanjīt, the Sau, and the Retam, tributaries of the Chambal. The Sau has its source in the hills of Partābgarh and flowing past the town of Mandasor, separates the territories of Gwalior and Jaora, it then enters the Sanjīt *tahsīl* and empties itself into the Chambal. The Retam flows in an easterly direction. No facilities are afforded by any of these rivers for irrigation.

Geology.[1] The State has not as yet been surveyed but lies mainly, if not entirely, on Deccan Trap.

Botany.[2] The flora are those common to Mālwā, consisting mainly of scrub jungle containing species of *Capparis*, *Grewia*, *Zizyphus*, and *Woodfordia*, with trees of *Butea*, *Bombax*, and *Anogeissus*; here and there *Boswellia* is met with. Many herbaceous plants also flourish of the order *Leguminosae*, *Boraginae*, and *Compositae*.

Fauna. Leopard and bear are occasionally met with and black-buck (*Antilope cervicapra*) and *chinkāra* (*Gazella benetii*) are not uncommon. Small game is plentiful.

Climate and rainfall (Tables I and II). The climate of the State is very equitable, sharing in the conditions common to the plateau. The temperature seldom rises much over 100° and it is usually between 80° and 70°. The average rainfall is 30 inches.

Malhārgarh has a scantier rainfall than the other *tahsils*, the average being 24 inches. During the famine of 1899-1900 only 12·8 inches were recorded.

The rainfall returns of the last twenty-five years shew a maximum of 43 inches in 1900-01 and a minimum of 12·8 in 1899-1900, the year of famine. The excessive rains of 1900 caused considerable flooding in the low-lying parts of the country, the crops being seriously damaged.

Cyclone, etc. Slight tremors of earthquake were felt in 1881, 1891, 1898, and 1902. In 1857 very heavy floods occurred in Barauda inundating the whole *tahsīl*.

Section II.—History.

(See Genealogical Tree.)

The ancestors of Abdul Ghafūr Khān came from Swāt and belonged to the Tajik Khel. During the reign of Muhammad Shāh (1719—43) Abdul Ghafūr Khān's grandfather, Abdul Majīd Khān, came to India in hopes of making his fortune. On arriving in India he joined the service of Nawāb Zābta Khān of Najibābād in a humble capacity, under Ghulām Kādir Khān, the son of Zābta Khān,

(1) By Mr. E. Vredenburg, *Geological Survey of India.*

(2) By Lieut.-Col. D. Prain, I. M. S., *Botanical Survey of India.*

and rose to be a confidential adviser and attendant. Abdul Majīd had two sons, Abdul Hamīd and Abdul Rashīd, the latter being one of the most learned men of his day. After the death of their father, the two brothers entered the service of Ghulām Kādir Khān, remaining in his service until 1788 when he was put to death by Sindhia for the atrocities practised on the aged Emperor Shāh Alam.

After this event the two brothers went to Rāmpur in Rohilkhand where Abdul Rashīd Khān, the younger brother, devoted himself to literary studies. The elder, Abdul Hamīd Khān, settled down as an agriculturist in Bhainsia, a village of Rāmpur, where four sons, Abdul Karīm Khān, Abdul Hakīm Khān, Muhammad Nazīm Khān and Abdul Ghafūr Khān were born to him. Abdul Ghafūr Khān, the youngest, married the daughter of Akhund Muhammad Ayāz Khān, a cousin of his father, Abdul Hamīd Khān. Another daughter of Ayāz Khān was married to the emperor Bahādur Shāh and thus Ghafūr Khān was connected with the last of the Mughal emperors. Abdul Ghafūr Khān spent most of his time between Delhi and Jaipur. In the latter place his father-in-law held a high post with the title of Nawāb.

At this time the famous quarrel, regarding the hand of the Sesodia Princess, Krishna Kumārī, arose between the Chiefs of Jaipur and Jodhpur. Ayāz Khān joined with the free-booter, Amīr Khān, the founder of the Tonk State in Rājputāna, in settling the dispute.[1] The friendship thus started led Ayāz Khān to give his youngest daughter in marriage to Amīr Khān who thus became Ghafūr Khān's brother-in-law. Ghafūr Khān then joined his brother-in-law. In 1808 Jaswant Rao Holkar became insane and the Indore State was managed by Bāla Rām Seth under the directions of Tulsī Bai. A mutiny in Holkar's army gave Amīr Khān a chance of interfering, and after assisting Tulsī Bai in quelling the disturbance, he left for Rājputāna, Ghafūr Khān remaining behind as his representative at the Holkar court. Ghafūr Khān, at this time, is said to have received the title of *Nawāb*[2] and an assignment of Rs. 20,000 per mensem from Bāla Rām Seth for the support of himself and a body of one thousand horse, which he agreed to maintain. In the disturbances caused by the revolt of Dharma Kunwar, Ghafūr Khān was instrumental in assisting Holkar by giving timely notice to Amīr Khān.

After the death of Jaswant Rao in 1811 disputes arose as to the succession of Malhār Rao, the adopted son of Tulsī Bai, in which Ghafūr Khān espoused the cause of Malhār Rao.

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1. *Rājasthān*, I, *Mewār*, Chapter XVII, page 429; *Mārwār*, II, Chapter XIV, page 137; Chapter XV, page 141; Malcolm's *Central India*, I, page 267.

2. In 1808 the received the titles of *Nawāb* and *Iftikhār-ud-daula* from Amīr Khān. Prinsep's *Life of Amīr Khān*, page 360. This, however, is said to be an incorrect statement, not supported by the State records.

Ghafūr Khān (1817—25). After the battle of Mehidpur (21st December, 1817) in which he abstained from taking an active part, and the subsequent flight of Malhār Rao Holkar, Ghafūr Khān sent Mīr Zaffar Alī, his agent, to offer his submission to the British. On the conclusion of the treaty of Mandasor on 6th January, 1818,[1] Ghafūr Khān was guaranteed the possession of the Sanjīt, Malhārgarh, Tāl, Mandāwal, Jaora, and Barauda[2] *tahsīls*, the tribute of Piploda and the *sāyar* dues of the whole tract, on the condition that he and his heirs should maintain a body of 600 horse to co-operate with the British forces. Amīr Khān, however, protested against the clause on the ground that the original grants had really been made to his son, Nawāb Vazir-ud-daula, and although Ghafūr Khān's name had been used, he was acting merely as his representative.[3] Amīr Khān's claims were, however, rejected. In 1823 the quota of troops required to be maintained under the treaty was fixed at 500 horse, 500 foot, and 14 guns.

In 1821, certain agreements were mediated between the Nawāb and the Malhārgarh Thākurs. The Malhārgarh Thākurs claimed to be tributary *jāgīrdārs*, but it was held that they were merely guaranteed lease-holders, their tenure depending on the due observance of the terms of their tenure; until 1890 they were a constant source of trouble to the Darbār.

Ghafūr Khān died in 1825 leaving an infant son, Ghaus Muhammad Khān.

Ghaus Muhammad Khān (1825—65). Ghaus Muhammad Khān, an infant of two years old, succeeded, his investiture being made in the name of Malhār Rao Holkar to whom a *nazarāna* of two lakhs was presented. Ghafūr Khān's elder widow, Musharraf Begam, was appointed guardian with her son-in-law, Jahāngīr Khān, to assist in the administration. Two years afterwards owing to mismanagement, the Begam was removed from the guardianship and the administration entrusted to Maulvi Muhammad Said Khān, Usmān Khān being appointed guardian to the Nawāb. Muhammad Said Khān was followed by Sheikh Alī Azam, and finally Captain Borthwick; the State remaining under superintendence till 1842, when Ghaus Muhammad Khān received administrative powers.

The masonry bridge over the stream which passes through the centre of the town was built by Captain Borthwick during the minority of this Chief, who also established *kotwālis* in the *tahsīls* where criminal cases were heard, appeals lying to the general

[1] See Appendix A.
[2] Originally granted to him in 1810, *Life of Amīr Khān*, 393.
[3] *Life of Amīr Khān*, pages 475-6.

criminal court at Jaora. He also opened a hospital, and a court of Muhammadan law presided over by a Maulvi.

In 1842 when the Western Mālwā Contingent was amalgamated with the Eastern Mālwā Contingent furnished by the Indore and Dewās States, the quota of troops to be maintained by Jaora was commuted for a yearly contribution of Hālī Rupees 1,85,810 (equivalent to about Government Rupees 1,82,614). During the mutiny of 1857 the Nawāb rendered most important and loyal services to the Government of India and as a reward the contribution was again reduced to Hālī Rupees 1,61,810-4-0 (equivalent to Government Rupees 1,59,027) and an increase of 2 guns was made in his salute. In 1862, the Government of India granted a *sanad* guaranteeing the succession to the State in accordance with Muhammadan Law and custom in the event of the failure of natural heirs. In 1865 the Chief received permission from the Government of India to adopt the titles of *Mohtasham-daula* and *shaukat Jang* as personal distinctions. Nawāb Ghaus Muhammad Khān was a very popular ruler. He died in 1865 leaving an only son, Muhammad Ismāil Khān, then 11 years of age. Nawāb Ghaus Muhammad's chief adviser and minister was Hazrat Nūr Khān, the father of the present minister, Yār Muhammad Khān, who will be always remembered in Jaora as the builder of the city wall.

It had been intended that during the minority of Muhammad Ismāil Khān, the late Nawāb's mother should act as the nominal head of a Council of Regency, but her death occurred within a few days of that of her son. It was then decided that the administration of the State should be carried on as in the lifetime of the young Nawāb's father, subject to the control of the Political Agent in Western Mālwā. The Nawāb was accordingly installed by the British Government in the name of Holkar to whom according to precedent a *nazarāna* of two lakhs of rupees was presented by the Nawāb. In return the Mahārājā Holkar offered a *khilat* of Rs. 5,000 but this, with the permission of the Government of India, was returned by the Nawāb as being out of proportion to the *nazarāna*. The Chief then adopted the titles of *Ihtisham-ud-daula* and *Firozjang* as personal distinctions. Ismāil (186

Attempts were made by the Nawāb of Tonk, on behalf of his step-sister, the elder widow of Nawāb Ghaus Muhammad Khān, to interfere with the succession and management of the Jaora State. For these proceedings he incurred the severe displeasure of Government and was forbidden to send any one to Jaora, or to concern himself in any way with State affairs.

Protests were also made by Holkar against the grant by the British Government of a *sanad* of succession, and against the recognition and installation of the young Nawāb without his knowledge or

consent. His claim to be consulted on the succession was held to be untenable under Article 12 of the Treaty of Mandasor, by which the British Government distinctly guaranteed Jaora to Nawāb Ghafūr Khān and his heirs on certain conditions, and as unwarranted by any precedent. In 1874 Nawāb Muhammad Ismāil Khān whose education had been supervised by a British officer specially deputed for the purpose was entrusted with the administration of the State. Hazrat Nūr Khān, C. S. I., his father's chief adviser, remained on as minister. In 1881 the Nawāb abolished all transit duties on salt passing through Jaora State, and in consideration of this act an annual compensatory payment of Rs. 2,500 is made by the British Government. In the same year he was made an Honorary Major in British Army. In 1881, Ismāil Khān dispensed with the services of Hazrat Nūr Khān, who had conducted the administration most ably for about 16 years, and himself assumed the direct management of affairs. On the advice of the Political authorities, however, a Council of four was appointed to assist him in conducting public business. The Nawāb, however, objected to their attempt to control his expenditure and the councillors gradually with drew from their position as advisers, with the result that in 1885 the State finances shewed a deficit of 16 lakhs. The State treasury was empty and an application to the Government was made for a loan of two lakhs. Arrangements were then made by the Government to extricate the State from its difficulties and a treasurer was appointed who was made responsible to the Political Agent, and a regular budget was drawn up which could not be exceeded.

In 1883, a son, Muhammad Iftikhār Alī Khān, was born to the Nawāb and was recognised by Government as his successor. In 1885 the Nawāb selected Yār Muhammad Khān and Umrao Muhammad Khān the sons of Hazrat Nūr Khān to assist in the administration. The former, whose services were borrowed from the Government of India, was eventually appointed as minister in 1887.

In 1887 all transit duties, except those on opium, were abolished in honour of the Jubilee of Her late Majesty the Queen-Empress.

By 1887-88 the financial affairs of the State had improved and a further retrenchment was effected by the Chief who reduced the number of his military followers.

In 1888 *begār* or the forced labour system was abolished. The Nawāb attended Indore on the occasion of Lord Lansdowne's visit to Central India, and had the honour of paying and receiving visits from His Excellency the Viceroy. The Chief, at this time, decided to abolish the *ijāra* system of farming out villages to contractors, and means to carry out the reform were set on foot the same year.

The marriage of the Chief's daughter with the Nawāb of Rāmpur was celebrated at Jaora in 1893. On March 5th, 1895, the Nawāb, who had been ill for some time, died. Ismāil Khān like his predecessor was most loyal to British Government. Under the orders of the Agent to the Governor-General, Khān Bahādur Yār Muhammad Khān assumed charge of the State, the Chief being a minor.

Iftikh… Khān (

Nawāb Iftikhār Ali Khān, the present Chief, was born on the 17th January, 1883. He was installed on the 29th July, 1895, by the Agent to the Governor-General in Central India. The installation Darbār was attended by all the principal *jāgīrdārs*, officials, and merchants of the State. Some Thākurs did not, however, attend on the pretext that the seats allotted to them at the Darbār were not suitable to their rank. For this insubordination several were punished by the attachment of their villages and by the infliction of fines. The debt of 16 lakhs, which had long embarrassed the State, was cleared off this year. Captain the Hon'ble A. F. Napier was appointed guardian and tutor to the young Chief who joined the Daly College at Indore. In 1898 the Agent to the Governor-General opened the new *Zenāna* Dispensary built in commemoration of Her Majesty the Queen-Empress's Diamond Jubilee, while the Victoria Institute, also erected in commemoration of the Diamond Jubilee, was opened by Major R. H. Jennings, the Political Agent, in January, 1898. The *Istimrārdārs*, and guaranteed *Thākurs* whose villages had been attached in 1895, owing to their insubordination, received them back on a full apology being tendered to the Darbār, and on their written promises that they would not, in future, deviate from the path of allegiance. In this year the currency was reformed. On 17th July, 1898, Captain the Hon'ble A. F. Napier died at Indore and the appointment was given in 1899 to Captain D. Cameron of the Central India Horse. Iftikhār Ali Khān served in the Imperial Cadet Corps for about 15 months leaving the Corps in 1902. In January 1903 at the Coronation Darbār as an Imperial Cadet he rode in the escort of His Excellency the Viceroy and in addition he attended the Darbār as a Ruling Chief. The Chief continued his studies at the Daly College until December, 1899, when he went to live at Jaora and commenced learning the work of administration under the supervision of the minister. The Chief was married to his cousin, the minister Yār Muhammad Khān's only daughter, on the 8th March, 1903, and was granted full powers of administration in March, 1906.

Titles.

The Chief bears the titles of His Highness and Nawāb and enjoys a salute of 13 guns, the titles of *Fākhr-ud-daula* and *Saulatjang* being personal to the present Chief.

Feudatories. The 22 Thākurs, who hold under the British guarantee, are divided into three classes, *viz.*, *Jāgīrdārs*, *Istimrārdārs*, and Hereditary lease holders. Piploda and Bilaud belong to the first class. The former pays an annual tribute to the Darbār, while the latter hold his *jāgīr* free. The Thākurs of Tāl, Sirsi, Sadākherī, Kherwāsa, Barkhera, Khojankhera, Uparwāsa, Shajaota, and Sidri hold villages on *ibstimrār* tenure and pay an annual fixed rent to the Darbār. The 11 Malhārgarh Thākurs are mere hereditary lease holders and their leases are subject to periodical revisions. The incomes of their holdings range from Rs. 60,000 to Rs. 300. Ten *jāgīrdārs* hold directly from the Darbār those of Amba, Mandāwal, and Pahera, having been in existence prior to the foundation of the State; while Banikherī and Hunkherī were granted for service rendered, and the others given to relations and members of the Chief's family.

Archæology. No archæological remains are to be met with in the State. At the junction of the Chambal and Siprā rivers, however, near the village of Sipavra, stands an old temple dedicated to Kamleshwar Mahādeo, with a stone *ghāt* leading down to river. Large numbers of people gather here from the surrounding country in the month of *Baisākh* at the full moon to bathe. The name of the founder of the temple and the date of its construction are not known. Anand Rao Ponwār granted 60 *bīghas* of land for the support of Gusāin priests connected with the temple, a right still enjoyed by their descendants.

Section III.—Population.

(Tables III and IV.)

Enumerations Three regular enumerations have been made in 1381, 1891, an[d] 1901, giving, respectively, a population of 108,834, 117,650, an[d] 84,202. The decrease of 39 per cent. between 1891 and 1901 was due to the severe famine and disease of 1899-1900. It should be mentioned that Sir John Malcolm had a Census made in 1820 which gave a population of 66,958.

Density. The mean density is 148 per square mile, but the rural density is only 98.

Towns and Villages. Two towns Jaora (23,774) and Tāl-Mandāwal (4,954) and 337 villages [1] are situated in the State. Of the latter 319 have a population of less than 500, the average population being 164 persons to a village.

Migration. Of the total population 58,354 or 69 per cent. were born in Jaora and 17,933 in other States of the Central India Agency. Of foreigners most came from Jodhpur and the United Provinces.

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1 Since the Census of 1901 nine more villages have been brought on the Register.

Sex and condition

In 1901 males numbered 42,686 and females 41,516, giving 972 females to 1,000 males. The figures for civil condition shew 102 wives to 100 husbands.

Religion

Classified by religions there were 62,405 Hindus or 74 per cent. 3,314 Jains, 15,854 Musalmāns or 19 per cent., 2,585 Animists, 25 Christians, and 19 others. All the Christians and 72 per cent. of the Musalmāns live in Jaora town.

Languag literary.

The prevailing form of speech is Mālwī and Rāngrī spoken by 64 per cent. of the inhabitants. Of the total population 3,668 or 4 per cent. were able to read and write, of whom 108 were females.

Official languag

The language used officially and in the State Courts is Urdu.

Occupat

The population is mainly agriculturist, about 90 per cent. obtaining a livelihood from occupations connected with the soil.

SOCIA CHARAC RISTICS

Dress.

In Jaora town Muhammadan influence in dress is very marked particularly among the educated classes, even Hindu clerks and officials when attending office dressing themselves in the *chogha*, *achkan*, *sāfa*, and *paijāma*. The more educated classes, both Muhammadan and Hindu, now dress their hair in European fashion. In feeding, style of living and style of house also the Hindus imitate Muhammadans. On ceremonial occasions when a Hindu invites a Muhammadan friend, he treats him, as far as the ceremonial is concerned, just like his Hindu brethren and *vice versa*. The expenses of marriages among the rich are from Rs. 1,000 to Rs. 5,000, among middle class from Rs. 500 to Rs. 1,000, and among poor from Rs. 50 to 200.

Custom

Muhammadan cultivators and other Muhammadans living in villages observe Hindu ceremonials very largely in their marriages, thus they worship the goddess of small-pox, fix the *toran* (a wooden arch) over the door in the middle of which they put the wooden figure of a parrot, and also fix a plough (*hal*) on the door, while observing many other Hindu customs. Muhammadans can hardly be distinguished from Hindus in villages except by their beards and closely-cut moustaches. Among the rich and middle classes of Muhammadans the *pagrī*, *angarkha*, and *paijāma* are giving place to Pārsī caps, the fez, shirts, frock-coats, collars, and neckties. Muhammadan women in villages wear Hindu ornaments. Mālwi Brāhmans in Jaora wear a Marāthi *pagrī*.

Amenit

The spread of English education and increased facilities for trade are causing people to lead a more civilised form of life, and to expect amenities which 20 years ago were considered unattainable luxuries, thus entailing greater expense in living. This is exemplified by the fact that whereas there was only one shop for the sale of European goods before the Railway reached Jaora, 15 new shops have now been started and the demand for such

goods is increasing yearly. The condition of the cultivator and labourer in spite of the famine of 1899-1900 is three times as good as it was 20 years ago.

Daily life. Traders and artisans rise at 5 in the morning and labour to 12 noon and then from 1 P. M. to 6 P. M. Meals are taken at 6 A. M., mid-day, and 8 P. M. The meals consist of wheat and *jowārī* bread, and vegetables. They rest at 10 P. M. After the mid-day meal traders and artisans rest for one hour.

Cultivators and field labourers rise before day-break and take out the cattle to graze, returning at sun-rise when they breakfast on *jowārī* and maize before proceeding to fields; at mid-day they rest for one hour, and resume work from 1 to 6 P. M. The evening meal is taken at sunset.

CHAPTER II.

ECONOMIC.

[Tables VII to XV, and XXIX and XXX.]

Section I.—Agriculture.

[Tables VII to X.]

The Jaora State possesses some of the richest soil in Mālwā while it is for the most part highly fertile. Being dependent however, on the rainfall for its water supply, the total failure of rain in 1899-1900 led to a famine and notwithstanding liberal measures adopted for relief, about 30,000 persons succumbed to disease and starvation, which considerably decreased the resources of the State while much land went out of cultivation. General conditio

The land of the Barkhera *tahsīl* is undulating with a fall towards the Chambal on the north, the soil being fairly fertile; in Tāl, the land is mostly level or undulating with soils of good quality; in Barauda the land is level consisting mostly of *kālī* soil; the surface of the Jaora *tahsīl* is undulating with a fall towards the Malenī on the east, the soil being also largely *kālī;* conditions in Nawābganj are similar; in Malhārgarh and Sanjīt the land is level and fertile with a few small hills, here and there, which do not interfere with cultivation. Conditi in differ parts.

The soils recognized are very numerous, the more important being *kālī* or black, *pīlī* or yellow, *bhūrī* or grey, *retilī* or sandy, *kankreli* or nodular and gritty, *pathrilī* or stony, and *khārī* or saline. Soils.

Each soil is subdivided into classes according to its depth and power of retaining moisture.

Kālī is a deep loamy soil (the black cotton soil of Europeans), *pīlī* a shallower soil than *kālī* with less power of retaining moisture used chiefly for *kharīf* crops; *bhūrī* is a grey soil of similar properties to the last, while *kankrelī*, *pathrilī* and *khārī* are poor soils, which can only be cultivated during or soon after the rains.

Classified by position soils are classed as *chauras* or level, *dhāluwān* or uneven and sloping and *talai*, the last being land situated in the hollows along the Chambal and Malenī rivers, consisting of rich alluvial deposits and growing excellent crops of maize, wheat, and gram. Other terms used are *bīr* (grass reserves), *charnoi* (village), grazing land capable of being cultivated), *banjar* (waste land), and *goya* (grazing land, but uncultivale), *adān* or garden land, and *bāra* or land capable of being manured, which will grow vegetables, tobacco, and maize.

Two seasons are followed, the *kharīf* or autumn crop season and the *rabi* or spring season, the former lasting from about Seasons

June to October and the latter from about October to March. *Jowār* and maize are the predominating crops in the autumn and wheat, gram, linseed and poppy in the spring.

Cultivated area. (Table IX).

The normal area under cultivation is about 157,700 acres of which 11,400 acres are irrigated.

Agricultural practice.

Fields are prepared for the *kharīf* at the end of May, the seed being sown as soon as some rain has fallen. During the rains, the *rabi* land is ploughed several times so as to allow the water to penetrate the soil. It is sown in October and November. The more sandy and less fertile soils are always sown first. Artificial irrigation is not required for the grain crops.

Rotation, *dufasli* and double sowing

Rotation is not very systematically practised. *Jowār* is generally rotated with wheat or gram and sometimes with cotton. If the soil is irrigated, maize or *san* is sown first and reaped and then poppy is put in, sometimes *urad* and *san* are sown first and when these are flowering, the plough is passed over them, thus forming a green manure in which poppy is sown. Two crops are often sown together, such as *jowār* and *tūar*, a very common combination being poppy and sugarcane; but this double sowing affects the out-turn of poppy, though not to any great extent that of the sugarcane. This combined cultivation of sugarcane and poppy is considered very profitable by the cultivator as he gets the product of two crops consecutively. Practically, all irrigated land is *dufasli*, bearing two crops, an autumn and a spring crop; in first class *kālī* land two crops can be sown without irrigation. When tobacco is sown on irrigated ground, onions are usually sown afterwards; but in an unirrigated area no second crop is possible. In soils lying near villages, maize is sown first and if rain falls in November or December gram or *masūr* is put in as a second crop.

Manure.

Manuring is confined to poppy fields and land near villages. The manure used consists of village sweepings, cowdung, and, sometimes but not often, human excretion.

Implements.

The most important implements are the *bakkhar* or weeding plough or barrow, the *hal* or plough, *nāli* or seed drill, *phāora* or spade, and *khurpa* or hoe.

Area sown at each crop. [Table X].

The normal area sown at the *kharīf* is about 197,400 acres and at the *rabi* 34,900 acres. The chief crops are at the *kharīf*, *jowār* 14,800 acres, maize 23,600 acres, cotton 32,000 acres; and at the *rabi* wheat 7,000 acres, gram 7,500 acres, and linseed 8,900 acres: poppy covers about 11,500 acres.

Principal food crops at each harvest.

The principal crops at the *kharīf* harvest are maize or *makka* (*Zea mays*), *jowār* (*Sorghum vulgare*), *bājra* (*Pencillaria spicata*), *urad*(*Phascolus radiatus*), *tūar* (*Cajanus indicus*), *mūng* (*Phaseolus mungo*), *tilli* (*Sesamum indicum*), *sāl* (*Oryza sativa*), *kodra*,

(*Paspalum stoloniferum*), *sāmān* (*Panicum frumentaceum*), *chaola* (*Dolichos sinensis*), *mūngphalī* (*Arachis hypogea*); and at the *rabi*, wheat (*Triticum aestivum*), gram (*Cicer arietinum*), *jau* (*Hordeum vulgare*), *alsi* (*Linum usitatissimum*), *masūr* (*Ervum lens*).

Oilseeds are *tilli* (*Sesamum indicum*), *rāmtilli* (*Guizotia oleifera*), and linseed. Oilseeds.

Of fibres the most important is cotton (*Gossypium indicum*); *san* (*Crotolaria juncea*), and *ambārī* or *pāt san* (*Hibiscus cannabinus*) being cultivated to a lesser extent. Fibres.

Dill-seed, cumin-seed and coriander are sown in small quantities, and chillies, garlic, onions, turmeric, and ginger in some quantity. Spices.

Poppy is the only stimulant grown in Jaora. Stimulants.

The commonest fruits and vegetables are guavas, mangoes, lemons, custard-apples, pomegranates, plums, figs, mulberry, plantain, peaches, oranges, tamarind, *aonla*; and the vegetables usually grown cabbage, turnip, raddish, carrot, beet-root, potato, various gourds, cucumber, cauliflowers, brinjals, and other native plants. Fruits and vegetables.

Jowār is the staple food of the poor at all seasons of the year, maize in the rains and *bājra* from November to March, while wheat is consumed by the rich throughout the year, and by the middle classes from March to June. The aboriginal tribes live on *kodra* and *sāmān* and other inferior grains. The subsidiary crops grown are *urad*, *mūng*, *masūr*, *chaola*, and *tūar*. Staple food grains.

No new agricultural implements have been introduced, except the roller sugarcane press, which is now generally used for extracting the juice. An iron bucket for drawing water from wells has also been tried, but has not proved popular. Progress.

The introduction of foreign varieties of seed has not been attended with success, in the famine year of 1899 foreign wheat and gram seeds were sown in small quantities, but the plants did not grow well, and bore no grain. Improvement in seed.

Irrigation is practically confined to poppy, sugarcane, *mūngphalī* and vegetables being only very occasionally used with wheat, barley, and gram. Except in 1899-1900 when the rainfall was very scanty, the water supply has always been sufficient. Irrigation [Table IX]

The principal sources of water are wells and *orhīs*. The water is raised from wells and *orhīs* by the *charas* and is distributed through channels from tanks; tank irrigation is, however, met with only in a few places. Sources.

Masonry wells ordinarily cost about Rs. 400 and *kachcha* or earthen wells Rs. 200. Wells.

Area irrigated. The normal irrigable area is 11,400 acres or 7 per cent. of the cultivated area.

Cattle. (Table VII). There is no special breeding establishment in the State. The agricultural classes keep cows and rear calves, and the local Mālwī breed is produced here as elsewhere on the plateau. Their characteristics are a grey or silver grey colour, medium height, with deep wide frames and shapely bones with hard feet; the dew lap and loose skin on the neck is well developed and the hump prominent. They are very strong and active.

Horses, buffaloes, sheep, goats and to some extent camels are also reared. The average value of cows is Rs. 12, that of buffaloes Rs. 60, goats Rs. 2-8, sheep Rs. 2, horses Rs. 50, asses Rs. 5, camels Rs. 50, oxen Rs. 20.

Pasture grounds. Since the famine of 1899-1900 much land has gone out of cultivation resulting in an increase of grass land. Pasture grounds are ample everywhere and no difficulties are experienced in feeding cattle except in a case of absolute failure of the rains. In a normal year grass and *karbī* (dried *jowār* stalks) are more than sufficient, and villagers are able to sell green grass and *karbī* in excessof their own wants.

Cattle Diseases. Cultivators name a large number of diseases which affect cattle, the commonest are *zaharbād*, an abscess ; *kurkurī*, an abdominal pain or cholic ; *kharat*, foot and mouth disease ; and *chilli*, an affection of the lungs. In almost all cases firing is first resorted to, internal remedies being given as stimulants.

Cattle fairs. (Table XXVIII.) A list of fairs is given in the Table XXVIII.

Population engaged in agriculture. In every village 86 to 90 per cent. of the population live on agriculture. Agriculturists belong to the Gūjars, Kunbīs, Dhākars, Dāngīs, Rājputs, Gādrīs, Sondhias, Mewātīs, Bāgrīs, and Anjanās castes.

Takkāvi. Cash advances (*takkāvi*) are made by the State to cultivators. The *rabi takkāvi* is given in the latter half of October or in November and is realized in March. *Kharīf takkāvi* is given in the latter half of June and July and is realized in January. Interest at the rate of 6 per cent. per annum is charged by the State on these advances. *Takkāvi* was formerly realized in kind at the rate called *sawāin* 1¼ maunds of grain being taken for every maund given. Now the *sawāin* system has been abolished and interest is taken in cash. *Takkāvi* is also given in the shape of bullocks, and is realised in instalments. On bullock *takkāvi* given in cash interest at 6 per cent. is charged.

Section II.—Wages and Prices.

(Tables XIII and XIV.)

Wages. The wages of both skilled and unskilled labour have during the last 30 years risen considerably, it is believed by about 60 per cent.

which is proved by the fact that a carpenter or smith who could be engaged for As. 4 per day, will not now accept less than As. 6 or 7 per day. Unskilled labour, however, temporarily became cheaper during the famine of 1899-1900 owing to the influx of the people from the famine-stricken tracts of Rājputāna. On the other hand, reduction in population causes a rise when the immigrants leave the State.

Prices of grain, oil-seeds, oil, cotton, leather, *ghī* have risen above 50 per cent. owing to increased exportation, but are much steadier than formerly, while the prices of European stores, fine cloth, kerosine oil, sugar and other articles of *kirāna*, such as betel, spices, dyes, dried fruits, etc., have fallen. **Prices.**

The condition of the different classes of the people is fair. The cultivator has, to a certain extent recovered from the effects of the famine 1899-1900. The position of the middle classes has not improved materially as many professional men are obliged to keep up an appearance which entails a heavy drain upon their usually small incomes. The day labourer, however, has profited by the rise in wages caused by famine and plague. **Material condition of the people.**

Section III.—Forests.

(Table IX.)

There are, strictly speaking, no forests in the State. Of the trees met with the *babūl*, *sāgan*, mango, *khajūr*, bamboo, *nīm*, and *jāmun* are used for building purposes. The *mahuā* is used for food while liquor is distilled from its flowers, the residue, after the liquor has been extracted, being given to cattle. An oil is also extracted from its seed, which is generally adulterated with *ghī*. **Trees.**

The commonest grasses found are *sāwān*, *balbij*, and *jejru*, the seed of which is eaten by the people in famines. Among the grasses on which cattle graze are *gonda*, *masurī*, *gunrādi*, *kalla*, *lampria onia*, *kāns* (*Imperata spontanea*), and *bhalia*. **Grasses.**

Certain grass lands (*bīrs*) are reserved, no cattle being allowed to graze on them, the grass being cut and stacked for the use of the State. Timber is allowed to be cut only from those jungles which are not reserved.

The jungles are in charge of the *tahsīldārs*, who are assisted by forest patrols. Timber is sold, but cultivators are allowed to cut sufficient wood for building purposes and for their agricultural implements, free of charge. The cattle of villages adjoining forests are allowed to graze in them free of dues, but these cattle must be brought back to the village at night. Poor people are allowed to **Control.**

bring in a head-load of any kind of jungle produce without paying any duty.

Area. The area under reserve and unclassed forests is about 63,600 acres.

Revenue. Revenue is derived from forest only by sale proceeds of grass. The receipts were in 1890, Rs. 600; 1900, Rs. 590; 1901, Rs. 159; and 1905, Rs. 1,275.

Concessions to cultivators. Concessions are given to encourage the clearance of jungle. During the first year no land revenue is taken from the newly cleared land, in the second year a quarter of the usual rate is levied. The demand increases gradually every year till it reaches the full rate of assessment in the fourth year. Fruit trees planted by cultivators during their tenure of land are treated as their private property and they can dispose them of like other property in their possession.

Castes living in jungle. Bhils, Minas, Bāgris and Kunbis live and work in the jungles. The rates of pay given to these men when engaged on forest work are for a man 3 annas, a woman 2, and a child $1\frac{1}{4}$ daily.

Classes. Trees are divided into two classes: *Pakka kisam* (valuable trees) and *kachcha kisam* (ordinary).

In the first class are mango (*Mangifera indica*), tamarind (*Tamarindus indica*), *babūl* (*Accacia arabica*), *shīsham* (*Dalbergia sissu*), *jāmun* (*Eugeni jambolana*), *khajūr* (*Phœnix dactylifera*), sandal (*Santalum album*), *dhāman* (*Grewia vestita*), *mahuā* (*Bassia latifolia*), *temru* (*Diospyros tomentosa*), *ber* (*Zizyphus jujuba*). *kabīt* (*Feronis elephantum*), *khair* (*Acacia catechu*), bamboo (various kinds), *khirni* (*Mimusops hexandra*). In the second class are *dhāora* (*Anogeissus latifolia*), *khejra* (*Prosopis spicigera*), *gonda* (*Cordia myxa*), *gūlar* (*Ficus glomerata*), *khākra* (*Butea frondosa*), *pīpal* (*Ficus religosa*), *bar* (*Ficus indica*), *karonda* (*Carissa carandas*), *karanj* (*Porgamia glabra*), *harra* (*Terminalia chebula*), *behāda* (*Terminalia belerica*), *amaltās* (*Cassia fistula*).

Section IV.—Mines and Minerals.

Stone quarries. Except a few stone quarries there are no known mineral deposits of any importance. The quarries are worked chiefly by Chamārs and Mewātis.

Section V.—Arts and Manufactures.

Hand industries. Crude opium from the Tāl, Barkhera and Barauda *tahsīls* is made into opium at Jaora, that from Malhārgarh and Sanjit going to Mandasor. The crude opium is purchased from the cultivators by dealers and their agents and brought to the factory.

Balais, Kolis, Sālvis and Bhāmbis weave coarse cloth called *khādī*, *rezi* and *susi*, etc., which are considered much more durable and warmer than English manufactured cloth and are used chiefly by the labouring classes. Cotton weaving.

Printing on various fabrics as *dupatta*, *dhotīs*, *angochhas* and handkerchiefs is practised at Jaora where there is an extensive manufacture of these stuffs. Carpets, blankets, tape (*newār*), *khādī*, etc., are also prepared in the Central Jail at Jaora. Cotton printing.

Certain articles of jewellery characteristic of the State are made in Jaora, they are Hira-tarash-pazeb, of silver, *bālas* or ear-rings of gold, and gold and silver buttons. Jewellery.

The brass *lotas* manufactured in Jaora are noted for their good workmanship. Brass a[nd] copper wo[rk].

A ginning factory was established at Jaora in 1892. It contains 16 gins worked by a 20-horse power engine. The present staff employed in the factory consists of ten hands, while the temporary staff employed in the busy season, from December to March, numbers 50. Wages are paid at the rate of As. 3 for men and As. 2 for women, per diem. Descripti[on] of factory industries (Table X...)

The cotton seed (*binola*) from the ginning factory is of less value for sowing than that obtained from cotton cleared by hand.

Section VI.—Commerce and Trade.

Before 1895 the taxes levied on merchandise were so exorbitant as to paralyse trade. A regular and easy tariff was then introduced, resulting in an immediate increase in commerce. Formerly a curious custom existed, by which money was lent by bankers to persons in State service on a State guarantee; this system has been entirely abolished, as the indebtedness of the employees often told very severely on the State, which was obliged to settle their debts. The chief medium of exchange is the Government rupee and *hundīs*; currency notes are not much used.

The principal exports are cotton, opium, poppy-seed, *rāmtilli*, grain, tobacco, linseed, and *til*; and imports grain, piece-goods, sugar, rice, yams, ropes, tanned hides, metalware, kerosine oil, salt, and tea. Exports a[nd] imports.

Opium, cotton, poppy-seed, linseed, and grain are exported to Gujarāt and Bombay; while, on the other hand, a considerable quantity of grain is imported from United Provinces and Oudh and the Punjab.

The chief centre of trade is Jaora. Weekly markets are held in all the *tahsils* except Barkhera. The Jaora market is attended by about 3,000 sellers and buyers, and the *tahsīl* markets by about 400 or 500 persons. Grain, cattle, and daily requisites are sold in these markets. The markets are both distributing and collecting centres. Chief cent[res] of trade.

The chief articles of distribution being pottery, country cloth, grain, vegetables, oil, etc. The sellers are generally also producers. Barter is not uncommon in sales of vegetables and grain between villagers. Baniās generally collect local produce at these fairs and export it to Jaora, or more distant places where a demand exists.

Collecting and distributing agencies.

Messrs. Graham & Co. have a bulk oil depôt at Jaora. The chief native firms are those of Gobind Rām Khemrāj, Girdhāri Lāl, Srī Newās, Rāghunath Dās, Har Bhagat Dās, Baldeo Dās, Rām Chandra, Gulji Jagannāth, Lachmināräyan, Badri Nārāyan, Bidi Chand Bachhrāj, Moti Narāyān, Pūnamchand [Dipchand. These native firms deal principally in grain, opium, sugar, and cloth.

Principal castes engaged and their several functions.

The castes and classes engaged in commerce are Oswāl Baniās from Mālwā and Agarwāl Baniās from Shekhāwatī. They deal chiefly in grain, cotton, opium and cloths. Shia Muhammadan Bohorās deal in European stores, metalware, spices, and oil. The Baniās do some banking business, standing security for cultivators for the payment of State dues. Pārsis deal in European stores and native liquor; Kūnjrās in spices, such as onions, garlic, ginger, chili, turmeric and coriander.

Routes and mode of carriage.

The principal trade route is the Rājputāna-Mālwā Railway, and various roads, the most important being the Jaora-Piploda road, Jaora-Ratlām road, and Jaora-Nimach road. Merchandise is conveyed by carts or by pack animals, bullocks, camels or ponies to the railways. The agricultural classes, Banjārās, Mewātis and Jāts are the principal persons engaged in carriage.

Opium is exported to Bombay by rail and grain to Gujarāt, Mewār, and the Berār District of the Central Provinces. The last named place takes a large amount of *jowār*.

Village shopkeepers.

Shopkeepers are found only in large villages. They are usually Baniās by caste and sell all necessary articles, provisions, etc., to villagers and travellers, while buying grain, *ghī*, opium and oilseed from villagers for export. They often barter spices, tobacco, *gur*, and oil for grain, with villagers.

Section VII.—Means of Communication.

(Table XV.)

Railways.

The Rājputāna-Mālwā Railway passes through the town of Jaora and also traverses the *tahsīl* of Malhārgarh, with a station at the latter place.

Influence on famine.

The influence of railways was marked during the famine of 1899-1900. Grain was imported from the Punjab in very large quantities by grain dealers, and merchants made considerable profits. But for the railway there would have been general migration.

Many technical terms have been introduced both in regard to travelling and the carriage of goods, while the general use of English has become more common owing to easy communication with big towns in British India. On languag

Caste rules have been relaxed on journeys owing to the necessity of sitting next to persons of impure caste, and the difficulties attendant on ablution and feeding. On the other hand, communication between isolated sections of different castes is easier and the bonds of caste brotherhood have been drawn tighter. On religion

There are two metalled roads in the main block of the State, the Mhow-Nimach road, which after crossing the Maleni river passes through the State for 12 miles, and the Jaora-Piploda road with a length of about 18 miles. Both these roads are maintained by Government. Road syste (Table XV

A combined Post and Telegraph Office has been opened at Jaora with branch Post Offices at Barauda, Malhārgarh, Nawābganj, Sanjīt, and Tāl. Post and Telegraph (Table XXIX).

Section VIII.—Famine.

(Table XXX.)

A total failure of the crops was unknown before 1899-1900 though occasionally either the *kharīf* or *rabi* failed partially, but never both crops. The average rainfall recorded at Jaora during the year 1899-1900 was 12·8 inches, or less than half that received in a normal year. The rains opened well, heavy showers falling throughout June. In July, however, no rain was received. The sudden failure of the monsoon caused the loss of the entire *kharīf* crop, and fodder was very scarce. Hopes were entertained that the situation might be saved by good winter rains, that have never been known to fail in Mālwā, but contrary to all precedent, they also failed. The result was a total loss of the *rabi* crop also. Immigration from Mewār and Mārwār had commenced early in 1899 and continued throughout the year. From the beginning of January 1900 to the end of August, owing to the consumption of unwholesome food, dysentery, diarrhœa, and other stomachic disorders prevailed, and a virulent type of cholera raged from April to July. These diseases claimed 12,000 victims, of whom 9,000 were inhabitants of Jaora and 3,000 from other States. About 8 per cent. of the population was carried by these diseases.

Relief works were opened and gratuitous relief afforded to all who required it.

The cost of affording relief, both on works and by free grants, amounted to over 2 lakhs, the State supporting 11·16 per cent. of the population daily for several months.

CHAPTER III.

ADMINISTRATIVE.

(Tables XVI to XXVII.)

Section I.—Administration.

Present system.

Before 1818 Jaora formed part of the Indore State. The administration up to as late as 1886 was of rather an incoherent and irregular description. The present system was inaugurated by Yār Muhammad Khān on his appointment as minister to Nawāb Muhammad Ismāil Khān in 1886.

Administrative divisions (Table VIII).

The State is, for administrative purposes, divided into four *tahsīls* of Jaora, Barauda, Tāl-Barkhera, Sanjit-Malhārgarh and the *tappa* Nawābganj. Each *tahsīl* is in charge of a *tahsīldār* assisted by a *nāib-tahsīldār* and the usual staff. The revenue work is in charge of the *kānungo*, who supervises the *patwāris* and other subordinate revenue officials. The small *tappa* of Nawābganj is in charge of an *amīl.*

Chief.

The Chief is the final authority in all general administrative and civil judicial matters. In criminal cases, however, he is required to submit all sentences involving death to the Political authorities for confirmation. The Chief's court is known as the *Mohakma-i-aliya-ijlās khās sarkār Jaora.*

Minister.

The minister is the principal executive officer and acting under the Chief's orders disposes of cases of every description, revenue, criminal and civil, sending up sentences involving the penalty of death or imprisonment for life to the Chief for his consideration. The minister also exercises a general supervision over the working of every department of the State and can appoint or dismiss any member of the subordinate service with the exception of the heads of Departments.

Departments.

The following are the chief departments of the administration—the Revenue department, Financial department, Judicial department, Educational department, Military department, Police department, Public works department, Medical department, *Kārkhānājāt* or Chief's personal establishments, and the *Vakilāt* dealing with correspondence between the Political Agent and the Darbār.

Village autonomy.

Certain recognised officials exist in every village. The *patwārī* is the village accountant, who keeps up the records of the State revenue demand, agricultural statistics, and the accounts of all transactions between the cultivator and his sureties; the *patel* exercises a general supervision over the village, reports offences, assists in extending cultivation, and in the collection of the State demands. He is also responsible for the waste of produce by cultivators; the

havildār reports every matter, great or small, relating to the collection of the revenue demand to the *tahsīldār*, and watches the crop of cultivators who have not given surety for the payment of their revenue; the *chaukīdār* keeps watch and ward in the village, reports the commission of offences to the police, assisting the latter in tracing criminals ; the *gaon-balai* reports on all affairs of general interest and sees to the supply of provisions to the State officials visiting villages. As an instance, the village of Sohangarh may be taken, with a population of 542 persons living in 232 houses.

The area amounts to 1,227 acres (1,964 *bīghas*), of which 152 acres (243 *bīghas*) are irrigated. The village possesses 475 head of cattle, of which 451 belong to cultivators, 200 being used for agricultural purposes. The prevailing cultivating caste is the Kunbi (41). The principal village officials are a *patwārī* on Rs. 10 a month, paid by the State ; two *patels* holding rent free land worth Rs. 93 and Rs. 88 per annum respectively, two *chaukīdārs* with land worth Rs. 86 and 70 ; a *havildār* (State servant) on Rs. 4 a month ; and a *gaon-balai* with land worth Rs. 22 a year, who also receives *haks* worth Rs. 27 a year from the villagers.

Section II.—Law and Justice.

(Tables XVI and XVII.)

No regular judicial system existed during the time of Nawābs Ghafūr Khān and Ghaus Muhammad Khān, most cases being disposed of verbally. Only cases of great importance were reduced to writing and evidence recorded and a regular written judgment issued. Imprisonment was awarded for short terms only and respectable offenders were usually punished by confinement within the palace walls. Sentence of death was seldom passed and event if passed, was usually commuted to life imprisonment ; accused were never handcuffed. Early c

In 1886 Yār Muhammad Khān on his appointment as minister, gradually introduced a judicial system modelled on that of Britis India, adapted to suit local requirements, and appointed a retired Extra Assistant Commissioner from Berār as head of the judicial department. All *tahsīldārs* exercise magisterial powers in their respective tahsils, three holding second and three including the Nāib *tahsīldār* of Sanjit third class magisterial powers, and three out of the five *tahsīldārs* are empowered to hear civil suits, when the value of the subject matter does not exceed Rs. 500. The *Nāib tahsīldār* of Sanjit can hear civil suits up to the value of Rs. 50. Present system.

In 1892 a local Criminal Procedure Code was issued with a schedule of offences based on the Code of British India. Whenever any question arises, which cannot be settled by existing laws, a reference is made to the minister, who with the Chief's concurrence Legislat

issues a circular, deciding the point or points for the guidance of the courts concerned, and such circular has the force of law. Circulars regulating the procedure of the courts and the service of the summons and warrants are also issued from time to time by the minister who deals with the enacting, amending, or repealing of any law in consultation with the Nawāb.

Codes and Laws. The codes issued in the State are the Criminal Code of Jaora State, with schedules of offences, and the Civil Procedure Code (British), also circulars and regulations issued by the minister dealing with various subjects, such as procedure, police, excise matters, and the like.

Powers of courts.

Name of Court.	Powers.				
	To entertain suits.	Imprisonment.	Fine.	Whipping.	Appeal.
Minister ..	Any value.	Appellate Only ..		......	Second appeal from Chief Judge.
Chief Judge ...	Rs. 15,000	3 years ...	Rs. 1,000	24 stripes ...	First appeal from Lower Court.
Sub-Judge and Magistrate, First Class.	Rs. 1,000	6 months ..	Rs. 150.	6 stripes ...	
Magistrate, Second Class.	......	3 months ..	Rs. 75 ..	......	...
Magistrate, Third Class.	......	3 weeks ...	Rs. 25 ..	......	...
Munsif at Jaora Town.	Rs. 500 .	......	......	......	...

High Court or *Murafa-iala*. A final appeal lies to the Chief in civil suits and in criminal cases those involving transportation or imprisonment for life require his confirmation, while cases involving a death sentence require to be confirmed by the Political authorities.

Cost. The cost of the judicial establishment is about Rs. 14,000 a year.

Value of property litigated. The value of property litigated on from 1880 to 1900 was 13 lakhs; in 1905 it was Rs. 35,000.

Fees. The rate of fees leviable on the institution of civil suits on both the original and appellate side is 5 per cent. on the value of the suit and on *satta* suits 10 per cent.

Plaints or memoranda of appeal in suits to establish or disprove a right of occupancy are levied at the rate of 10 per cent., but plaints or memoranda of appeal in suits to obtain possession of a wife are admitted free.

Section III.—Finance.

(Tables XVIII and XIX.)

Up to 1818 while Jaora was still a part of Holkar's dominions,[1] and during the rule of Nawāb Abdul Ghafūr Khān and his successor Nawāb Ghaus Muhammad Khān, no regular financial system existed though accounts of a sort appear to have been rendered. After the death of Nawāb Ghaus Muhammad Khān and during the minority of Nawāb Ismāil Khān when Hazrat Nūr Khān was appointed minister, he introduced a regular yearly budget and established a proper control over the finances.

The State financial year is now reckoned from 1st June to 31st May. The budget is prepared before the commencement of the new year and no deviation is allowed from it. On the expiry of six months a revised budget is prepared in February, and accounts are adjusted accordingly. Present system.

All heads of departments are required to send in their budgets to the minister who checks them and forwards them to the State Accountant-General. The heads of the Judicial, Educational and Medical departments after consulting and obtaining the sanction of the minister submit their budgets direct to the Accountant-General's office. The Accountant-General incorporates all depart mental budgets into a general budget for the State.

All sums received in the *tahsils* are deposited with the *tahsildār* in the district treasuries situated at each *tahsīl*. When the amount of the deposit exceeds a fixed amount for each department it is remitted to the Central treasury at Jaora.

Income is received at the State treasury on a cash remittance note called an *irsāl*; payments being made on bills. A copy of the balance sheet with the details of all receipts and payments is submitted daily to the minister's office and another copy to the Accountant-General's office, where the items are audited and compared with the *irsāls* and bills which are also sent daily to the Accountant-General's office from the treasury. Each department submits a daily balance sheet to the Accountant-General's office when a general balance sheet for the whole State is prepared and submitted daily to the minister's office. No bill can be passed by the Accountant-General for which provision is not made in the budget. A bill beyond the budgeted grant can be passed only when special sanction for it is given by the

1 This is shown by the Indore records of Ahalya Bai's time.

minister. The Accountant-General has also to see that the money paid out on account of salaries or contingencies has been applied to its proper use. The pay and contingent receipts are sent to the Accountant-General's office where they are checked and filed. Revenue collections made on account of the State cannot be spent but must be remitted to the treasury. No alterations can be made in the budgeted grants except by the minister.

Revenue and Expenditure.

The normal income and expenditure is 8·5 lakhs and 7·3 lakhs respectively. The table below shews the revenue at different periods :—

Year.	Land Revenue.	Other sources.	Total.
	Rs.	Rs.	Rs.
1823	3,04,000	1,22,000	4,26,000 [1]
1885	6,43,400	81,200	7,24,600
1881-90	6,35,631	1,32,959	7,68,590
1898-99	7,05,500	59,800	7,65,300
1891-1900	6,19,202	2,09,774	8,28,976
1900-01	4,27,011	3,13,779	7,40,790
1901-02	3,27,368	2,28,979	5,56,347
1902-03	5,80,860	2,93,499	8,74,359
1903-04	5,06,534	1,91,342	6,97,876
1904-05	2,54,633	1,65,339	4,19,972
1905-06	5,22,117	1.88,093	7,10,210
1906-07	6,11,046	1,58,876	7.69,923
Average	5,11,441	1,78,803	6,90,244

The revenues have grown considerably since 1823, the net income between 1889 and 1899 the famine year amounting to Rs. 1,32,000 under all heads of revenue.

The pernicious *Mustājarī* system which was in vogue in former times under which not only a single village but some times several *parganas* were leased out to contractors has been replaced by the *khālsā* system under which the State deals directly with its tenant through its *tahsīldārs*.

The growth of customs, excise and miscellaneous cesses is due to the expansion of trade and the increased general opulence of the people. The growth of opium cesses is due to the extensive cultivation of poppy. Under the heads of Stamp, Registration and Judicial, increase is due to the efficient organisation of those departments. After the death of Nawāb Ghaus Muhammad Khān, when Hazrat Nūr Khān managed the State during the minority of Muhammad Ismāil Khān, the sources of revenue developed rapidly and the net amount of increase under all heads till 1873, when the period of minority ended, amounted to Rs. 43,367.

[1] Malcolm's *Central India*., I, 201, and State records.

Under the administration of Khān Bahādur Yār Muhammad Khān, C. S. I., the revenue grew still further and the net increase in revenue from 1889 till 1899 amounted to Rs. 1,31,726.

In 1896 after the liquidation of the heavy liabilities, irrigation works on a considerable scale were taken in hand and had not the famine of 1899-1900 crippled the resources of the State a still greater advance would have been made in revenue.

The year of famine, moreover, was followed by a year of epidemic fever which carried off a large number of cultivators, in consequence of which a considerable area both of irrigated and dry land was left uncultivated, and the revenue in 1902 fell by Rs. 1·3 lakh as compared with 1898. The famine thus not only caused a decrease in the revenue collections and swallowed up the State savings amounting to about 3 lakhs, necessitating the borrowing of 3 lakhs from the Government of India, but also reduced the revenue paying population and retarded recovery.

Subjoined is the comparative statement of expenditure under principal heads for several years (returns for 1823 are not available). **Expenditure.**

Years.	Collection of Revenue.	Army and Police.	General Administration.[2]	Other heads.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.
1881-90[1]	31,969	54,101	1,38,458	4,00,957	6,25,485
1891-1900	41,980	62,317	1,26,257	6,88,376	9,18,930
1900-01	52,910	66,869	1,12,570	7,91,386	10,23,735
1901-02	59,955	67,583	1,15,533	5,97,167	8,40,238
1902-03	62,662	69,051	1,21,509	6,22,992	8,76,214
1903-04	64,285	67,547	1,14,540	4,81,356	7,27,728
1904-05	48,756	62,524	1,02,861	3,17,225	5,31,366
1905-06	46,191	59,831	1,15,107	4,53,506	6,74,635
1906-07	44,125	59,326	1,15,868	5,24,839	7,44,158
Average.	50,315	63,238	1,18,078	5,41,978	7,73,609

Before the year 1885 the army absorbed a large share of the State income. The expenditure on both army and police in 1898 under the new organisation was far below that on the army alone in 1885. The chief's personal allowance before 1885 was also excessive

[1] No Police in this year.
[2] Law and Justice and Chief's establishment.

(Rs. 28,000), and the figures for 1898 and 1902 in the table represent the Chief's personal allowance together with the pay of his servants. The cost of revenue collection includes establishment and also the *dāmi* cess (amounting to Rs. 5,500) made to *istimrāri* Thākurs.

Owing to the embarrassed condition of the State finances in 1885, all public works were stopped, but in subsequent years a school, a jail, a hospital and court buildings were constructed, but other projects under contemplation were delayed by the famine of 1899-1900 and indebtedness. The State receives tribute from several Thākurs in *Sālim Shāhī* currency and in consequence of the depreciation of that currency suffers some loss. The tribute and other payments made by the guaranteed Thākurs amount to Rs. 70,290 *Sālim Shāhī* or roughly about Rs. 40,000 British currency. The rate of exchange is fixed annually by the local administration.

COINAGE. Silver.

The rupee used in the State at its foundation was the *Sālim Shāhī* coined at Partābgarh by Rājā Sālim Singh, and the rate of exchange of the *Sālim Shāhī* with the Government rupee and also of other local currencies such as the Indore and Gwalior *Hāli*, and the *Būndi* and *Kotah* rupee was always fluctuating. In 1895, therefore, the *Sālim Shāhī* currency was abandoned and the British rupee substituted for it. The introduction of the British rupee has proved most beneficial. The State was one of the first to convert its coinage which was effected at a premium of only 130 rupees for 100 British. Since the introduction of the Government rupee, the value of the *Sālim Shāhī* has depreciated considerably and the rate of exchange has now risen to about 200 *Sālim Shāhī* to 100 British. The exchange was carried out by causing all court fees to be paid in British coin after October 1st, 1895, while from the beginning of 1896 the revenue demand and tribute were also taken in this coin, and from November all State transactions were carried on in this currency. For the State accounts and transactions the exchange rate has now been permanently fixed at 125 *Sālim Shāhī* for 100 British.

Copper.

The State has never coined gold or silver. A State copper currency is still used.[1] The monopoly of coining copper appears from the records of the State to have been formerly vested in a contractor. The difference between the intrinsic and the established value of the coin was the contractor's profit. The copper coinage manufactured in former days in Jaora mint varied from that now current, being about 5 *māshas* in weight. Afterwards a new piece weighing one *tola* was struck, followed by another of rather less than a *tola* in weight. These were rudely cut pieces bearing usually

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[1] J. A. B., LXVI, page 261.

only a portion of the stamp, and their size and value were constantly varying.

A fixed weight was introduced in 1895, the coin being $6\frac{1}{2}$ *māshas* in weight, and similar to the Government copper coinage both in weight and dimensions.

The exchange value of the present copper coinage in regard to a British rupee varies from 20 and 24 *gandas*, one *ganda* consisting of four single or two double pice.

Section IV.—Land Revenue.

(Table XX.)

The State is the sole proprietor of the soil. The systems on which the land revenue is collected are known as the *khālsā* and *mustājri*. In early days practically only the second form existed. In *khālsā* land, the State deals directly with the cultivators through its officers. Though the leases are granted direct by the State, the revenue in *khālsā* land is not always collected directly from cultivators but through the *tīpdārs* (money lenders), who usually stand surety for the revenue due from several cultivators. When dealing with the cultivators directly, the State keeps watch over the crop, and if necessary, realizes the demand by the sale of the produce. In *mustājari* lands the State farms out its rights to certain lessees (*mustājīrs*), who agree to pay a fixed sum annually. The *mustājīrs* realise from the cultivators the total assessed demand for the villages included in their lease. The power of altering the rate of assessment is enjoyed by the *mustājīrs*, who can increase the demand for land rent without the interference on the part of the State. However, the system of *mustājari* having proved injurious to the interest of the State, as well as of the cultivators, is being totally abolished. The *khālsā* land is leased out annually at a specified revenue, the leases being renewed every year. System.

No systematic survey or settlement of the State has been as yet made, and the present demand is based on the old rough assessment in force, when the State was founded. Settlement

The rates paid for different classes of soil are given below :— Rates.

Classes of Soil.	Rates per acre.	
	Maximun.	Minimum.
	Rs. a. p.	Rs. a. p.
1. Adān or irrigated poppy or garden land.	22 8 0	10 5 0
2. Bāra (manured land)	4 10 0	2 13 0
3. Rānkar	10 0 0	4 10 0
4. Māl	2 0 0	1 0 0

No special rates are levied for particular kinds of crop; irrigated land pays a higher rate than unirrigated of the same class.

Incidence. The incidence of the land revenue assessment is about Rs. 27-4-9 per head and the net balance remaining to the cultivators, after the payment of the State revenue demand, and the cost of cultivation is about Rs. 26-12-10 per head. The average annual income of a cultivator, with a family of four persons is estimated at Rs. 107-3-4 or Rs. 8-15-0 per member. It is calculated that, on the occurrence of famine after a period of four or five normal years, a cultivator with a family of four can withstand it without having to borrow money.

Collection. Revenue is collected in four instalments (*tauzīs*). In the month of September when the maize crop is ready the cultivators are required to furnish security for the revenue demand and for the amount of any advance they may have received as *takkāvi* for food, the purchase of bullocks, seed, or agricultural implements. Most cultivators then furnish the required security through *tīpdārs* (money lenders), by which the State's right of direct collection from the cultivator is transferred to the *tīpdār*. The *tīpdār* executes a written bond to pay this demand into the treasury in four instalments. On the receipt of this bond the cultivator is discharged of his obligation and the State deals only with the *tīpdār*.

Cultivators who cannot furnish security pay their revenue direct to the *tahsīldārs*.

In cases where there is no *tīpdār* as the crops ripen, the *girdāwar* or *patwārī* makes an appraisement of standing grain, and fields of which the produce is considered sufficient to cover the State demands are watched by the *tahsīldārs* or *nāib tahsīldārs*, being put under the immediate charge of a *havīldār* until they are cut and sold and the revenue has been recovered from the proceeds. The entire value of the out-turn of poppy and linseed crops and the greater portion of the wheat and gram crops is taken from the cultivator, while of maize and *jowār* crops a sufficient quantity for the maintenance of the cultivators is left to them. After both harvests are gathered, the cultivator's accounts are made up according to the average market rates during the year. Cultivators of assured honesty are allowed to sell the produce of their fields themselves and pay the State demand. No security is taken from such cultivators and no guard is placed over their crops.

In times of scarcity or famine an appraisement is made of standing crop and after deducting the amount of grain necessary for the cultivator's maintenance the State demand is satisfied as far as possible by sale of the remainder, the realisation of the balance against the cultivator being suspended. Should the actual value of the out-turn be above the appraised value, the State leaves the balance to the cultivator.

During the famine of 1899-1900 out of a revenue demand of Rs. 7·8 lakhs only Rs. 2·3 lakhs were realised. Of the outstanding balance against the cultivators of Rs. 5·5 lakhs, Rs. 3·2 lakhs were remitted in honour of the coronation of His Imperial Majesty King Edward VII and later on the balance of Rs. 2·3 lakhs.

The forms of tenure obtaining in the State are *istimrārī*, *mustājirī* and *muāfi*. In making settlements with certain Rājput Thākurs lands were granted to them in *istimrār* or permanent tenure at a fixed quit rent. The practice was not followed in other cases and it has ceased to exist. The *istimrārdārs* have no power to sell or mortgage the lands, but they and their descendants are entitled to enjoy their rights in perpetuity. To *mustājīrs* or farmers of revenue land is let for periods extending up to 20 years. On the expiration of the period if the Darbār finds that the *mustājīr* has exerted himself to increase the revenue either by bringing new land under cultivation or by improving its quality, it continues the lease of the holding for another period of 20 years, charging an enhanced rate equal to one-fourth of the increased revenue. Land ten[ures]

Muāfī lands are as the word implies revenue free holdings. *Muāfi* grants were made in charity or as a reward for good and loyal service by the former rulers of the State. They are held in perpetuity and the holders have absolute power to alienate either by sale or mortgage. *Haqqulkhidmat* are lands given in return for service and are of two classes: those lands which are granted to village officials, such as *patels*, *chaukīdārs*, *balais* and menials which are revenue free, and secondly those given at reduced rates to *pawādārs*, the old cultivators of the village, chiefly Rājputs whose duty it is to be present when called on, and who can also be employed to keep watch and ward in the village. Lands given in return for service cannot be sold or mortgaged by the holders and can be resumed by the State on failure to perform the duty for which they were granted.

Cultivators receive lands on yearly leases (*pattās*). This custom is a very old one. In the early period of the State history, written leases were not actually granted, but the arrangement was well understood. Now written leases are given annually to cultivators, stating the amount of the demand, and that it will be realised in four instalments on fixed dates, any loss or gain due to the character of the harvest being borne by the cultivator, who can in no case throw up any land specified in the lease within the period for which it is granted. The late Nawāb Ghaus Muhammad Khān made a rule, that if a cultivator excavated a well on his land at his own cost, and thereby converted his land into irrigated area, revenue was to be charged not exceeding half the ordinary irrigated

rates in force in the State. Much new land was, under this inducement, brought into cultivation. The rule is still in force. Persons digging a well have powers to sell or mortgage it, in which case the liability of meeting the State demand is transferred to the buyer or mortgagee.

Section V.— Miscellaneous Revenue.

(Table XXI.)

Excise. [Table XXI].

The excisable articles consumed in Jaora are foreign liquors, country spirit, *gānja*, *bhāng*, *chendū*, opium, and *mājum*. The last is an intoxicating sweetmeat prepared of *bhāng* leaves fried in *ghī* and mixed with the syrup of sugar. The general export of crude opium or *chīk* is prohibited, except from the Malhārgarh and Sanjīt *tahsīls*. These *tahsīls* are so far from Jaora that it is more convenient for local merchants to send the *chīk* to Mandasor and Ratlām. An export duty of Rs. 14-6-6 per maund is levied on Malhārgarh and Sanjīt crude opium and on any opium allowed to be exported from other parts of Jaora territory under special permission. An export duty on manufactured ball opium is levied at the rate of Rs. 2-2-5 per *dharī* of 5 seers. Duty on manufactured ball opium prepared from crude opium imported from places within 100 *kos* (200 miles) distant from the State is levied at Rs. 0-15-1½ per *dharī* and duty on crude opium imported from places above 100 *kos* distant at Re. 0-10-6½ per *dharī*. Opium taken to the Government scales for export is subject to duty at the following rates per chest:—

Opium.

(*i*). On a chest of 140 lbs. weight of ball opium of Jaora produce the duty is Rs. 30-0-9.

(*ii*). On a chest of crude opium of foreign produce from a place under 100 *kos* the duty is Rs. 13-4-0; and from a place over 100 *kos* distant Rs. 9-4-0.

The acreage sown with poppy was in 1895-96, 17,872; 1900-01, 9,648; 1901-02, 6,995; 1902-03, 7,416; 1903-04, 11,167; 1904-05, 4,770; 1905-06, 3,785; and 1906-07, 11,023. The diminution since 1895 thus amounts to about 70 per cent.

The total exports to Bombay from 1894-95 to 1898-99 averaged 790 chests and the duty Rs. 24,000; from 1899-1900 to 1903-04 the number of chests averaged 650 and duty Rs. 19,000; in 1904-05 463 chests were exported, the duty amounting to Rs. 14,519, in 1905-06, 462 and in 1906-07, 329 the duties being Rs. 14,326 and Rs. 10,050, respectively. The diminution in the number of chests is attributable to the fact that crude opium from foreign territory is now imported into Jaora in smaller quantities than formerly owing to the increased supervision exercised by other States over the export of their crude opium, while in 1899-1900 and two or three subsequent years the out-turn has been poor.

Although as much as Rs. 22·8 per acre is charged on irrigated land capable of growing poppy yet its cultivation is very popular owing to the profitable return it gives. Each acre produces about 5 seers of *chīk*. Crude opium and poppy seed enables the cultivator to pay the greater portion of his assessed revenue without difficulty. Moreover, poppy cultivation does not affect the productive capability of soil so injuriously as many grain crops do. About two-thirds of the State demand is realised entirely from opium. An average rainfall of 30 inches is considered sufficient to fill the wells, so as to allow of the proper irrigation of the poppy crop.

A duty of 14 annas 6 pies is levied per maund of opium sold locally, from both vendor and purchaser. No other tax is imposed on opium consumed locally and no price is fixed. It is eaten in pills, drunk in *Kasumba* and in Jaora town smoked as *chendū*.

Gānja, *bhāng* and *mājūm* are imported from Ujjain and other places by a licensed contractor, about 12 maunds being brought in yearly. It is sold at fixed rates—*gānja*, 12 annas 9 pies, *bhāng*, 6 annas 6 pies, and *charas*, 1 anna 3 pies per seer. *Chendū* is prepared from opium locally by a licensed contractor. Other drugs.

Opium is more largely consumed than the other drugs and is not chargeable with any duty as regards local consumption. Consumption.

Country spirit is distilled from *mahuā* (*Bassia latifolia*) flowers and the contract for distillation and vend in Jaora and the districts is sold by auction. *Jāgīrdārs*, however, exercise the right of distilling within their own holdings. No one except the contractor can distil or sell liquor. He can also grant licenses for the distillation and vend of country liquor to sub-contractors. No duty is levied on materials used in distillation. The number of shops for retail sale is unlimited and depends upon the contractor. The prices range from about Re. 1 to As. 3 varying in different parts of the State. The incidence of the excise revenue per head of population is Re. 0-1-6. Liquor.

Foreign liquors, chiefly brandy, whisky, and gin, are consumed to a small extent only. The village people use country liquors entirely, but the Rājput *istimrārdārs* are becoming, to a certain extent, addicted to the use of foreign liquors. Consumption.

Villagers are very little addicted to drinking and abstain entirely from the use of *bhāng*, *mājūm*, and *gānja*, the last being chiefly consumed by Hindu ascetics and their *chelas*. Many Hindus and Musalmāns of the well-to-do class use *bhāng* and *mājūm* in the hot weather. The use of *chendū* is confined to Jaora city. Opium is chiefly consumed by villagers and the labouring classes in small quantities, and is also administered to children.

The control of excise is vested in the *tahsildārs*, who are assisted by the police. The revenue derived from excise amounts to about Rs. 8, 700 a year.

Customs. Export and import duties on the following commodities are taken as per tariff given below:—

Exports.

	Commodity.	Duty per maund.
I.	Wheat, *jowār*, *makka* and other cereals..	As. 1
II.	*Ghī*, oil, sugar, *gur*, tobacco, *Kirāna*, groceries	" 5
III.	Linseed	" 1
IV.	Cloth	" 13

Imports.

I.	Wheat, other grains	Ps. 6
II.	*Ghī*, oil, and groceries	As. 5
III.	Linseed	" 1
IV.	Cloth	" 13

On the sale of live-stock a duty of As. 2 per rupee is levied.

The Customs revenue during the year 1904-05 amounted to Rs. 22,152 in 1905-06 to Rs. 28,683 and 1906-07 to Rs. 33,243.

Salt. In 1881 an agreement was made between the British Government and the Nawāb of Jaora for the abolition of all transit duties formerly levied on salt passing through the Jaora State, the British Government undertaking to compensate the Darbār by a yearly payment of Rs. 2,500.

Stamp. Before the year 1885 only one class of stamps of the value of eight annas was used for all kinds of applications. There are now eight classes of judicial stamps of values ranging from Rs. 5 to one anna.

In civil suits fees are collected in cash. Since the introduction of these stamps the judicial revenue has increased.

Section VI.—Public Works.

(Table XV.)

Control. This department was formerly managed by *darogāhs* appointed from local men irrespective of their professional attainments. In 1891 a qualified overseer was put at the head of the department. It is now under the control of a State Engineer acting under the orders of the minister. It has no concern with Imperial works, but all State work with the exception of minor works in the

districts, which are carried out by *tahsīldārs* are under its control.

The department spends about Rs. 46,000 a year. The most important works carried out in the last twenty years are the Central Jail at Jaora (Rs. 52,378), the Barr High school (Rs. 34,184), Victoria *Zenāna* Hospital (Rs. 20,203), General Hospital, Jaora (Rs. 6,433), Police station at Tāl (Rs. 4,514), the *Topkhāna* road (Jaora) including a *pakka* causeway over the Pīria khāl (Rs. 10,850), and the Kumaria road (Rs. 3,297). Works.

The new public office building, which is estimated to cost about Rs. 1,25,000, was taken in hand in 1898 and is still under construction Besides the above original works many old buildings and roads were repaired.

The crippling of the finances in 1899-1900 affected this department, almost all the proposed original works being suspended or abandoned The building of the public offices mentioned above was the only work carried on. Most of the relief works undertaken during the famine were done under the supervision of the department. They consisted mostly of irrigation works, and steps are now being taken to complete them, so as to render them practically useful.

Section VII.—Army.

(Table XXV.)

In 1817 Ghafūr Khān and Roshan Beg commanded a force of two battalions numbering to 1,258 men with 8 guns.[1]

The State army is at present composed of 58 regular cavalry, 37 artillery, and 103 regular infantry with 362 irregular infantry, in all 593 men and 17 serviceable guns.

The troops are drawn from all classes, physical fitness being the only condition for enlistment.

The pay of an Infantry man is Rs. 5-10 per mensem and that of Sowār Rs. 18-6, and of an Artillery man Rs. 6. There are no regular periods of service fixed, nor there are any established rules for pensions.

The average expenditure on State troops is Rs. 70,000.

Section VIII.—Police and Jail.

(Table XXIV and XXVI.)

The regular police force at Jaora was organised by the minister in 1892 during the time of Nawāb Muhammad Ismāil Khān. The rural village police or *Chaukīdārs* are, as far as the police work is concerned, under the control of the State Superintendent of Police. The strength of the regular police is, one Superintendent of Police, 4 Inspectors, 9 Sub-Inspectors, 41 Head Constables and 302 Constables. Police.

[1] W. Thorn.—*Memoirs of the War of 1817-18*, p. 15.

The strength of the rural police is 332. One Policeman thus keeps watch over 228 persons. The recruits to be enlisted must not be under 5 feet 4 inches and are required to execute a bond of good behaviour.

The regular police supervise the work of the rural police and report to the Superintendent if the latter are not discharging their duties properly.

Detection. The registration of the finger prints has been introduced, and two police officers were specially deputed to learn the system at Indore. A class for teaching the system to the police is formed at Jaora, and numbers of the police force attend the class and receive instruction.

The police are armed with swords and guns. The guns are State property, the swords partly State and partly private property. When on duty arms are issued, but when not on duty the arms are taken back.

Jails. (Table XXVI). A jail was first started in 1881 at Jaora, district lock-ups being opened later on in the *tahsīls* of Sanjīt, Malhārgarh, Nawābganj Tāl and Barauda. In 1896 the manufacture of carpets, *darīs*, *sijda*, and *asan* (prayer carpets), *newār*, *khādī*, *susī*, etc., was instituted in the jail. The average expenditure on the jail is Rs. 4,000, the cost per prisoner being about Rs. 40.

The profits from jail industries average Rs. 200 a year.

Section IX.—Education.

(Table XXIII.)

Institutions. An English school was opened in Jaora in 1866, by Hazrat Nūr Khān. The present school building known as the Barr High school, after Sir David Barr, K. C. S. I., formerly Agent to the Governor-General in Central India, was opened in 1897. The school did not prosper until a change of head master was made in 1901. The result of the new management was that the numbers in the High School rose from 39 to 138, with an average attendance of 96, and out of five students sent up for Matriculation at the Calcutta and Punjab Universities three passed in the second division. Since the establishment of an English school in Jaora eleven students have passed. Besides the High school there are ten Primary schools, two of which are in Jaora, and eight in the districts. The grant-in-aid system was also introduced into the State to encourage and extend private enterprize in education, and one school imparting education up to the primary standard with an average daily

attendance of eighty has been affiliated to the Barr High school. The staff including that of the affiliated institution consists of 34 teachers and one monitor. The average expenditure on education is Rs. 7,000, making the cost of educating each pupil Rs. 29. The expenditure on secondary education is Rs. 3,200 and on primary Rs. 1,600.

English is taught to pupils who have passed the Lower Primary standard. Attention has also been paid to technical education and as an initial measure a tailoring class has been opened in connection with the Barr High school. The class is well attended and the boys seem to appreciate the instruction given. A *patwārī* class has also been opened. There was originally no provision for Sanskrit education in the school, but the Darbār considering the claims of its Hindī subjects, has now opened a class for Sanskrit teaching. Scholarships of the value of Rs. 15 are awarded monthly to the best students on the result of examinations. Instructio

Attention is also paid to the physical training of the boys, a trained gymnastic master being entertained. Among the out-door games cricket and foot-ball are encouraged. Athletic tournaments are held annually in the school in which all the boys from the State schools compete. Prizes are awarded annually for both scholastic and athletic qualifications. Physical training.

Public female education has not yet been started. There are private schools (*maktabs*) in the town in which Muhammadan girls learn the Korān and sewing. Female E cation

Only four Muhammadan boys have so far passed the Entrance examination. Muhammadan backwardness in education may be attributed partly to indifference and partly to poverty. Muhamm Educatio

Section X.—Medical.

(Table XXVII.)

From 1881 to 1891 the State possessed one Hospital in Jaora and no dispensaries in the districts. Instituti

In 1893 the Tāl and Sanjīt dispensaries were opened and in 1894 the Malhārgarh and Barauda dispensaries and in 1897 the Nawābganj dispensary and Victoria *Zenāna* Hospital. An in-patient section was added to the Jaora hospital in 1895 with twelve beds.

The average yearly number of out-patients and in-patients is 50,000. Expend

The number of operations performed in the Jaora hospital in 1881 was 670, and in 1891, 1,226 and in 1905, 1,326. The increase in the number of operations is due to the hospital having been placed under an expert Assistant Surgeon. This hospital is now specially noted for eye operations. Operat

Vaccination.

Vaccinators are selected either from Muhammadan or Hindu classes. The method of inoculation is from arm to arm, calf lymph is used to begin the work every year. Vaccination is not compulsory. This operation is becoming yearly more popular.

In 1881, 235 were successfully vaccinated; in 1891, 299; in 1901, 1,133; and in 1905, 1,901.

Quinine and village sanitation.

Quinine is distributed free to the public. No attempt to improve village sanitation was made till 1901 when a committee was established in Jaora town and the sanitation of Tāl, Barauda, Sanjīt, Malhārgarh, and Nawābganj was put under the Hospital Assistants.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS AND GAZETTEER.

Name of Tahsīl.	Area in Square Miles.	Number of		Population.	Cultivated Area.		Land Revenue.
		Towns.	Villages.		Total.	Irrigated.	
1	2	3	4	5	6	7	8
							Rs.
Jaora	188	1	70	39,015	41,662	2.159	2,31,589
Barauda... ...	76	...	62	11,108	34,922	301	1,48,960
Tāl	71	1	75	17,002	32,276	3,555	1,75.035
{ Sanjīt ...	81	...	59	5,738	20,770	2,017	52,124
{ Malhārgarh ...	144	...	64	10,003	26,695	3,319	1,05,868
Nawābganj ...	8	...	16	1,336	1,363	73	8,432
Total ...	568	2	346[1]	84,202	157,688	11,424	7,22,008

Barauda, *tahsīl* Barauda.—A village situated in 23° 33′ N. and 75° 20′ E., half a mile from head-quarters. A *chilla* of Bāba Farīd Shaherganj, a Muhammadan saint stands here, and an annual fair is held at the spot in honour of the saint in the month of *Chait*, when numerous pilgrims attend. Population in 1901 amounted to 2,536 persons : males 1,310, females 1,226. Occupied houses 662.

Barkhera, *tahsīl* Tal-Barkhera.—Once the head-quarters of the *tahsīl*, situated in 23° 53′ N. and 75° 28′ E. Population in 1901 amounted to 476 persons : males 241, females 235. Occupied houses 131.

Jaora Town, *tahsīl* Jaora.—The capital town of the State is situated about 1,600 feet above the level of the sea in 23° 38′ N. and 75° 10′ E. on the Ajmer-Khandwa Branch of the Rājputāna-Malwā Railway, 535 miles distant from Bombay *viâ* Khandwa and 432 miles *viâ* Ratlām. It has an area of about 2½ square miles. The village of Jaora belonged originally to the Khatki Rājputs, but was taken by Ghafūr Khān for the site of his chief town in 1825. It is divided into 26 quarters, containing bazars for the sale of different articles. The quarters are usually named after the class of inhabitants.

No old buildings of any great importance exist in the town, the palace, *Jāma masjid*, temple to Hanumān, Dharamsāla and tombs of Ghafūr Khān and Ghaus Muhammad being the most important. To the north of the town lies the Dargāh Abu Said and a mile and a half east the Husaini *tekri*, a place held to be of great sanctity, owing to the periodical visits made there by the spirit of the Imām Hussain.

1. Since the census of 1901 nine more villages have been brought on the Register.

Two hospitals, one for males and one for females, two *Yunāni* dispensaries, a guest house, a high school and two smaller educational institutions, a jail, Imperial post and telegraph office, and several *sarais* are situated in the town.

The population has been: *1881*, 19,902; *1891*, 21,844; *1901*, 23,774 persons: males 11,749, females1 2,025. Occupied house 1, 4,641. Hindus numbered 10,381 or 43 per cent., Musalmāns 11,421, or 48 per cent., Jains 1,682, Pārsīs 18, Christians 25, Animists 242 Classified by occupations 2,035 persons followed military pursuits 2,277 domestic service, and 7,705 industrial pursuits.

The town is watched by a police force of 41 constables.

Malhārgarh, *tahsīl* Sanjīt-Malhārgarh.—Is the head-quarters of the *tahsīl*, situated in 24° 17′ N. and 75° 4′ E. Population (1901) 2,000 persons: males 1,064, females 936. Occupied houses 450.

Nawābganj.—The head-quarters of the *tappa* or *tahsil* of the same name, smallest administrative division of the State, situated in 23° 320′ N. and 74° 56′ E. Population (1901), 405 persons: males 215, females 190. Occupied houses 114.

Sanjit, *tahsīl* Sanjīt-Malhargārh—Once the head-quarters of the *tahsīl* situated in 24° 18′ N. and 75° 22′ E. Population (1901), 1,203 persons: males 638, females 565. Occupied houses 452.

Supavra, *tahsīl* Tāl-Barkhera.—A village situated in 23° 54′ N. and 75° 29′ E. at the confluence of the rivers Chambal and Siprā. An old temple of Mahādeo and a small bungalow built by Nawāb Muhammad Ismāil Khān stands in the village. The scenery at this spot is fine. Population (1901), 52 persons: males 32, females 20. Occupied houses 10.

Tāl (*Tāl Mandāwal*), *tāhsīl* Tāl-Barkhera.—A town and head quarters of the *tahsīl*, situated in 23° 43′ N. and 75° 25′ E., 18 miles by a fair weather road from Jaora station on the Rājputāna-Mālwā Railway. The exact date of its foundation is unknown, but tradition assigns it to one Tāria Bhil in 1300 Samvat (A. D. 1243). In the sixteenth century the Mughal Sūbahdār of Mālwā, assisted by the Doria Rājputs, seized it. It remained under the control of the Sūbahdār up to 1100 A. H. or 1683 A. D., but subsequently passed on to some Paramāra Rājputs from whom it was taken by Holkar in 1810 A. D. Holkar retained possession until 1818, when it was assigned to Ghafūr Khān under the treaty of Mandasor. The population was; *1891*, 5,120; *1901*, 4,954 persons: males 2,561, females 2,393; comprising Hindus 3,352 or 72 per cent., Musalmāns 1,166 or 23 per cent., Jains 223 or 4 per cent., and Animists 13.

A municipal committee was started in 1902. Its average annual income amounts to Rs. 1,000 and expenditure to Rs. 900.

The work of watch and ward is carried out by a State police force consisting of 1 inspector and 32 constables.

APPENDIX A.

Artices 2 and 12 of the Treaty of Mandasor with Mahārājā Holkar, dated 6th January, 1818.

ARTICLE 2.

Maharajah Mulhar Rao Holkar agrees to confirm the engagement which has been made by the British Government with the Nawab Ameer Khan, and to renounce all claims whatever to the territories guaranteed in the said engagement by the British Government to the Nawab Ameer Khan and his heirs.

ARTICLE 12.

The Maharajah engages (and the British Government guarantees the engagement) to grant to Nawab Guffor Khan his present *jaidad* of the districts of Sunjeet, Mulhargurh, Taul, Mundawul, Jowrah, Burroade, the tribute of Peeplowdh, with the sayer of whole. These districts shall descend to his heirs on the condition that the said Nawab and his heirs shall maintain independent of the sebundy for his pergannahs, and his personal attendants, in constant readiness for service, a body of six hundred select horse; and further, that this quota of troops shall be hereafter increased in proportion to the increasing revenue of the districts granted to him.

Ratlām State.



Arms—Or seme of poppy heads; Hanumān statant armed with a mace and *katār* proper; a chief paly of five tenne, argent, gules, or, and vert. *Crest*—A hand holding a dagger imbrued proper. *Supporters*—Falcons.[1]

Motto—*Ratanasya sāhasam tadvansh ratnam.* "The exploit of Ratan Singh is the glory of his family."

Note—The seme of poppy heads refers to the plant typical of Mālwā from which the Ratlām State derives most of its revenue. Hanumān is the god of all warriors. The paly of five shews connection with Jodhpur (*pachranga*). The dagger refers to the well known story of Ratan Singh's having stopped a mad elephant in the streets of Delhi with nothing in his hand save a dagger. The falcons refer to Pakhānī devī, the tutelary deity of the Rāthors, who has on more than one occasion appeared as a falcon to assist the family.

Banner—The banner of the State is white with Hanumān in red upon it. The god bears a mountain in his left and a mace in his right hand. The State colours are dark green and yellow, used in all State liveries, etc.

Gotrāchāra—Gautama Gotra; vada mādhyāndini shākha.

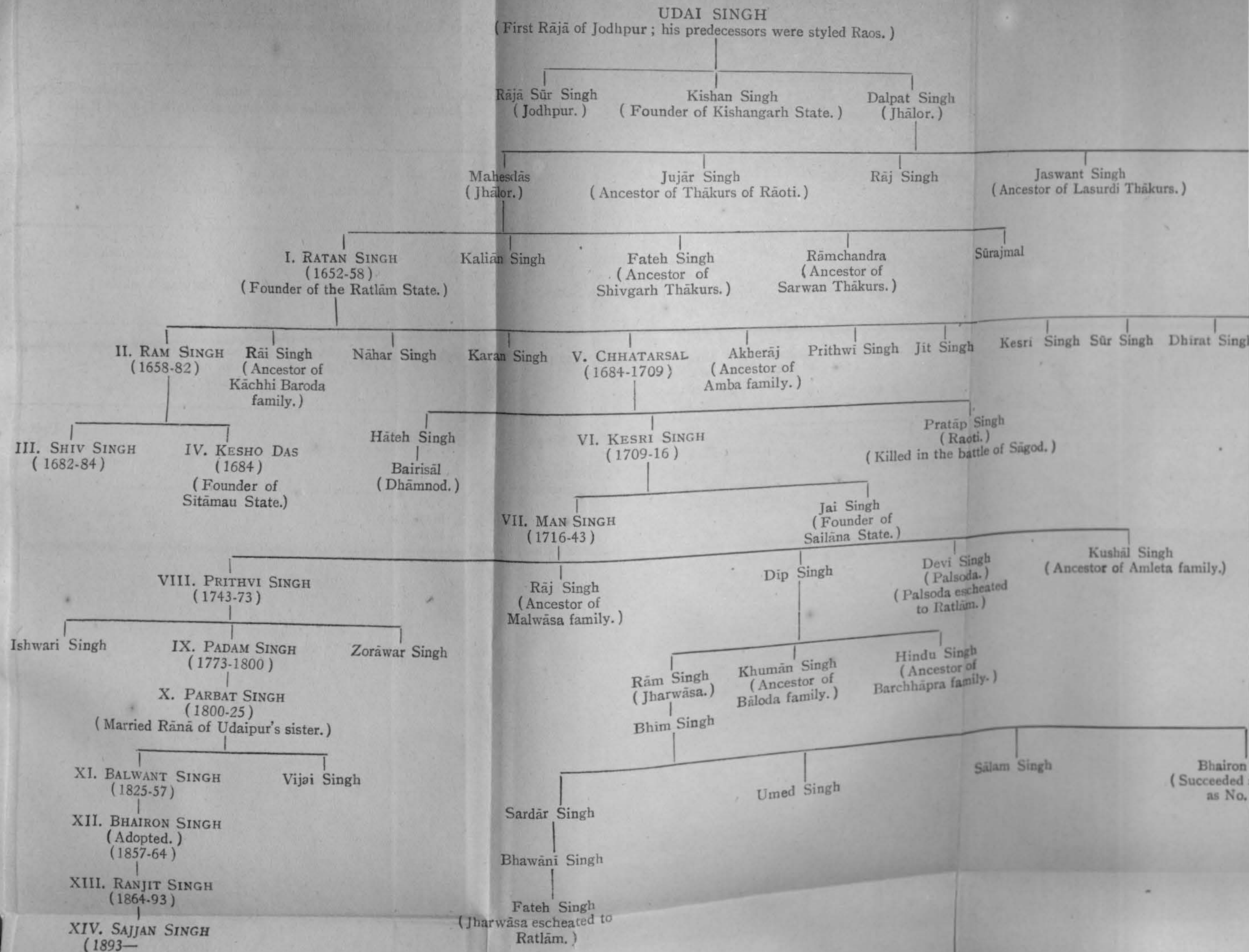
Genealogical creed—The genealogical creed or *Gotra chāra* of the Ratlām family gives *Gautama Gotra*, *Yajur veda*, *Mādhyāndinī Shākha*, *Bhairava Mandovra; khārtār gachhawāla*, preceptor; *Singala* genealogist; *Rohid*, bard; *Dedhada dholi* or drummer; *Sewad*, *purohit; Daima*, *Bias; kedārvanshi*, *barwa; shetubandha-rāmeshwar*, *kshetra; Pankhāni-Devi*, tutelary goddess; etc.

Religion—The present chief is by religion a Hindu of the *vallabhkul vaishnava* sect, and worships **Nāgnecha Māta.** *Clan.*—The Rājās of Ratlām are: Rāthor Rājputs of the *Surya vansha*, (solar race) to which the Mahārājās of Jodhpur, Bikāner, Kishangarh and Idar belong. The Rāthors are alluded to in poems as *Kāmadhvaja* (vulgo *kāmadh*). The rulers of Ratlām belong to the Dānesara *Shākha* (sept.) of the tribe of Kāmadhs or Rāthors.

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[1] *Note.*—The emblems described above were emblazoned on the chief's banner displayed at the Imperial Assemblage of 1st January 1877 and were used "by authority."

GENEALOGICAL TREE OF THE RATLAM CHIEFS.



B.

Genealogical Table showing the Descent of Rājās of Ratlām and of the most important Ruling Families in and out of Mālwā connected with that of Ratlām.

RAO SIHOJI
(1211)
(Grandson of last King of Kanauj, Jaichand, who settled at Pāli.)

(Nine others.)

Rao Chandāji
(1381)
(Acquired Mandor from Parihār ruler by marriage.)

Rao Rimalji
(1408)

- Karnoji
  Founder of Karnot family such as gwās and Samdari.)
- Pātāji
  (Founder of Patwāt family such as Ahua.)
- Rūpāji
  (Founder of Rūpāwat family such as Chakhu.)
- Rao Jodhāji
  (1427)
  (Founder of Jodha family and had 14 sons.)
- Chāmpāji
  (Founder of Chāmpāwat family such as Pokran and Awa.)
- Kūmpāji
  (Founder of Kumpāwat family such as Asop and Chandāwal.)
- Jaitāji
  (Founder of Jaitāwat family such as Bāgri.)

Sons of Rao Jodhāji:

- Bikāji
  (Founder of Bikānir in 1488.)
- Keshodāsji
  6th in descent
  (Founder of Jhābua State. in 1584.)
- Rao Sātālji
  (Killed at Pipar.)
- Dūdāji
  (Founder of Merta family such as Ghānerao, Riān and Kāchāwān.)
- Karmsiji
  (Founder of Karamsot family such as Kheosar.)

Rao Sujaji
(1489)

- Rao Gangāji
  (1516)
- Udāji
  (Founder of Udāwat family such as Rās, Nimaj and Raipur.)

Rao Māldeoji
(1532)
Founder of Amjhera, held more territory than any other Mārwār Chief.)

Rao Chandarsen
(1562)
(From 1565 to 1583 Akbar held Jodhpur.)

- Rājā Udai Singh
  (1584)
  (Received title of "Rājā" from Akbar and added "Singh" to his name.)
- Rao Rām
  (of Amjhera.)

Sons of Rājā Udai Singh:

- Kishan Singhji
  (Founder of Kishangarh.)
- Rājā Sūr Singhji
  (1595)
  (Conquered Gujarāt and the Deccan for Akbar.)
- Dalpat Singh
  (of Jhālor)
  - Maheshdās
    - Ratan Singh
      (Founder of Ratlām.)

Rājā Gaj Singhji
(1620)

Mahārājā Jaswant Singhji
(1638)
(The first Mahārājā served with distinction in Afghānistan, died at Peshāwar.)

Mahārājā Ajit Singhji
(1680)
(Drove Mughals out of Ajmer, was murdered by his sons.)

- Mahārājā Abhe Singhji
  (1725)
  (Took Ahmedabad)
- Anand Singhji
  (Founder of Idar and Ahmednagar.)

Mahārājā Rām Singhji
(1750)
(Called in the Marāthās.)

Mahārājā Bakht Singhji
(1751)
Ceded Ajmer to the Marāthās.)

Mahārājā Bijai Singhji
(1752)
(A model administrator, recovered Ajmer temporarily, and took Godwār [from Mewār] and Umarkot.)

Mahārājā Bhim Singhji
(1792)

Mahārājā Mān Singhji
(1803)
(Concluded a treaty with the British Government in 1817.)

Mahārājā Takht Singhji
(1843)
(Showed a loyal spirit during the Mutiny.)

Mahārājā Jaswant Singhji
(1873)

Mahārājā Sardār Singhji
(The present Chief.)

CHAPTER I.

DESCRIPTIVE.

Section I.—Physical Aspects.

Ratlām is the chief Rājput State in the Mālwā Political Charge of the Central India Agency. It lies between latitude 23° 6′ and 23° 33′ N. and longitude 74° 31′ and 75° 17′ E. Situation.

The name is popularly said to be derived from that of Ratan Singh, the founder. This is, however, a fallacy as Ratlām was already in existence before Ratan Singh was granted the district, since it is mentioned by Abul Fazl in the *Ain-i-Akbari* as one of the *mahals* in the Ujjain *sarkār* of the Mālwā *sūbah.*[1] Origin of name.

The territories of the State are inextricably intermingled with those of Sailāna and its boundaries are in consequence not very clearly definable; but generally speaking, the State touches the territories of Jaora and Partābgarh (in Rājputāna) on the north, Gwalior on the east, Dhār and Kushalgarh (in Rājputāna) and parts of Indore on the south, and Kushalgarh and Bānswāra (in Rājputāna) on the west. Boundari

The State has an area of 902 square miles, of which 455 square miles are alienated in *jāgīrs* and other grants, only 447 square miles or 49 per cent. being *khālsā* or directly under the Darbār.[2] Area.

The whole State lies on the Mālwā plateau. It may, however, be divided internally into two sections, the plateau section, called locally Mālwī land, and the hilly tracts called Dūngrī. The eastern part comprising the plateau division is in general an open and level plain sloping gently northward and highly cultivated, while the western portion of the State is wild and hilly. The Mālwī section has an area of 315 square miles and the hilly tract of about 587 square miles. Natural 1 sions.

The scenery is typical of Mālwā. During most of the year the country is a monotonous straw colour, which only for a brief space during the rains and immediately after gives place to a land of bright green hills and plains, covered with waving crops and high grass. Scenery.

The hills in the west are part of the Vindhya Range, and further west, form the sections of Mālwā known as Bāgar and Kānthal. The scarps are covered with small trees and low scrub jungle, while no hill rises to more than about 2,000 feet above the sea. Hill syst

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[1] *Ain*, II, 199.

[2] Besides this 60 villages with an approximate area of 228 square miles, which originally formed part of the State, now form the territory of the Rao of Kushalgarh in Rājputāna. The Rao still pays *tānka* to the Ratlām Darbār.

Detached conical hills such as those of Garwāra, Gurwāri, Lūni, Havra, etc., occur here and there in the western portion of the State, rising to about 500 feet above the plain.

River system. The river Mahī, rising in Amjhera and flowing northwards, passes through the hilly tract of Bājna. The Mahī is here of no great size and flows in a rocky bed. There are no other rivers in the State, but the Jāmarh, a small tributary stream flowing westward into the Mahī, the Malenī, lying between Ratlām and Jaora, the Kudel in the Ringnia *kamāsdārī* and the Ratāgari in the Dharār *kamāsdārī* which are also of some local importance. The Malenī and the Kudel fall into the Chambal in the north-east. Besides these, there are a few *khāls* or *nālas* which, however, all dry up in the hot season and, therefore, hardly deserve notice. There are several tanks in the State but none is of any size.

Geology. [1] The State lies geologically in the Deccan trap area, and the soil is formed chiefly of the constituents common to this formation, basalt predominating, together with the black soil which always accompanies it.

Botany. [2] The forest vegetation is often composed of low scrub jungle principally consisting of species of *Grewia, Zizyphus,' Phyllanthus Capparis, Carissa, Tamarix, Woodfordia, Acacia, Dicrostachys Prosopis*, and *Cordia*. The taller trees include *Butea frondosa, Terminalia arjuna, Sterculia urens, Bombax malabaricum*, and at times *Boswellia serrata, Anogeissus latifolia* and *A. pendula, Erythrina suberosa, Solenocarpus, Anacardinum, Buchanania latifolia, Casearia tomentosa* are also not uncommon. Among herbaceous plants the natural families *Leguminose, Compositae* and *Boragineae* are well represented.

Wild animals. The larger wild animals met with in Ratlām territory consist of panthers, *tendua* (*Felis pardus*), wild boars, hyenas, *jarrak* (*Hyarna striata*), jackals, *gīdar* (*Canis aureus*), and wolves, *bheria* (*Canis palipes*); tigers are found only very occasionally. Man-eating panthers sometimes appear in the wilder parts. Only very recently a panther carried off about 15 human beings in the neighbourhood of Bājna, which he infested for a couple of months. The superstitious Bhīls told many tales about it, believing it to be a "Ghost-tiger," whose body was possessed by the spirit of some evil-doer. The Bhīls regard the tiger as a sacred animal, holding it in superstitious awe. Tiger's claws hung round children's necks are considered by them as charms against all kinds of evil, while it is common belief among natives of all classes that the bristles round the mouth of a tiger can

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[1] By Mr. E. Vredenburg, *Geological Survey of India*.

[2] By Lieut.-Col. D. Prain, I. M. S., *Botanical Survey of India*.

be used for poisoning people, and that tiger's fat is a certain cure for rheumatism.

Besides all the birds commonly met with, wild duck, teal, and snipe are found in the tanks in the cold weather, and partridge, quail, sand grouse and floriken in the season. Birds.

Fish of the best class such as *mahseer* are not found in the State. Certain restrictions are imposed on catching fish owing to the religious prejudices of the Jains. The species common in the waters of the Mahī are the *Garodia*, *Kharpat*, *Bām*, *Dudhī*, *Pahāri*, *Pilia*, *Mirja*, and *Sānwal*. The Bāgris are the most expert at catching all kinds of game. Fish.

As the State lies wholly on the Mālwā plateau its climate is mild and equable. Though the diurnal range of the thermometer is considerable, the mean temperature during the year is comparatively low. In the hot season, moreover, the nights are invariably cool and refreshing. Climate and season.

An average of the last ten years gives the normal annual rainfall of Ratlām as 27 inches, distributed over the year as follows :—June 4 inches, July 13 inches, August 9 inches, and in the remaining months 1 inch. The highest recorded rainfall in any one year is 53·27 inches, which fell in 1875, when all the crops in the plains were injured, though those in the hills escaped. The lowest recorded rainfall was 16 inches in 1899, the famine year. Very heavy rain fell on the 10th September, 1902, 9 inches being received in 5 hours. Streams of muddy foaming water coursed along the streets of the town, the *khāls* (brooklets) were all flooded and much damage done. The rainfall in both the natural divisions is the same. Rainfall. (Table II.)

On the 16th of March, 1863 A. D., an aerolite fell at the village of Palsoda, about 6 miles to the north-east of Ratlām. The sky was clear, when a loud noise was heard on the west which, according to report, lasted for some time and three stones suddenly fell almost at the same time at three different spots within a distance of 200 yards. No other meteoric stones have ever fallen here within the memory of the oldest inhabitants. Storms, cyclones and earthquakes.

Section II.—History.

(Genealogical Tree.)

The Rājās of Ratlām are Rāthors of the Sūryavansh (Sola Race) to which the Mahārājās of Jodhpur, Bikāner, Kishangarh and Idar belong. Rājā Māldev of Mārwār (Jodhpur, 1532—84), a contemporary of the Emperor Akbar, was succeeded by his son, Udai Singh (1584—95). Udai Singh's eldest son, Sūraj Singh (1595—1620), succeeded his father on the *gaddi* of Mārwār and bestowed on his younger brother Dalpat Singh, a *jāgīr* comprising Jhālor, Bālāhera, Kherda, and Pīsāgun. Dalpat Singh of Jhālor was the progenitor Rājā Udai Singh of Mārwār. Dalpat Singh of Jhālor.

of the branch from which the Rājās of Ratlām spring. On the death of Dalpat Singh in Samvat 1666 (A. D. 1609) his son, Maheshdās succeeded to Jhālor. He became noted for his services to the emperor, and Shāh Jahān added considerably to his *jāgīr*. He especially distinguished himself in 1630, with the army of the *Khān-i-khānān* at the reduction of the fort of Daulatābād in the Deccan. [1] This fort was only carried after a fierce struggle in which Maheshdās's two brothers were slain and he himself severely wounded. For his numerous services he was later on rewarded by the grant of 84 villages in the *pargana* of Phulia and 325 villages in that of Jehāzpur and was raised to the rank of *seh-hazārī* (commander of 3,000 horse). Maheshdās died at Lahore in Samvat 1701, (A. D. 1644).

Maheshdās.

Different chroniclers give different dates for the birth, accession and death of the earlier Chiefs of Ratlām. [2]

Ratan Singh (1652-58).

The date of the birth of Ratan Singh, the founder of the Ratlām State, has been variously given as Samvat 1686 (A. D. 1529), 1675 (1618), and 1662 (1605) ; while for the foundation of the city of Ratlām by Ratan Singh, Samvat 1705 (1648), 1709 (1652), and 1711 (1655) are given by different authorities. Maheshdās's son, Ratan Singh, was no less distinguished than his father. There is an anecdote related of Ratan Singh that, while attending the Mughal Emperor's court at Delhi, he one day attacked with only a dagger (*katār*) and turned back a mad (*mast*) elephant, called Kahar Koh that had chanced to get loose and was spreading consternation in the streets of the city. This gallant deed was done in front of the palace, while the Emperor was looking on from a balcony. On account of the uncommon daring shewn on this occasion, many favours and marks of honour were heaped upon him by the Emperor Shāh Jahān. The *katār* or dagger that did him such good service is still carefully preserved with great pride in the Ratlām armoury, and has always been an object of reverence to the descendants of Ratan Singh. The bard Kumbhakarna has given a very spirited version of this incident in his *Ratan Rāsa* or Ballad of Ratan Singh. It is said that Maheshdās was very fond of his second son, Kalyāndās, who was good-looking and fair, while the eldest Ratan Singh was dark in complexion and short in stature. When Ratan Singh learnt that his father intended to disinherit him and make Kalyāndās the successor to the *gaddi* of Jhālor, he went to Delhi to represent his case, but was unable to obtain audience till after his adventure with the elephant had brought him to the Emperor's notice. The Emperor on learning that Ratan was the famous

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[1] E. M. H., VII, 142.

[2] Authorities are the *Tārīkh-i-Mālwā*, by Karam Ali; *Brief History of Ratlām* by Amarnāth; and the Family Records.

Maheshdās's son, and that he had a grievance and sought audience, summoned him to his presence. Ratan Singh appeared with his hands bound with a handkerchief in token of submission. The Emperor grasping his folded hands and pretending to be angry said : "Well, Ratan, you have stabbed my favourite elephant; what can you do now ?" Ratan Singh, who had a ready wit beyond his youth (according to the bard he was but twelve!) replied: "Sire, when a man takes the hand of another he protects him for life, now that the King of the world (*Shāh-i-Jahān*) has condescended to take both my hands, I cannot but rise in world." This speech pleased the Emperor so much that he ordered Maheshdās to take Ratan Singh back into his favour, remarking "*Kalyān falyān chhor do, Ratanka jatan karo.*"

This gallant adventure with the elephant is popularly held to be the reason of the grant of the *jāgīr* in Mālwā by Shāh Jahān. But recent researches have established the fact that Ratan Singh did not get the *jāgīr* till very much later. From the *Ratan Rāsa* and *Gunvachanika*[1] it appears that he rendered conspicuous service (1687—47) against the Persians in Khorāsān (Persia), and at Kandāhār in quelling the rebellion raised by the Uzbeks.[2] Shortly after his return from Kandāhār he was granted a *jāgīr* worth 53 lakhs of rupees including the twelve large *parganas* of Dharār (Ratlām), Badnāwar (in Dhār), Dagparāwa, Alot in Dewās; Titrod (Sītāmau), Kotri, Gadgucha in Dewās; Agar, Nāhargarh, Kānār, (all in Gwālior), Bhilāra, and Rāmgharia. There can, however, be little doubt, that the grant was as much due to policy as generosity, Shāh Jahān desiring to place a feudatory Rājput State on the west of Mālwā to guard against attack by the *sūbahdār* of Gujarāt, whose favour with that of other high officials Aurangzeb was courting for his own ends. The undoubted courage of Ratan Singh, combined with the dignity of his clan and the great services rendered by so many members of his family to the Mughal Emperors, Shāh Jahān decided in his choice of the young Rājput nobleman.

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[1] The following lines are from *Gunvachanika*, the author of which took part in the battle of Fatehābād in which Ratan Singh fell :—

"मधकर सुतन-करतब क्रन-बासट हजार-फोजारा भंजणहार-छ खंड खुरासाणरा विधुसण हार-मेमंत हाथीयांरा मारणहार-पातसाहाराविभाडणहार-पातसांहा पीठरखण-गजराजों राजोंके. गजबाग-" मधकर- Maheshdās's bardic name.

"हस्तमार भेल्हेंहुवो काल्होदलाकमाड" काल्हो=Ratan Singh (his complexion was dark).

[2] Ināyat Khān in his *Shāh Jahān nāma* mentions how "Keshji Ratan, son of Maheshdās" and others charged a large body of the enemy. This must be Ratan Singh.—E. M. H., VII., 80.

With this end in view, the *jāgīr*, above alluded to, was conferred upon Ratan Singh with the rank (*mansab*)[1] of *seh-hazāri* (Commander of 3,000 horse), the insignia of the *chaur* (yak's tail), *morchal* (peacock plumes), *sūraj mukhi* (representation of the sun and the moon on fans), and *māhi-marātib* (insignia of the fish). These insignia are still preserved and are paraded on great occasions and accompany the Rājā whenever he goes out in full state. The author of *Tārīkh-i-Mālwā* says, that few chiefs in these parts can boast of *māhi marātib* received direct from the Emperor of Delhi. Ratan Singh had not been long in possession of his new *jāgīr* when he was summoned to join Rājā Jaswant Singh of Mārwār, who was marching at the head of an imperial army to check the advance of the combined forces of Murād and Aurangzeb. Aurangzeb arrived at Burhānpur in February 1658, and remained there a month completing his arrangements. Jaswant Singh was entirely, and for a military commander culpably, ignorant of the proximity of the two brothers till they were within 14 miles of the city of Ujjain, when Rājā Sheorāj, commandant of Māndu, informed him that Aurangzeb's army had crossed the Narbadā at Akbarpur (now Khalghāt). Dāra Shikoh's men, who were in the fort of Dhār, on hearing this news abandoned it and joined Jaswant Singh.

Jaswant Singh accompanied by Kāsim Khān then advanced to within three miles of Aurangzeb's army. On 22nd *Rajjab* 1068, A. H. (20th April, 1658) the two armies met near the village of Dhārmatpur (23° 2′ N. and 75° 42′ E.). Bernier,[2] who was present, gives a graphic account of the fight and its consequences. Kāsim Khān, who shared the command of the imperial troops with Jaswant Singh, treacherously left the field with his Musalmān soldiers at the most critical point in the battle, leaving Jaswant Singh exposed to imminent peril. But Jaswant and his 30,000 Rājput soldiers determined to make one desperate attempt. "Jaswant, spear in hand, mounted his steed, Maboob, and charged the imperial brothers ; ten thousand Moslems fell in the onset, which cost seventeen hundred Rāthors, besides Gahalots, Hāras, Gaurs, and some of every clan Rājwāra. Aurangzeb and Murād only escaped because their days were not numbered."[3] Thus did the Rājputs maintain their reputation for courage and for loyalty (*swāmi-dharma*) to the Emperor, whose salt they ate.

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[1] These *mansabs* or ranks were originated by Akbar. It should be noted that though a *mansabdār's*, rank was stated to be *Seh-hazāri* (3,000) *panj-hazāri* (5,000), etc. it did not mean that he brought this number of men into the field, and usually the actual contingent is stated after the *mansab*, *e. g.*, "a commander of 5,000 with 2,000 cavalry." *Ain-i-Akbari*, I, 245.

[2] E. M. H., VII., 219. *Bernier's Travels* (Constable), p. 36.

[3] Tod's *Rājasthān*, I, 47.

Ratan Singh resolving to try a desperate chance fell upon the enemy with a chosen body of Rājput cavalry and wrought such havoc that the enemy gave way. "Of all the deeds of heroism performed on this day, those of Ratna of Ratlam by universal consent are pre-eminent and 'are wreathed into immortal rhyme by the bard' in the Rāsa Rao Rutna. He also was a Rathore, the great grandson of Ude Singh, the first Raja of Maru; and nobly did he shew that the Rathore blood had not degenerated on the fertile plains of Malwa."[1] But Murād at this juncture came up with reinforcements and tide turned against him and the brave founder of the Ratlām State with many thousands of his Rājput brethren perished. A *chhatrì* (cenotaph) to this day marks the spot where his body was burnt on a pile of broken spears. Among those who fell in this field of carnage with Ratan Singh were the Sachora Chauhāns Bhagwandās and Amardās of Pancher (a first class *jāgīr* under Ratlām); Makund Singh the Hāra Chief of Kotah with his five brothers; Dayāldās the Jhāla, and Arjun Singh the Gaur. Chauhān Bhagwāndās of Pancher was lying near his Chief Ratan Singh, both riddled with wounds. Bhagwāndās dying as he was, tried to prevent his flowing blood from mingling with that of Ratan Singh by raising a bank of earth between them. Ratan Singh seeing this told him to forbear and let their blood mingle, saying "Henceforth we and our descendants will be as brothers of the same blood." Since then the Ratnaut Rāthors or descendants of Ratan Singh and those of Bhagwāndās Chauhān no longer intermarry as being of one family. Thus did Ratan Singh give his life to support the honour of his house at an early age.

The seven Rānis[2] of Ratan Singh, when the news of his death was brought to them, ascended the funeral pile with the turban of their deceased husband.

Some accounts say that after Ratan Singh's death the Emperor Aurangzeb deprived the family of a large portion of its territory, while the troublous days of the Marāthā ascendancy which followed contributed to further diminish the extent of the State.

Rām Singh (1658-82). A difference of opinion long existed as to who succeeded Ratan Singh on the *gaddi* of Ratlām. But careful enquiry shews that Rām Singh, his eldest son, succeeded and ruled for twenty-four years. **Shiv Singh (1682-84).** This chief was killed in a battle in the Deccan and was succeeded by Shiv Singh, who died without issue.

Keshodās (1684). Shiv Singh was succeeded by his younger brother Keshodās, who was only a boy at the time. Exactly what happened at this juncture it is not easy to decide, but he lost the *gaddi* soon after, his uncle Chhatarsāl succeeding to the rule of the State. The story

[1] Tod's *Rājasthān*, I. 47.

[2] Karam Alī's *Tarikh-i-Mālwā*, Amar Nath's Brief *History of Ratlām* and local traditions say seven Rānis, whereas *Ratan Rāsa* mentions only two.

usually related is that Keshodās incurred the imperial displeasure by putting a Muhammadan official to death or at any rate by not interfering to save him, and was deposed by the Emperor.

Chhatarsāl (1684-1709).

In 1684 Chhatarsāl issued a grant to a Gusāin assigning him certain revenues in the Ratlām *pargana*. In this grant Chhatarsāl is described as *Mahārāj-adhirāj* and *Shri huzūr* which points to his having been or at least to his considering himself the ruling chief at this time, these titles not being used in an earlier grant of 1671. A great part of the life of this chief was spent in the Deccan in company with the Emperor who was then engaged in destroying the only important Muhammadan States left in India. Rājā Chhatarsāl did good service in the wars with Bijāpur and Golconda (1684-87) as well as at the siege of Raigarh and Jinji[1] (1693). He also accompanied Bahādur Shāh in his expedition against Mirza Kāmbaksh (1707-8).[2] He returned home with the imperial army in Samvat 1765 (1708) and again set out for the Deccan the same year. He fought with great courage at Panhāla. When, however, his eldest son, Hāte Singh, was killed in a battle in the Deccan, he became indifferent to ambition and on his return home divided his territory between his two surviving sons and his grandson, and retired from the world, becoming an ascetic at Ujjain, where he spent the remainder of his days in prayers and devotion. During the latter part of Chhatarsāl's rule Keshodās founded the Sītāmau State (see Gazetteer of that State).

Kesrī Singh (1709-16).

By Chhatarsāl's division, his sons Kesrī Singh and Pratāp Singh obtained Ratlām and Raoti respectively, and his grandson Bairisāl (son of Hāte Singh) Dhāmnod. Dissensions soon after arose, however, and Bairisāl retired to Jaipur leaving his *jāgīr* to be administered by his uncle Kesrī Singh. Pratāp Singh viewed with no small concern this annexation of his nephew's *jāgīr* to Ratlām. Differences between Pratāp Singh and Kesrī Singh finally became acute and Kesrī Singh was ultimately killed in 1716. Kesrī Singh's eldest son, Mān Singh, who was then at Delhi, was informed of this event by his younger brother Jai Singh. Mān Singh immediately set out from Delhi supported by a body of imperial troops and was joined by Jai Singh at Mandasor with auxiliary troops from Narwar. The brothers then marched upon Ratlām and met their uncle Pratāp Singh at Sāgod (23° 19′ N. 75° 4′ E.) and after a fierce struggle overpowered and killed him.

Mān Singh (1716-43).

Mān Singh then mounted the *gaddi*. The rule of this Chief is notable for the number of *jāgīrs* he alienated to kinsmen and friends. The largest of these was conferred upon his younger brother Jai

[1] E. M. H., VII. 348.
[2] E. M. H., VII. 405.

Singh, from whom the Sailāna family are descended.[1] All these *jāgīrdārs*, with the exception of the Chief of Sailāna, are still subordinate to the Rājā of Ratlām. It was during the rule of this Chief that the Marāthās first appeared on the scene, though excepting a few skirmishes nothing of importance occurred during his day. He died in 1743, and was succeeded by his son, Prithvī Singh, in whose time the State began to be overrun by the Marāthās, from whose incessant incursions, immunity was only obtained by the payment of enormous sums of money. Prithvī Singh died in 1773, after a troubled rule of thirty years. **Prithvī Singh (1743-73)**

Padam Singh, the successor of Prithvī Singh, finding he could not resist the Marāthās, at last made an agreement with Sindhia to pay an annual tribute. Dying in 1800 he was succeeded by Parbat Singh in whose time the ravages of the Marāthās increased. The town of Ratlām was twice pillaged by Jaswant Rao Holkar[2]; the Rājā of Dhār overran the district from end to end; and to complete the tale of disaster when the tribute in consequence of these raids became overdue Sindhia's army, under Bāpu Sindhia, marched upon the town. To meet Sindhia's demands was, of course, impossible, as the State had been laid waste and the revenues had dwindled to almost nothing. There was, therefore, no alternative but to have recourse to arms; and Parbat Singh accordingly placed himself at the head of 12,000 Rājpūts, including many clansmen who were subjects of other States, and determined to make a last desperate attempt for liberty. Broughton in his 'Letters' mentions how Bāpu Sindhia experienced a severe mortification in the defeat of the detachment sent against the fort of Ratlām.[3] The garrison sallied out during the night and completely defeated the troops sent against them, with the loss of more than half their numbers and all their guns." [4] Further bloodshed, however, was averted by the opportune appearance of Sir John Malcolm who mediated an agreement with Sindhia and guaranteed on behalf of the British Government the payment of the tribute due, while Sindhia was to send no troops into the country or interfere in any way in the internal administration or succession. This engagement was entered into on January 5th, 1819 A. D. [5]. **Padam Singh (1773-1800).** **Parbat Singh (1800-25).**

The trials and mortifications that had fallen to the lot of this chief told upon his mind, and he shortly after showed symptoms of insanity. Nobody had access to him except his favourite Rānī, Jhālijī, who had great influence over him, and in fact ruled in his name. His second Rānī, Chundāwatjī, jealous and alarmed at the power of

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1 See Sailāna Gazetteer.
2 In 1801 after his defeat at Indore by Sindhia, and in 1803.
3 Actually that of Uchāngarh (23° 22′ N. 74° 55′ E.). There is no fort at Ratlām.
4 Broughton, "*Letters from a Maratha Camp*" (Constable), 228.
5 Appendix A.

her rival, went, in an advanced state of pregnancy, to her brother, the chief of Salumbhar, and was there delivered of a child in Samvat 1871 (A. D. 1814). Jhālijī questioned the genuineness of the child's birth, and attempted to put her pretended son, Bijai Singh, on the *gaddi*. This gave rise to much contention and disturbances were anticipated. After many unsuccessful attempts to reconcile the parties it was proposed and agreed to by all that if the Rānā Bhīm Singh of Udaipur to whose house the child was nearly allied on his mother's side consented to allow his own son to eat with him (the Rānā himself can eat with no one) he would then be considered legitimate.

The Rānā was accordingly applied to by Sir John Malcolm, to whom the case had been referred for decision. The Rānā assured Sir John Malcolm through Captain Tod that Balwant Singh was the son of Rāni Chundāwatjī who was his (Rānā's) sister. Balwant Singh was, therefore, both his nephew and nephew to the Rāwal of Salumbhar who was the Rānā's brother. The Rānā not only allowed his son to eat with Balwant Singh, but also said his sixteen Umraos should sit together and eat from the same dish with Balwant Singh. The Rāni and her son were accordingly sent to Udaipur. A person attended on the part of the accusers and another was sent by Sir John Malcolm. In the presence of all these parties the son of the Rānā of Udaipur ate from the same dish and at the same time as young Balwant Singh. This put an end to all objections. Aitchison, in his *Treaties and Sanads*, says that Parbat Singh had no children, which is an error.

Balwant Singh (1825-57).

Balwant Singh, the son and heir of Parbat Singh, succeeded to the *gaddī* in 1825 when he was eleven years of age. During his minority the State was managed by Colonel Borthwick, Political Agent at Mehidpur, under whose administration the condition of the State greatly improved. On attaining his majority, Balwant Singh showed a tendency to squander money. He was a great patron of letters and attracted many bards and Chārans from various parts of India to whom he made munificent gifts. In spite of his extravagance he left at his death a surplus of forty lakhs of rupees in the treasury in coin and jewels. He rendered conspicuous service during the mutiny, in recognition of which his successor received a dress of honour and the thanks of Government.

Bhairon Singh (1857-64).

Bhairon Singh, of Jharwāsa, fifth in descent from Rājā Mān Singh whom the late Rājā had adopted, succeeded at the age of eighteen. He was unable to rise to the duties of his new position, putting entire trust on Bakhtāwar Singh Songara, brother of the Thākur of Nāmli, who had since his father's time been nominally *kāmdār*. This man misused the trust reposed in him by his master for

his own ends. He appointed as his deputy a Baniā, whose relations and friends soon filled all places of trust and emolument. The Rājā was closely watched by the *kāmdār's* creatures, who kept him in complete ignorance of what was going on. Six years of this administration, emptied the treasury, embarrassed the finances and involved the State in heavy debts which it took ten years to liquidate.

Bhairon Singh died suddenly in 1864, leaving behind him a bankrupt State, impoverished subjects and an infant son Ranjit Singh, who was placed upon the *gaddi*.

During Rājā Ranjīt Singh's minority, Khān Bāhādur Mir Muhammad Shāhāmat Alī (afterwards C. S. I.), Native Assistant to the Governor-General's Agent for Central India, was appointed Superintendent of Ratlām, the Thākurs of Amleta and Sarwan being associated with him. An investigation into the accounts of the State proved the fraud and peculation of the former *kāmdār* Thākur Bakhtāwar Singh, brother of the Thākur of Nāmlī, and his deputy. They were fined two and a half lakhs of rupees, their *jāgīrs* were confiscated, and they were forbidden to return to Ratlām during the minority of the Chief. Mīr Shāhāmat Alī had many difficulties to encounter at the outset. The debts amounted to about ten lakhs, large arrears were outstanding in all payments, while the larger villages were either mortgaged or farmed out on ridiculously easy terms. The new Superintendent, however, by his vigorous measures contrived in the space of 17 years to entirely remodel the administration and liquidate the debt, while spending 6 lakhs on roads and other improvements. Ranjīt Singh (1864-93).

Rājā Ranjīt Singh received his education at the Daly College at Indore. In 1877 he attended the Delhi Assemblage. In 1880 he received independent charge of his State, Mīr Shāhāmat Alī remaining on as minister till January 1881. Rājā Ranjīt Singh was in 1877 granted an increased salute of 13 guns and in 1888 the title of Knight Commander of the Most Eminent Order of the Indian Empire.

Ranjīt Singh married in 1878 a daughter of His Highness Rāj Sāhib Sir Mān Singhjī of Dhrāngdhra, in 1886 the eldest daughter of the Mahārāj Kunwar Jaswant Singh of Dhrāngdhra and in 1889 the daughter of Bhāti Amar Singh of Bikrampur. By his first Rānī, Jhālijī Sāhiba, he had one son, the present Rājā Sajjan Singh, who was born in January 1880, and one daughter, who is married to His Highness the Mahārājā of Rewah. He also had a daughter, by his second wife, who is still unmarried.

Sajjan Singh 1893—. Ranjīt Singh died of pneumonia at Ratlām on the 20th January 1893 and was succeeded by his only son Sajjan Singh, then 13 years of age. The administration of the State was carried on by the Dīwān, Khān Bahādur Cursetji Rastamji, C. I. E., under the supervision of the Political Agent. Rājā Sajjan Singh studied at the Daly College at Indore where he resided with his guardian Mr. Arthur Herbert.

Sajjan Singh was invested with ruling powers on the 15th December 1898. He has contracted two marriages, the first with a daughter of His Highness Mahārao Sri Mirza Rājā Sawāi Sir Khengārjī Bahādur, Rao of Kutch, on the 29th of June 1902, and the second with a daughter of the Mahārānā Sri Pratāp Singh, Rājā of Sūnth, on the 24th October 1902. The second wife died of phthisis at Ratlām in July 1906.

The Chief in 1902 joined the newly inaugurated Imperial Cadet Corps, attending the Delhi Darbār as a member of the Corps, retiring from it in March 1903, with the rank of Under Officer. He was presented with the gold Delhi Darbār Coronation Medal.

In 1905 the Chief was present at Indore during the visit of Their Royal Highnesses the Prince and Princess of Wales, and also in Calcutta where as a Member of the Imperial Cadet Corps he formed one of the Prince's Escort.

The Rājā of Ratlām being the head of the Rāthor Rājputs of Mālwā important clan questions even between persons who do not belong to the Ratlām State are referred to him for decision.[1]

Titles. The Chief bears the hereditary titles of His Highness and Rājā, and enjoys a salute of 11 guns.

Relations by blood:—The Chief has no near male relative on his father's side, nor has he any children. The *jāgīrdārs* of Badchhāpra, Amleta and Bāloda (under Gwalior) are distant relatives being descended from the younger sons of Rājā Mān Singh. They are locally saluted as *mārāj*[2] on account of their relationship on the father's side with the Chief of Ratlām. The *jāgīrdārs* of Shivgarh and Sarwan are descended from the brothers of Rājā Ratan Singh. The most important Chiefships allied to Ratlām by consanguinity are Jodhpur, Bikāner, Kishangarh, Jhābua, Sailāna, Sītāmau and Idar. For Rāthor ruling families (in and out of Mālwā) connected with that of Ratlām, see the genealogical trees A and B.

Connections by marriage:—The most important connections by marriage which have been formed in recent times by the ruling family of Ratlām are those with A. lwar, Rewah, Dhrāngdhra.

[1] Malcolm's "Central India" I. 40.

[2] *Mārāj, i. e.*, mine, is not to be confused with Mahāraj.

Dūngarpur, Kachh-Bhūj, and Sūnth. Intermarriages between the ruling houses of Udaipur (Mewār) and Ratlām have also taken place Rājā Parbat Singh of Ratlām married Rānī Chandāwatjī, a sister of one of the Mahārānās of Udaipur. Rājā Balwant Singh of Ratlām, the present Rājā's great grandfather, married Rānī Ranāwatji of the Udaipur House. A daughter of Rājā Prithvī Singh of Ratlām was married to the Mahārānā of Udaipur. Prithvī Singh had two daughters, Saras Kunwar and Sardār Kunwar. The former, of whom he was very fond, he gave in marriage to the Rānā of Udaipur, the latter to the Rānā's nephew. The marriages were celebrated in Ratlām. The Rānā, however, suddenly died on his way back to Udaipur and his nephew succeeded him. A celebrated bardic couplet about this runs :—

"*Sarsi ki narsi bhai, Sire bhai Sardār ; Pithal bechāra kia kare Karanhār kartār.*"

There is here a pun on the word *saras* which literally means excellent. It is also the name of the favourite child. One of the sisters of the Rājā Ranjīt Singh was married to the late Chief of Alwar and the other to the son of the late Chief of Dūngarpur. The present Rājā's mother was a daughter of His Highness the Mahārānā Mānsingh of Dhrāngdhra. One of the Chief's sisters is the wife of His Highness the Mahārājā of Rewah.

State Jāgdārs.

The chief *jāgīrdārs* of the State, styled *Thākurān, Umrāos*, or when they are descendants of the younger sons of a former Chief, *mārāj*, hold lands from the State on the condition of rendering service when required. A Rājput *jāgīrdār* of the first class is commonly styled *thākurān*. The *jāgīrdārs* on the Bāgar frontier and in the hilly districts formerly guarded the passes and prevented inroads of Bhīls and other marauders.

All *jāgīrdārs* pay an annual tribute, called *tānka*, which, however, bears no definite proportion to their income. It is generally fixed anew at the time of fresh succession to a *jāgīr* and may be increased at the will of the Darbār. In return, three of the chief *jāgīrdārs* used formerly to get annual *sirpāos* or dress of honour, in lieu of which certain small sums are now deducted from the *tānka* payable by them. The *jāgīrdārs* also pay other minor charges known as *fāla*, *anni*, etc. A succession fee (*nazarāna* for *talwār bandhāi*) amounting generally to one-fourth of the *jāgirdār's* income, as entered in the State *jamābandi* records, in the case of a son succeeding, to one-half of the income, in the case of a brother or other near relative and to a full year's income in the event of the adoption of a distant collateral relative is levied by the Darbār.

Succession is by primogeniture. The *jāgīrdārs* are obliged to attend particular *darbārs* and festivals and solemnities and join the Rājā's *sawāris*.

The first class *jāgīrdārs*, now five in number, are permitted to wear gold anklets. They exercise such judicial powers within their *jāgīrs* as are granted by the Darbār from time to time. None of the *jāgīrdārs* has the right of adoption on failure of issue. The *jāgīr* is, as a rule, attached on the death of a *jāgīrdār*, whether he leaves an heir or not, and the Rājā appoints an officer to manage the *jāgīr* pending decision regarding succession, *tānka*, etc. During a minority the officer manages the *jāgīr*. On the appointment of a successor the ceremony of *talwār bandhāi* (buckling on the *jāgīrdār's* sword) is performed in the case of any of the five first class *jāgīrdārs* by the Rājā himself, and in that of other *jāgīrdārs*, the successor is installed formally by any *sardār* or officer deputed by the Rājā for the purpose. For a list of the *jāgīrdārs* see Table XXXI.

The *tāzim* or recognition by the Rājā in *darbār* varies according to the rank of the *jāgīrdār*. The highest degree of recognition is known as *pūri tāzīm*. The nobleman bows on arriving in the presence of the Rājā. The latter rises from his seat and receives the *thākur* with *hānhpasār* (stretching out of arms), a sort of semi-embrace. On departure the Thākur bows and the Rājā rises from his seat and returns the salutation. Nobles of a lower rank receive *pūrī tāzim* and *hāthmilāna* (clasping of hands) instead of the *bānhpasār*. A still more modified degree of recognition is the *ādhi* (half) *tāzīm*, when the Chief only half rises from his seat at the entrance and exit of *sardār*.

In *darbār* the Rājā sits on the *gaddi*, which is placed in a central position in the *darbār* Hall. The *jāgīrdārs*, *sardārs*, and lower officials sit on the carpet, on which the *gaddi* is placed, in parallel lines to the right and left of the Rājā according to their rank. The *jāgīrdārs* sit close round the *gaddi* and next to them, but at a little distance, sit their *kunwars*. Below and behind the *jāgīrdārs* and *kunwars* sit the *sardārs*, *purohits* (officiating priests), *gurus* (religious preceptors), and *vyāses* (astrologers).

The Dīwān sits immediately behind the Rājā, this place being considered the highest seat of honour among the *darbārīs*. Near the Dīwān sit the *Dhabai*[1] and the higher officials. Behind the Rājā stand servants with the insignia of State. In the *darbār* held by the Rājā for a representative of the British Government, the Dīwān occupies the first seat among *jāgīrdārs*.

[1] The *Dhabai's* family is usually of the Gūjar caste. From this family wet nurses are obtained for the Chief's children.

The *jāgīrs* and other classes of alienated land absorb 44 per cent. of the total State revenue, 56 per cent. going to the Darbār. The income of these *jāgīrs* is derived entirely from land revenue, the total land revenue of the *jāgīrdārs* exceeding that of the *khālsā* area.

There are no recognised hereditary office-bearers in the State, though a son, if fitted for the post, may succeed his father, especially in religious offices.

The *jāgīrdār* of Panched, the Sairānis (a tribe of Musalmāns), the Mahājan families of Loda and Mehta, the Vyāses and some Shrimāli Brāhmans accompanied the first Rājā, Ratan Singh, from Mārwār at the foundation of the Ratlām State. Some Shrimāli Brāhmans also settled in the time of subsequent Rājās, and some held important offices including that of the Dīwān (then styled *kāmdār*). The *jāgīrdār* of Panched used formerly to attest all grants of land and villages made by the Rājās. The only hereditary duty he now performs is that of *talwār bandhāi* (buckling on the Rājā's sword) on the succession of a new Rājā. The *Bārot* or bard of the village of Sūtreti invokes blessings at the wedding of the Rājās, for which he receives a dress of honour and an elephant. A money payment is now generally made in lieu of these presents.

The Sarwan and Shivgarh *jāgīrdārs* are descendants of Ratan Singh's brothers. They and the *jāgīrdār* of Nāmli hold lands under other Chiefs also. The petty *jāgīr* of Bhāti-Barodia is held by a Bhāti Rājput; the first holder received the estate as being brother-in-law to a former Rājā of Ratlām. The Lūnera *jāgīrdār*, a Rāthor of the Fatehsing sept, was formerly a big land-holder, but was deprived of a considerable portion of his possessions for misbehaviour. The Rao of Kushalgarh pays an annual tribute of Rs. 1,225 *Sālim Shāhi* to Ratlām on account of the *jāgīr* of Khera, comprising 60 villages granted to him by the Ratlām State in 1782. Ratlām also service a sum of Rs. 6,000 yearly from Sailāna as its share of the customs dues levied in that State. (See Miscellaneous Revenue.)

Ratlām is not rich in objects of archæological interest. In the village of Sejāota, granted in *jāgīr* to the Thākur of Panched, about three miles north of Ratlām, stands a *bāori* (or well with steps) which bears an interesting inscription in Rāngrī. It is the oldest inscription yet discovered in the State, and is dated Samvat 1723 (1666 A.D.) The inscription states that the well was commenced in Samvat 1723 (1666 A. D.) by Gangāgir Gusāin. The cost amounted to Rs. 21,001 *Sālim Shāhi.* It concludes "in the reign of Mahārāj Shrī Rām Singhji this well was constructed; *Padshah Dillipatī* Aurangzebji, Samvat 1727 (A.D. 1670), month *Kartik*, 5th *Sudi,* Thursday. Completed in 4½ years." A portion of the village is still held by Archæology.

Gusāins, as a religious grant. Some old copper-plates were found in 1891 at the *khālsā* village of Nauganwān or Naugāma (23° 28' N. and 75° 4' E.) in the Dhāmnod *Kamāsdārī*, twelve miles north of the town of Ratlām, while a well, near a Brāhman's house, was being widened with a view to steining. Two sets of plates were found. They are interesting as shewing that the rule of the Vallabhi dynasty of Gujarāt extended as far east as Sailāna and Mandasor. The first plate records the grant by Dhruvasena II of Vallabhi (629-241), made from the victorious camp pitched at Vanditapalli, of a field to two Brāhmans of Dashāpura (Mandasor.) The boundaries of the field are given and a genealogy similar to those found in other grants of these kings.[1]

The first grant is dated in G.S. 321 (A.D. 640-41) and grants 100 *bhaktis* of land in the *Vishaya* or district of Mālavika. The places mentioned as being on its boundaries are *Dhammanahaddika*, now Dhāmnod (23° 26′ N. and 75° 2′ E.), *Deva kulapātaka*, now Devalkheri, *Chandraputrāka*, now Chandoria (23° 29′ N. and 75° 5' E.) in Sailāna State, and the tank of Nirgandi and field of Viratarmandalin (not identified).[2]

The other grant is issued from Vallabhi and grants 100 *bhaktis* of land in Mālwā to two Brāhmans. It is dated in G.S. 320 (A. D. 639-40). It mentions *Navagrāma*, now Naugāma (23° 28′ N. and 75° 4′ E.) where the plates were found, *Varahodaka*, now Bhāroda in Sailāna State (23° 27′ N. and 75° 5′ E.), *Pulīndanaka*, now Paldūna (close to Naugāma) and the stream Lashmanapattaka (not known). Dr. Hultzsch supports these identifications.[3]

Section III.—Population.

(Tables III and IV.)

Enumerations.

There have been three enumerations of the State, in 1881, 1891 and 1901. The census of 1901 was the first from which details for *tahsīls* and villages were published.

Census of 1881 and 1891.

The total population at these enumerations amounted in 1881 to 87,314 and in 1891 to 89,160.

Census of 1901.

In the last enumeration the population fell to 83,773.[4] This marked decrease was due, no doubt, to the fact that the Census was taken while the State was still suffering from the effects of the famine of 1899-1900.

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1 *I. A.*, VII, 31 *Ep. Ind.* I. 89.

2 These identifications by the Dīwān have been rejected by Dr. Fleet, who identifies Dhammanhaddika with Dhamnār in Indore and Devakulpātaka as Dalāoda near Mandasor, but these identifications do not appear to be borne out by the place of find or the second set of plates.

3 Arch. Surv. Rep., 1902-3, 232, *Epr. In.*, VIII, 189.

4 This figure excludes the population at Railway Stations situated within the State, which amounts to 1,451 bringing the total up to 85,224.

The density per square mile according to the census of 1901 is 92·8 per square mile, including the chief town. If this is excluded the rural density is only 54. The density for the entire State was in 1881, 96·8 and in 1891, 98·8 persons to the square mile. Density and Variations.

The capital is the only town in the State having a population of 34,976. Of 206 villages, 182 have a population of less than 500, while 15 have from 500 and 1,000 inhabitants, 7 from 1,000 to 2,000 and 2 from 2,000 to 3,000. The average population of a village is 236 persons. The number of occupied houses was returned as 17,593, of which 6,833 were in Ratlām town; each house contained on an average 4·8 persons. In Ratlām town the figure rises to 5·1 per house. The chief town has grown rapidly owing to the opening of the Rājputāna-Mālwā Railway, the population increasing by 6,499 persons or 21·8 per cent. in the last decade. Towns and Villages.

Migration is infinitesimal either between districts in the State or to and from foreign territory. Of the total population 60,833 persons or 73 per cent. were born in the State and 76,082 or 90 per cent. in Central India, leaving only 10 per cent. as the results of migration. Most immigrants come from Rājputāna (4,584) and the Bombay Presidency (2,023). Migration.

Vital statistics have only been registered since 1900 and are not very reliable, but the normal mortality previous to the great famine was about 20 per mille. In the year 1899-1900 the mortality in the town was 54 per mille, the figure for the whole State being 41. Plague broke out in November 1902 in the capital and the mortality that year rose to 68 per mille. During the second appearance of the epidemic the figure was still higher, *viz.*, 75 per mille. The statement of causes of death shows that in an ordinary year malaria fever has the greatest number of victims. Vital statistics. (Tables V and VI).

The normal birth-rate for the last decade is about 19 per mille. The birth-rate in 1905-06 was 24·6 per mille. During the plague epidemic it varied from 16 to 19. During the famine of 1899-1900 it was so low as 9·8 for the whole State. The number of births in the town was 172 in 1905-06, 271 in the previous year. The births in the *khālsā* district numbered 630, and the deaths 528, giving the ratios 26 and 22·4 per mille respectively the last year.

The census of 1901 shewed 42,169 males and 41,604 females, which gives 986 women to every 1,000 men. In the town the proportion is 978 females to 1,000 males. The deficiency in the female returns is much less than it was in earlier enumerations. Sex and civil condition.

The married exceed the unmarried by 29 per cent. The figures for those married give 966 wives to 1,000 husbands for the whole

State. The town figures shew 959 wives to 1,000 husbands. The statistics are given in the appended table:—

Condition.	Total.	Males.	Females.
Unmarried	30,671	18,153	12,518
Married	39,650	20,199	19,451
Widowed	13,452	3,817	9,635
Total ...	83,773	42,169	41,604

Religions.

Classified by religion the population shewed 62 persons in every 100 as Hindus, 16 as Animists, 12 as Musalmāns and 7 as Jains Christians number only 283. [1]

SECTS.

Of the total Hindu population, 32,209 or 61 per cent. were returned as Vaishnavas, 9,216 or 17 per cent. as Shāktas or Devī-worshippers, 5,265 or 10 per cent. as Shaivas and 336 as Smārtas. Besides these, there were 2,433 worshippers of Rām Dev or Rāmpīr, 781 of Devdharamrāj, 518 Rāmsanehīs, 424 Kabīrpanthīs and 114 worshippers of Pābūjī The three gods or rather deified heroes, Rāmpīr, Devdharamrāj and Pābūjī, being not generally known in these parts, have been noticed below.

Hindu sects-Devdharamrāj.

Dev Dharamarāj or Dev Nārāyan or Udojī, as he is variously known, is believed to have been an incarnation of Vishnu or Shrī Krishna. The story runs that some 900 years ago there lived in the village of Gotha in Mewār 24 Gūjar brothers called the Baghdāwats, who were hardened drunkards and were a terror to their neighbours. One of these brothers could foretell events three months before they occurred. The Baghdāwats were very powerful, and no one could prevent them from oppressing the people around. Vishnu one day descended in the form of a Brāhman, afflicted with leprosy, and went to the Baghdāwats' house to ask for alms, believing that they would ill-treat him, on which he would curse and destory them. But the Baghdāwats, knowing that the Brāhman was no other than Vishnu, embraced him and showed him every hospitality so that he, at the request of the eldest brother's wife, consented to be born incarnate as her son. The Baghdāwats were all, soon after, killed in a fight and Dev Dharamarāj was born in fulfilment of the promise made by Vishnu. He gave evidence of his possessing a portion of the divine essence by performing many exploits. He, when only seven, aided Jai Singh Paramāra, Rājā of Dhār (1055—1080), in driving

[1] If the Railway population is included they number 431.

away certain demons who infested his country. At the age of twelve he ascended to heaven from Rai Bhanāi in Mewār. Gotha and Rai Bhanāi are the chief seats of this sect. Almost all Gūjars worship Dev Dharamarāj. They do not generally live in houses made of bricks, for in the shrines dedicated to Dev Dharamarāj large bricks are kept bearing figures of Dev Dharamarāj on horseback with a spear in his hand. Serpents are also carved round the figure of the horseman. The Bhopa or priest wears a black thread round his neck to which is suspended a silver or brass ornament on which the figure of Bheru is engraved. He possesses some pictures called *phad*, illustrating the several valorous deeds of the hero, Dev Dharamarāj, who is always represented as riding a green horse. In Mārwār the *pujāris* of Deojī or Dev Dharamarāj's shrines are generally Gūjars who lead celibate lives. It is said that Rānā Sanga built a shrine in honour of Dev Dharamarāj at Chitor.

Rāmdev or Rāmpīr lived about the end of the 13th century. He is believed to be an incarnation of Krishna. Tradition states that one Ajmuljī Thākur, a Tonwāra Rājput of Pokaran in Mārwār, had no issue. He was very pious and made seven pilgrimages to Dwārka. Shrī Krishna, pleased with his devotion, blessed him with a son who possessed a portion of God's essence. This boy was Rām Dev and grew up possessed of miraculous powers. He could restore the dead to life and could make inanimate things come to him from distant places. On one occasion, by simply lifting up his hand, he saved a ship from foundering although he was himself on land thousands of miles distant, the passengers and crew, in their hour of danger, having invoked his help. Rām Dev's Samādh or tomb is situated near Pokaran where a large fair is held every year. Although some Rājputs and other high caste people are among his adherents, he is mostly worshipped by the lower orders. Rām Dev's image is not worshipped. In his shrines (here only wretched huts) are slabs of stone bearing *pāduka* or foot-prints on them. The *Bhopas* or priests of this sect carry about a toy-horse made of rags and collect offerings in the name of Rām Devjī's *ghora*. Rām Dev.

Pābujī is said to have lived in Mārwār about 600 years ago. For his prodigies of valour he was after his death deified. Many legends have grown up about him. In a village called Kolū Mandal in Mārwār there lived a Rāthor Rājput named Asthanji Dhāndhal. His wife's name was Phūlwatī. One day Dhāndhal, while taking a walk in a garden, found a newly-born child wrapped in the petals of a lotus flower. He took the child home and entrusted him to his wife's care who promised to nurse him on the condition that her husband should never go into her room without giving notice by making some noise or hawking. One day Dhāndhal entered his wife's room without giving her any notice and to his amazement saw that a lioness was Pābujī.

giving suck to the child. The lioness was his wife, who, resuming her human form, rebuked her husband for his breach of faith and left him in anger. The boy was named Pābūji and was believed to be an incarnation of Lakshman, Rāma's brother. The worshippers of Pābūjī here are very low-caste people. In Mārwār many Bhīls worship him. In shrines dedicated to Pābūji his form is engraved on slabs of stone. He is represented on horseback with a spear in his hand. The locale of this sect is Kolū Mandal in Mārwār.

Jain sects.

The Jain sects enumerated shewed 796 or 12 per cent. Digambaris, 4,067 or 63 per cent. Svetāmbaris and 1,589 or 23 per cent. Dhūndias or Thānakpanthis. In the town Jains number 4,903, of whom 649 are Digambaris,[1] 819 Mandir-mārgis, 2,065 Svetāmbaris and 1,366 Dhūndias.

Musalmān sects.

Of the total number of Musalmāns, 8,428 were Sūnnis, 2,265 Shiās, almost all Bohoras of the Dāudi sect.

Animistic sects.

Of Animists, 4,481 or 32 per cent. returned themselves as worshippers of Mahī-mātā and Bāra bīj, 3,301 or 23 per cent. of Bhagwān, 5,916 or 42 per cent. of Devi or Māta, 227 of Shiv and 27 of Pābūjī. Thus about 60 per cent. returned themselves as worshipping various Hindu deities.

As regards the sects of Mahī-māta or Bāra bīj, the former is the presiding deity of the Mahī river, whom all Bhīls hold in great reverence always invoking her aid in their thieving expeditions; Bārā bīj are the 12 (bārā) second days (bīj) of the new moon, *i.e.*, the first day on which it is usually visible.

Language.

The predominent dialects in the State are Mālwi and its cognate Rāngri spoken by 58,275 persons or 70 per cent. of the population; Hindi (8,972) and Bihlī (8,220) are the next most important forms of speech.

Literacy.

Of the total population 6,515 or 15 per cent. were literate in the whole State, including 6,030 or 14 per cent. males and 485 or 1·1 per cent. females.

Male and female education by religion.

The census returned 2,185 boys and 267 girls as under instruction, together with 3,845 males and 218 females not under instruction, but able to read and write. It appears that of the total Hindu male population 12·6 per cent. are able to read and write or are under instruction, while only 0·75 per cent. of the Hindu female population can read and write or are under instruction. Among the Muhammadan males 12·3 per cent. are literate and among Muhammadan females 2·7 per cent. The Jains shew 61·8 per cent. of literate males and 3·3 per cent. females. The figures for Pārsī males and females give 66·6 and 58·6 per cent. literate, respectively.

1 Mandir-mārgis are either Digambaris or Svetāmbaris.

Among Christians 23·7 per cent. males and 15·7 per cent. females were returned as literate. Only one animistic male out of 6,974 can read and write, while out of 7,028 animistic females not one possesses this qualification. But among the famine orphans, now in charge of the local Missionaries, there are about 50 animistic boys and 30 animistic girls who are being taught to read and write.

CASTE, TRIBES AND RACES. Hindus.

Among Hindu castes, Brāhmans (11,600) predominate forming 16 per cent. of the population; these include 907 Shrīmālis, 1,045 Audich, 1,339 Sakhwāls, 936 Harnia gauds, 292 Gūjar gauds. Rājputs (6,000) include 754 Rāthors, 338 Chauhāns, 226 Solankīs, 222 Parmārs and 184 Sesodias. Baniās (4,200) include 842 Mahesris, 715 Agarwāls, 220 Khanderwāls and 170 Oswāls. Chamārs (3,300) are the most numerous of the lower classes. The important cultivating classes are Kunbis 2,900, Jāts 1,680, Dhākars 690, Khātis 1,400 and Mālis 1,040.

Jains.

Among Jain Baniās (6,452) 4,614 are Oswāls, 161 Agarwāls and 142 Saraogis.

Musalmāns.

Among Muhammadans, Shaikhs number 3,200, Pathāns 2,500 and Bohoras 2,000.

Animists.

The Animists, who are practically all Bhīls, numbered 14,000.

Occupations.

Rural occupations, as may be supposed, predominate, over 22,000 persons with 13,000 dependents or 42 per cent. of the total population following some pursuit connected with agricultural or pastoral occupations, while 10,400 including 4,000 dependents or 12 per cent. have "general labour" as their means of livelihood. If the town figures are excluded, the percentage engaged in rural occupations is 80. Of the remainder, 21 per cent. are employed in the preparation and sale of material substances, manufactures, etc., and 5 per cent. in trade.

SOCIAL CHARACTERISTICS. Dress.

The people dress in the fashion common to Mālwā. Ordinarily the dress of a male Hindu consists of a *pagrī* (turban), a piece of a cloth about 50 or 60 feet long and 6 inches wide with gold ends; this cloth is sometimes shot with gold and silver thread, called *mandil*, and worn by well-to-do people on festive occasions or marriages; *kurta* (a shirt); *angarkha* (long coat), reaching to the middle of the leg and fastened with twisted cords below the right ear under the right shoulder and on the breast, a *dhotī* (loin cloth), worn round the waist and a *dupatta* (scarf). All these are generally white, except the turban which is often coloured red, pink, purple, yellow, etc. The Rājputs often wear the multi-coloured *pagrīs* peculiar to Ratlām, tied in narrow and picturesque folds, with a sword at the waist, the emblem of the soldier class. The wearing of *paijāmas* instead of the *dhotī* and the *sāfa* for the *pagrī* is common among the younger generation.

Agricultural classes wear a *dhotī*, a *bandi*, or coat, a *pichhora* a *khādī* cloth and a *pagrī*. In the town there is a greater tendency to dress after the European fashion. The *sāfa*, or a round felt cap, is, however, retained as head dress.

The Hindu female dress consists of a *ghāgra* (petti-coat of coloured cloth), *orhnī* or *lugara* (a sheet used as an upper garment to cover the face and upper part of the body) and a *kānchlī* (bodice).

The only distinction between Muhammadan and Hindu dress is that the Muhammadan men, except agriculturists, wear *paijāmas* and not *dhotīs*, and that the opening of the *angarkha* lies to the left and not as with Hindus to the right side. The females wear *paijāmas* instead of the *ghāgra* and a *kurti* over the *choli*.

Food. Meals are generally taken twice, at midday and evening. Only the well-to-do take light refreshment in the morning and in the afternoon. The staple food grains used are wheat, *jowār*, maize and gram, with the pulse, *tūar*, *urd*, *mūng* and *masūr* as subsidiary. The ordinary food of the rich and middle classes consists of *chapātis* (thin cakes) of wheat flour, *tūar*, rice, *ghī*, vegetables, milk and sugar. The poorer classes in the country, including the peasantry eat *rotīs* (thick cakes or loaves) made of the coarser grains with pulses, vegetables, uncooked onions, salt and chillis. No local Brāhmans or Baniās eat flesh. All castes except the Brāhmans smoke tobacco and eat opium, which amongst the Rājputs is presented to friends also in liquid called *kasumba*.

Daily life. The whole population almost being agricultural spends its days in the fields from sunrise to sunset except at the end of the spring harvest and during the four rainy months.

Houses. Huts are usually of mud and are either thatched or tiled. In Ratlām town there are houses of two or more storeys, but in the district only the larger villages possess double-storeyed buildings.

Customs. Marriage, funeral and other customs are the same as elsewhere and require no special mention.

Marriage. Child marriage is the rule among Hindus while adult marriage is usual among the Bhīls. Polygamy is common only among the Rājputs of position. Widow marriage prevails among the lower classes only.

Disposal of the dead. The dead bodies of Hindus are burnt except those of Sanyāsis, Bairāgis and infants, which are buried. Cremation takes place by the side of a stream, the ashes being if possible conveyed to a sacred river, otherwise they are committed to some local stream. Muhammadans bury their dead.

Festivals and amusements. The principal festivals are the *Dasahra*, *Holi*, *Gangor* and local fairs. All the nobles of the State attend the *Dasahra darbār* to pay

their homage to the Chief. Before the celebration all the weapons are examined and repaired. This is a martial day and is observed with great enthusiasm.

The ordinary amusements in the rural area are drum beating and singing among grown up people and hide and seek, *gili danda* (tipcat) and *ankhmichi* (blindman's buff) among children. The commonest amusements among villagers is to assemble together after the day's work at a prominent place and pass away a few hours in smoking or talking. In the capital town *chausar*, card games and kite flying are also indulged in.

Nomenclature.

Among Hindus the twice born are named after gods or famous personages. They have two names, the *janma rāshī nām* which is used when the stars are consulted and the *bolta nām* by which persons are generally known; the former is usually of religious origin.

PUBLIC HEALTH. Plague.

The public health of the State was always good until 1902 when a serious attack of plague took place. Infection was brought from Godhra where plague was then raging. The epidemic started in November and died out in April. The number of recorded cases was 3,221 and deaths 2,411. The disease was most fierce in the town. All measures were adopted to check its ravages and after some opposition the people readily assisted in reporting cases. Inoculation was tried but without success.

A regular pest of rats added to difficulties. The people, moreover, firmly believed that these rodents were animated by the spirits of Bhīls who had died in the famine year (1899-1900), a belief which was increased by the damage they did to maize crops, maize being a favourite luxury with Bhīls.

It may be remarked that an attack of Bubonic plague was expected in 1835 when Rājā Balwant Singh, on the Political Agent's suggestion, issued a circular in Rāngrī, giving instructions as to its detection, and simple but extremely drastic rules for its treatment. The latter consisted in at once bleeding the patient and administering *sona-mukhī* (*senna*), *nasot* (*Ipomea turpethum*) or *jamālgota* (*Croton tiglium*). The patient was then to be kept cool by being enveloped in wet clothes, a poultice of *ajwāin* (*Lingusticum ajowan*) seed and lime juice being applied to the bubos. Luckily the epidemic never became severe.

CHAPTER II.

ECONOMIC.

(Tables VII—XV, XXVIII to XXX.)

Section I.—Agriculture.

(Tables IX and X.)

General condition, climate, rainfall and natural divisions.

The State land falls into two sections corresponding with the natural divisions. The 315 square miles which lie on the plateau enjoy all the conditions common in Mālwā. The rainfall is about 27 inches and the soil well suited to all kinds of cultivation. In the hilly tracts, covering about 587 square miles, the conditions are not such as to favour agriculture. The soil is poor and the inhabitants little given to cultivation.

The plateau is covered with black and brown soil of good quality, on which excellent *kharīf* and *rabi* crops can be grown. In the hilly tracts only *kharīf* crops are generally sown. Good black soil is also found in hollows between hills, but, owing to the paucity of cultivators and of proper means of irrigation, *rabi* crops are but little cultivated. A year of scanty rainfall proves unfavourable to both natural divisions alike, but a year of excessive rainfall, though unfavourable to the *kharīf* crops in the plateau, is beneficial to the *rabi* crops; while the hilly tracts fare badly in a year of heavy as well as of scanty rainfall.

The plateau land is generally speaking level. It is drained by the Mahī river and its affluent the Jāmar. The *Kamāsdārī* of Ringnia is all level land. Dhāmnod has some small hills scattered here and there over it and Dharār is mostly hilly ground. The western portion of the State is entirely hilly.

The rainfall is much the same in both natural divisions. The rainfalls in the months of June, July, August and September, commencing about the middle of June and ending about the middle of September. Light falls in July and heavy falls in August are favourable to the crops. Heavy falls in July are injurious to maize and *jowār*, but beneficial to the *rabi* (spring) crops. Scanty falls are unfavourable to both crops. Showers in December are favourable to the wheat and poppy crops, but those in January and February seldom fail to injure them, producing the disease called *gerua*, blight or rust, which seriously affects the quantity and quality of the wheat. But these December, January and February showers are of rare occurrence. Frost and hail occasionally damage the poppy crop, but fortunately not frequently.

East winds in *Sāvan* (July-August) are said to predict a good rainy season.

Sāvan mās chale purvaìya.
Becho bail, le lo gaiya.

When the east wind blows in Sāvan, sell off *your oxen and buy cows. Rain will be plentiful and no oxen wanted to work the well, and fodder will be ample for cows.*

Regarding early cessation of the rains a proverb runs :—

Sāvan sukla saptamī, chhìpke uge bhān.
Kahe ghāg sun ghāgnī, barkhāh deo uthān.

If the sun rises out of the clouds on the 7th of the bright half of Shrāvan (about the 22nd of July) then the peasant says to his wife 'the rains are over.'

According to Hindu Astronomy there are twenty-seven *nakshatras* or asterisms in the moon's path. All agricultural operations are carried on with reference to these asterisms. Ten *nakshatras* fall in the rainy season. The *Mrig nakshatra* commences about the 5th June and *Ardra* about the 20th. Sowing operations for the *kharīf* crops take place in *Mrig.* Rainfall in these *nakshatras* is favourable to the crops. But very heavy rainfall during this period is believed to produce certain insects which are injurious to the flowering crops unless they are subsequently washed away by continual showers in *Uttara nakshatra.* The *Punarvasu nakshatra* commences about the 4th July and *Pushya* about the 18th July. Heavy showers in *Punarvasu* are not considered good, as they weaken the crops and make them pale in colour. Rainfall during *Pushya* is beneficial, correcting any evil done by the rains during *Punarvasu.* The *Ashlekha nakshatra* commences about the 1st August and *Magha* about the 15th of that month. Heavy rain in *Ashlekha* is injurious to the *kharīf* but favourable to *rabi* crops. Rainfall in *Magha* is very beneficial to both *kharīf* and *rabi* crops. The *Pūrva nakshatra* commences about the 29th August and *Uttara* about the 12th September. If it rains much in *Pūrva* blight and insects injure the *kharīf* crops, but rain in *Uttara* is most desirable. *Hasta* commences about the 25th of September. If there has been no rain during the previous *nakshatras* it is much wished for now. It is most beneficial to the *rabi* crops. There is seldom rainfall in *Chitra.* If it rains then the *kharīf* crop is altogether ruined. Rain in *Swāti* is equally injurious. Cotton especially is always damaged by rainfall in *Swāti.* Both the *Swāti* and *Chitra nakshatras* fall in October. The following Rāngrī proverbs current in the State are interesting in this connection :—

"*Varse Ashlekha, to unbi maslega.*" If it rains in *Ashlekha* young wheat will be rubbed between the palms (and eaten), *i. e.,* wheat will be plentiful.

Unbi is the grain of the young wheat plants which is only parched and eaten if the crop is plentiful.

"*Magsar men dhān vāy to sākh men ili thāy.*" If you sow crops in *Mrig*, *insects* (*ili*) will attack them.

Another local saying runs "*Sāvan koro to karsān soro.*" A rainless *Sāwan* is preferred by the peasant (who can then weed his fields whereby the young sprouts flourish better).

"*Bigdi Asādi to paryo pachhādi.*" If in *Ashād* the sowing operations are not commenced the whole season is spoiled.

"*Barse bakh pakh to san na dekh.*" *Bakh pakh* is rustic for *Punarvasu.* If it rains in *Punarvasu* the hemp is spoiled. The rain which falls in *Punarvasu* is believed to be bitter in taste and not good for hemp.

"*Andh men mat wāi* (sow) *re andha, Chhore nai ne wāi kānda.*" O you fool, do not sow corn in the *Anurādha nakshatra.* Lay aside the drill-plough, and sow onions.

"*Sāvan gāje, to Bhādwe rehent wāje.*" If it thunders in *Sāvan*, in *Bhādo* you will have scarcity of water.

"*Rehent*" is the water-wheel by which water is drawn from wells.

Hāthi aur Chatra men varse chhūt, to chana vatla ve akhūt. Heavy rains in *Hasta* and *Chitra* are beneficial to gram and peas.

"*Bhādavado varse to fal ful darse.*" Rain in *Bhādav* and vegetables grow plentifully.

There are other rules by which the probable quality of the rainfall is prognosticated. If *garbhadhārana*, literally the conception of rain clouds, commences when the moon is in the *nakshatra* of *purvāshādha* in the month of *Mārgashīrsa*, rain will, it is believed, fall within the space of 195 days. The *garbha* formed in the bright half falls as rain in the dark half and *vice versa* and that formed in the daytime, in the night and *vice versa.* The *garbha* formed in the bright half of *Mārgashirsa* and of *Pausha* always gives scanty rain, but that formed in *Pausha Badī* (dark half) gives plentiful rain, which commences in the bright half of *Sāwan.*

Soils.

Land for cultivation in this State is broadly classed as *māletru* or *bārāni* (dry land, dependent on the rainfall for its water) and *abpāshi* or *pīyat* (irrigated land). The crops in the first class are grown with no other moisture than that resulting from the ordinary rainfall. The prominent varieties of soil in *māletru* land are known locally as *kāli* (black), *bhūri* (brownish), *dhāmnī* (dark brown), *lāl* (reddish), and *bhātori* (stony). The superiority or inferiority of a soil is also judged by its depth. *Dhāmni* soil is believed by some cultivators to be even better than *kāli* soil. The black loamy soil

called *kālī* is suited to cotton, but owing to the want of labour as well as the small proportion of cultivated land to the total cultivable area, cotton is not much sown, food-grains being more important. The *kālī* soil is subdivided into *uttam* (superior), *madhyam* (middling) and *kanisht* (inferior) kinds according to the depth of the soil over its rocky substratum. Black soil of the first class has a depth of from 5 to 8 feet above yellow earth. Black soil of the second class is of less depth and is less productive. The third class is much poorer in both respects. The first two grow excellent *rabi* and *kharīf* crops, the third only *rāmtilli*, *kodra* and other inferior millets. *Dhāmnī* soil is of two kinds. The first class is about 12 feet in depth, the second about 3 feet deep over a substratum of *kankar* (lime nodules) and *muram* or gravel. A larger area of *dhāmnī* is under cultivation than *kālī*. *Bhūrī* soil is poorer and shallower than *dhāmnī* and is only suited to inferior crops. *Lāl*, a red coloured soil known also as *bardī*, is found on hill slopes mixed with *kankar*. It grows *kodra*, *tilli*, etc. The *kālī*, *dhāmnī*, and the *bhūrī* soils are in some places strewn with large stones. They are then called *bhātorī kālī*, *bhātorī dhāmnī* and *bhātorī bhūrī*. Both *kharīf* and *rabi* crops can be grown on them as the stones help the soil to retain the moisture by reducing evaporation. Soil cut up by runnels of water is called *chhāpra*.

Another classification is by the number of crops borne, land being termed *ek-fasli or du-fasli* according as they bear a single or a double crop in the year.

Irrigated land which is double cropped is divided into *adān* and *rānkhar*. In *adān* the second crop is usually poppy, but in *rānkhar* the second crop consists generally of peas and barley instead of poppy. Rice is sown here and there in patches of black soil in the plains and in the hilly tracts where water collects in some quantity. Such soil is called *sāl-ki-zamīn*, *sāl* being the vernacular term for rice. Grass land reserved for hay is called *bīr* and grazing land *charnoi*.

Cultivated, Culturable and Waste Areas. (Table IX.)

Of the total area of the State, 20 per cent. is cultivated, 40 per cent. is culturable but not cultivated, 35 per cent. is unculturable waste, and about 5 per cent. is under forest. The large percentage of culturable land is due to the paucity of agricultural population.

Seasons.

There are two seasons: the *kharīf* or *shiālu* (the autumn crop season) and the *rabi* or *unhālu*. (the spring crop season). The *kharīf* season lasts from June to October. The most important food grains and cotton are grown during this period. Sowings commence as soon as the rains have properly set in, the crops being gathered by October. The *rabi* crops are sown in October and November. Wheat, gram

and poppy are the most important. These are the crops from which the cultivator pays his revenue. To ensure a good harvest ample rains are needed in the latter part of the *kharīf* season, so as to thoroughly moisten the soil and also fill up wells and tanks, which are required for poppy and other irrigated crops. These crops are gathered by the end of March.

Cultivated area and variation. (Table VIII).

The total normal cultivated area 116,700 acres, of which 7,200 acres, or 62 per cent. of the cultivated area, are irrigated. The average area cultivated has thus fallen from about 129,000 to 116,000 or nearly 11 per cent. The fall commenced in the famine of 1899-1900, and its effect appears to have become permanent, a fact easily explicable by the serious diminution which has occurred, in the ranks of the cultivating classes. This decrease is most noticeable as regards the area sown at the *rabi* which has fallen from 61,000 to 57,000 or 20 per cent., while the *kharīf* has remained unaltered shewing that the diminished population has substituted *kharīf* for *rabi* crops.

Tillage.

The first process is harrowing which begins at the *Akhātīj* festival about the end of April. The field is cleared by means of the harrow called *bakkhar*, the surface of irrigated land being previously manured. A fortnight after the moisture laden wind called *Kulāwan* blows from the south-west and continues to do so for several consecutive days. Then there is a lull, after which it again blows for several days. After the fourth burst, it is usually followed by rain. A change of direction and irregularity in the intervals between bursts are supposed to be unfavourable.

Agricultural practice.

Agricultural operations, as has been already mentioned, are carried out with reference to certain astronomical conditions.

Ploughing is always commenced in the light half of *Vaisākh* (April May) when the harrowing is completed. The furrows are never carried deeper than six inches as the *phul* or nutritive element is not supposed to lie at a greater depth.

Kharif land.

The land for the *kharīf* crops is ploughed twice and then sown, under the influence of the *Mrig nakshatra* (June-July) when the soil has become sufficiently moist to receive the seed, while the surface is hard enough for the bullocks to move across it without its balling on their hoofs.

The seed is sown through a seed-drill (*nai*) affixed to a plough, a harrow following immediately behind to close in the furrows (*chāsra*). The seed germinates in four or five days and in a fortnight the young plants are about a foot high. They are then weeded (*nindāi*) and thinned out, the process being done twice. These crops are sown chiefly in *dhāmnī* and *bhūrī* soils. The *kharīf* crops

are gathered in September and October. The ears are taken to the threshing floor (*khala*), dried and the grain trodden out by oxen. It is then winnowed. *Tūar* is an exception to this rule, the grain being threshed with a flail (*mogrī*).

Rabi la

Land used for *rabi* crops is ploughed repeatedly to ensure its absorbing moisture. The first ploughings take place in June and July, and in August they are cross-ploughed. Gram and linseed are sown in September or October, wheat in November and poppy in January. The crops are gathered between March and April. They are trodden out and winnowed in the same way as *kharīf* crops. The process of cultivation is carried out far more carefully in the plateau than in the hilly tract. The heavier black soils are most used for *rabi* crops.

Double-ping.

Most of the land on the plateau is able to bear a double crop when irrigated. Maize is usually the first crop, being succeeded by poppy, wheat or garden produce.

Mixed s ings.

It is not uncommon to sow two crops simultaneously *bejara*, in the same field. *Mūng* and *tūar* are often sown with *jowār* in the same field on the plateau, but in the hilly tract *mūng* is always sown separately. Maize is harvested two and a half months, and *jowār* four and a half months, after sowing. It must be noted that *tūar* seeds are of two kinds, *shiālu* and *unhālu*. Both are sown at the same time as the *jowār*, but the *shiālu tūar* is cut in the month of *Paush* (December-January) and the *unhālu* in *Phāgun* (February-March). When the water supply is ample, poppy and sugarcane are also sown together, the latter taking a whole year to come to maturity.

Rotati

No fixed system of rotation is practised, nor are different portions, of field left fallow alternately for a year or so. It is customary however, when virgin land is first broken up, to sow it at the outset with gram. This crop is succeeded the next year by wheat, the third year by *jowār* and the fourth year by cotton. This rotation is then sometimes repeated omitting gram. After three or four such rotations a return is made to the gram crop with a view to restore the fertility of the soil. Wheat and rice crops exhaust the soil, while gram and cotton act as restoratives. In many instances *jowār* is alternated with wheat for a number of years without the application of any manure or other restorative. To compensate for the exhaustions of poppy land it is usual every third or forth year to sow a crop of *san* (*Crotolaria juncea*) in the field and when it is in blossom to plough it into the soil leaves and stalks together. The broken *san* plants form a green manure, which is considered first rate fertilizing agent.

Manure.

With the exception of poppy, sugarcane, tobacco and garden produce no crops are manured. Practically only irrigated land is manured, *māletru* land being very seldom so treated. *Bāras*, the small compounds or gardens attached to huts, are also manured and maize sown in these, but *bāra* land bears only a very small proportion to the total cultivated area. The hopes of the cultivator are always centered in the well-being of his poppy crops, there being hardly a single cultivator on the plateau without his poppy field, however, small. The manure used generally consists of village sweepings and cowdung. Human excretion is practically never used. A *bīgha* of poppy land requires about 10 cartloads of cowdung manure, that is, about 200 maunds *pakka*. In every village pits are dug on the outskirts into which cowdung and sweepings are thrown and allowed to remain exposed to sun and rain for a year. The longer the manure remains in the pits the better it is supposed to become. Just before the monsoon bursts, the manure is removed from the pits and heaped up in the centre of the fields. About one-eighth of the manure is strewn over the field for the maize crop, the remaining quantity being reserved for the subsequent poppy crop. In 1880 it was found by experiment in the Ratlām model farm, then under the supervision of Mr. Naoroji Pāthak, that if lime manure at the rate of 500 lbs. per *bīgha* was added to the usual quantity of cowdung manure the yield was not only considerably increased in quantity, but also much improved in quality. Sheep or goat dung manure is considered the best for the tobacco crop. A flock of sheep or goats is made to remain on the field for a night or two on payment of a small sum to the shepherd. Manure is dear and the insufficiency of it is often felt. It was especially so after the famine of 1899-1900 when heavy mortality took place among the cattle. Dried cowdung cakes, moreover, are largely used as fuel, and fetch a high price, a fact which tends to make manure scanty. Some kinds of food such as *bāta* (balls of flour) can be cooked on a fire of cow-dung cakes. Oil-cakes are used as manure for betel plants (*pān*).

Irrigated crops.

The only crops systematically irrigated are poppy, sugarcane and garden produce. When water is insufficient to ensure the proper cultivation of poppy, maize, wheat, or gram is often sown instead on irrigated land.

Pests.

The commonest enemies of the crops are the blight, called *gerua*, rats and locusts. Rats always appear in large numbers after a year of deficient rainfall. The damage done by them in 1900 was excessive, the failure of the rains in 1899 permitting whole broods which would ordinarily have been destroyed, to come to maturity. Locusts appear only occasionlly. Frost when it does come, fortunately not often, is most destructive especially to poppy crops. In 1905

very severe frosts were experienced and the whole of the poppy and gram crops and most of the wheat were destroyed.

Implemen

The implements and equipment of a cultivator are ordinarily of the simplest kind, the most important being the *hal* (plough), *bakkhar* (harrow), *nai* (seed-drill), *kalpa*, *khurpī* (hoes), *darānta* (sickle), *phāora*, *kodāla*, *dantālī*, *obe*, *sabbal*, (all spades), *kūrāda* (axe), *nāda*, *charpala* (for incising poppy capsules), *parada*,, *chālna* (sieves), *sūpra* (winnowing fan), *taramuchi* (stool), *rassa* (rope), *jūra*, *samal* and *charas* (water-bag). These implements are all made locally and are of a very simple and primitive type.

Area crop (Table X appendix X.)

The normal area under crop amounts to 124,000 acres, of which *kharīf* crops occupy 62,700 acres, and *rabi* crops 61,300 acres. Of these acres food grains occupy, as a rule 88 per cent. in the *kkarīf* and 82 per cent. in the *rabi* season. The amount of seed required for a *bīgha* ($\frac{5}{8}$ acre) and the average outturn in each case is given in the following table.

Statement showing the quantity of seed for each crop, in

Description of harvest.	Kind of crop.	Seed in seers (Pakka).	Yield in maunds (Pakka).
1	2	3	4
Kharif—			
Food grain	Jowār [1]	2½	3
	Makka [2]	5	9
	Sāl	15	4
	Kodra...	1½	6
Dāl grain	Arhar (*Tūar*) ...	2	4
	Mūng [3]	2	3
	Urad	5	4
Oil seed	Rāmtilli	1½	1½
	Tilli	1½	1½
Fibres	Cotton	5	2
Rabi—			
Food grain	Wheat [4]	20	2
	Gram [4] ...	15	2½
	Barley	15	5
Dāl grain	Batla...	15	4½
Oil seed	Alsi [5]	5	1¾
	Sarson	5	2⅓
	Poppy [6]	3	5 seers opium and 1½ maunds poppy seed.
	Sugarcane [7] ...	15 Rs. worth of seed.	12 maunds of molasses.
	Ajwān	1½	2

sown, that of produce, etc., per *bīgha* ($\frac{5}{8}$ of an acre) the Ratlām State.

Value of yield in rupees (Kaldār).	Watering.	Cost of production including seed, watering, revenue and other charges.	Profit in rupees.	REMARKS.
5	6	7	8	9
5½	......	4½	1	[1] With *jowār* either *tūar* or *mūn* always sown, half a seer of *tūa* *mūng* seed being required. The figu against *jowār* do not show yield, va or profit from *tūar* or *mūng*.
15	......	(See opium.)	(See opium)	
8	......	5½	2½	[2] With *makka* *urad* is generally so half a seer of *urad* seed being requi per *bīgha*. The figures against *ma* do not show the year, value, pr etc., of *urad*.
5	......	3	2	
8	......	6	2	[3] The figures against *arhar* (*tūar*), *m* and *urad* are true only when th pulses are sown by themselves. W *mūng* is sown with *jowār* the yielc 1 maund only. When *urad* is sc with *makka*, the out-turn is *maunds* only.
6	......	5	1	
8	......	6	2	
5	......	3	2	
5	......	3	2	
8	......	5½	2½	
6	......	5½	½	[4] With wheat or gram *alsi* is sow when about a seer of *alsi* seed required.
5	......	4½	½	
12½	4 times	11	1½	
9	3 times	7	2	
7	......	5½	1½	[5] *Alsi* is here shown as sown by its and not in the same field with wh or gram.
Not	cultivated	now.	(see Makka).	
30 / 6	8 times.	30	6+15	[6] Poppy is grown in double cropp land. The cost of production of b the *makka* and poppy crops (Rs. 3 and the profit (Rs. 21) are sho against opium.
96	24 times.	76	20	
4	......	3½	½	[7] Sugarcane sown here is of th varieties, the better varieties yield from 15 to 20 maunds of *gur*.

N. B.–Besides the net profit shown colunm 8, the cultivator himself his family supply labour for the grea part of the year, thus saving the c of paid servants, etc.

Dufasli land (Table IX). The area of *dufasli* or double crop-bearing land is 7,200 acres or 6·2 per cent. of the whole area cultivated.

Kharif food crops. The most important crop is *jowār* which occupies 29,400 acres or 47 per cent. of the total area sown at the season. The crops next in importance are maize (10,300 acres or 16 per cent. of the *kharīf* area), and rice (1,000 acres).

Jowār. *Jowār* is sown on all classes of soil, and forms the most important food grain of the people in the cold season.

Maize. Maize which comes next in importance is the staple food grain during the rainy season.

Inferior grains. Many minor classes of grain are also produced at this harvest; of these the most important are *kodra* (*Paspalum stoloniferum*), *sāmli* (*Panicum frumentaceum*), *kuri* (a variety of *Panicum frumentaceum*), *batti* (*Panicum Italicum*), *kāngni* (*Panicum milliaceum*) and *bāota or māl* (*Elensine coracana*).

Most of these are used for making a sort of cake either alone or mixed with maize and *jowār* flour. Food grains are also obtained from various wild plants growing in waste lands, *podhna*, a grain abounding in the hilly tracts, *wekhria* or *zinzru*, *aokiāmung* and *kāseo* or *kusa* (*Poa cynosuroides*) being the most important. The Bhīls use various bulbs and plants found in the jungles during the rainy season.

Rabi food crops. The most important *rabi* food crop is wheat (*Triticum aestivum*) which occupies 31,800 acres or 52 per cent. of the *rabi* area, gram (*Cicer arietinum*) 13,800 acres or 22 per cent. following.

Wheat. Wheat is the staple food grain of the better classes in the spring. Its price makes it a luxury for the poorer people.

Gram. This grain is largely used for feeding horses and cattle. It is also used by the people, being eaten both green and parched.

Barley. This grain only occupies a very small area and is not systematically sown.

Subsidiary crops. The inferior subsidiary crops at this season are *methi* (*Trigonella fœnum graceum*) and *batla* (*Pisum sativum*).

Oilseeds. The most important oilseed is linseed which occupies 3,700 acres or 6 per cent. and poppyseed 7,300 acres or 13 per cent. of the *rabi* area. *Tilli* occupies 2,800 acres or 4 per cent. of the *kharīf* area.

Fibres. Fibres are represented by cotton and hemp. Cotton is much the most important covering 4,500 acres or 7 per cent. of the *kharīf* crop area; the area sown with this crop is steadily on the increase.

Two classes of hemp are found, *ambāri* (*Hibiscus cannabinus*) or Deccan hemp called *pāt san* and *san* (*Crotolaria juncea*). These crops do not, however, cover a large area.

Of drug producing crops poppy (*Papaver somniferum*) is the most valuable, covering 7,300 acres or 12 per cent. of the *rabi* area. It is the chief crop, moreover, from which the cultivator pays his revenue and is, therefore, of primary importance. Its cultivation requires much care and labour. Poppy.

Of late successive years of deficient rainfall and a decrease in the demand have diminished the area sown with poppy, as the figures given below clearly shew: from 1881-90 about 9,250 acres were sown annually, and from 1891-1900, 8,700. In 1893 the area sown amounted to 9,051 acres, while the average from 1893 to 1903 was 8,800 acres. The actuals for the last five years have been, 1900-01, 7,101 acres; 1901-02, 6,836 acres; 1902-03, 7,241 acres; 1903-04, 7,183 acres; 1904-05, 7,079 acres; and in 1905-06, 7,137 acres. One acre yields about 20 lbs. of *chīk* or crude opium.

Poppy land is usually double cropped. It is ploughed three times just before the rains. When the monsoon bursts and the soil becomes saturated to the depth of about 9 inches, 10 lbs. of maize and the same weight of *urad* (*Phaseolus mungo*) or *chaola* (*Dolichos sinensis*) are sown in every *bīgha*. On the fourth day after sowing, the seeds sprout. The fields are then harrowed two or three times and weeded. Maize is ready for harvesting within two or three months of the sowing. When the maize has been reaped the field is again ploughed five or six times. Small rectangular beds are then formed, and carefully manured with cattle-dung a year old and poppyseeds sown broadcast by hand, about 5 lbs. being required for each *bīgha*. The soil is then turned up and irrigated. It is again watered within a week. The crop sprouts about seven days after the second watering. Weeding operations commence a month after the sprouting of the plants. Weak plants are pulled out, only the healthiest being allowed to grow. Each plant requires a space of about nine inches square. The young plants so pulled out are eaten. The first three waterings are called *korwān*, *gārwān* and *tijwān* respectively. The fourth, fifth and sixth waterings take place with intervals of 12 days, between every two waterings. When the poppy field has been watered five times buds begin to form. At the seventh watering the flowers open and at the eighth or ninth watering the capsules or poppy-heads are ready for scarifying. Within a week of the last watering the capsules are incised with a small instrument resembling a fork with three sharp pointed prongs called *charpala*. Each capsule is incised about four times at intervals of two to three days. The second and third incisions produce the largest quantity of juice (*chīk*). The field is usually divided into three sections, the different tappings being done in each part successively, otherwise the labourers would not be continuously engaged in work. The incisions, which are vertical, are made in the forenoon and the juice which exudes is collected early Cultivation of poppy.

in the morning of the succeeding day. Linseed oil is used in order to prevent the juice from sticking to the hands and the implement used for collecting it. When the capsules have undergone four tappings no more juice exudes. These operations, from sowing to collecting the juice, extend over four months from November to February.

Well water is supposed to be better for poppy than that from tanks and rivers. Garlic is often planted on the ridges dividing the opium *kyāris* or beds, while on the borders of the poppy fields barley, *masūr*, *jīra* and *dhania* are grown in small quantities.

The conditions most favourable to the growth of poppy are warm sunny days and cool dewy nights. Wind and rain are unfavourable to the poppy heads as they injure the capsules, while frost absolutely destroys them. Cloudy weather prevents the juice from exuding. The chief varieties of poppyseed sown are seven. The *lakaria* variety bears pink flowers. The plant is tall, reaching a height of about six feet. The seed-pod is bigger than that of other varieties. It thrives best in *dhāmnī* soil and requires to be watered nine times. The incision of the capsules should be commenced while there is still some moisture in the soil. The yield of opium is high. The *lilia* variety bears either rose or purple flowers. The plant is not so tall as the *lakaria* plant, and the capsule is smaller. It is watered seven times. It ripens earlier than the *lakaria* variety, but incisions are not commenced until the soil cracks from dryness. The *dholia* variety resembles the last in all respects except that it bears white flowers, and yields less opium than the first two varieties. The *agria* variety bears red flowers. Its seeds are also reddish. It requires only six waterings. The yield is similar to that of the *dholia* variety. The variety called *kathia* from the colour of its juice, which resembles that of catechu, bears white flowers. The petals are thick and coarse. It needs to be watered seven times. The yield is good. The *gangājala* variety resembles *lilia*, but the flowers resemble those of *lakaria*. The capsule is globular in shape, flattened at the top and bottom. It yields less opium than *lilia*. It is watered seven times. The *kunpalia* variety resembles the *lilia* in all respects except that its capsule is oval in shape.

Garden produce.

Gardens exist near all places of any size especially in Ratlām town where vegetables and fruits are produced to a considerable extent. The commonest vegetables are *baingan* (*Solanum melongena*), carrots, *pālak* (*Rhinacanthus communis*), potatoes ; the chief fruit trees are mango, *jāmun* (*Eugenia jambolana*), *sītāphal* (*Anona squamosa*), *anār* (*Psydium guava*) limes, oranges and plantains.

A good agriculturist at the harvest selects all the cleanest and soundest seeds for next year's sowing. The selection of wheat seed is especially of the greatest importance. Wheat and gram seeds are preserved in pits (generally with only earthern walls), with which almost every village is provided. The seed is thus preserved in a healthy state, free from damp, fermentation and vermin. The seed is ordinarily the property of the Baniā of the village, who, as a rule, supplies not only the seed-grain, but food-grain to all the poorer cultivators, receiving it back at the harvest. Interest is charged in the case of seed at the rate of one-fourth of the quantity of the seed-grain lent, and in the case of food at the rate of 18 per cent. per annum on the current price of the food-grain supplied. Attempts have been made from time to time on the part of the State to improve the quality of grain, by importing seeds of wheat, cotton and poppy as well as flowers and vegetables. Potato seed from Poona, Fīrozpur and Simla has been tried and that from the last place gave good crops. Cotton seed from Higganghāt in the Central Provinces, opium seed from Behār, gram seed from the Punjab and wheat seed from Dhār have also been tried. With the exception of the Dhār wheat seed, however none thrived. The yellowish white wheat known as *dāudkhāni gehun* on being acclimatized changes in colour in three or four years until it resembles the local reddish coloured variety. In the last famine American maize was sown, but it failed to give a good crop. A species of *jowār* called the *do-jowār* (on account of the husks containing two seeds instead of one) was also introduced during the last famine, and a variety of wheat called *pissi* was imported from the United Provinces; the last was found to grow well, but is considered inferior in quality to the local red wheat.

Progress.

In the time of Mīr Shāhāmat Alī a model farm was started at Ratlām. A sugarcane-crushing mill and water-lifts of English make were introduced. An English plough was also tried but it failed to give satisfaction.

New im ments, e

No irrigation is practised in the hilly tract, the Bhils having neither the means nor the knowledge required to effect it.

Irrigatio

The cultivators in the plateau generally irrigate a part of their holdings. The principal irrigated crop is poppy, sugarcane and some vegetables are also grown as irrigated crops, but to a very small extent only. When the rainfall is scanty and the storage of water in the wells is considered insufficient for irrigating poppy, gram is grown instead. Sugarcane requires about 24 waterings during the period of about 12 or 15 months which it requires to come to maturity, whereas poppy requires about 8 waterings during four months (November to February). The poppy crop, besides leaving a greater margin of profit to the cultivators than any other crop,

enables him to reap a crop of maize off the same field. The maize crop grown on poppy land is reaped in 60 to 70 days after sowing.

Area irrigated. The total area irrigated amounts to about 7,200 acres forming 6·2 per cent. of the total cultivated area.

Sources and methods. Water is drawn from wells and *orhīs* (pits dug in *nālā* and tanks). Wells number 1,248 and tanks 17. Water is drawn out by means of the *charas*, a leather bag worked by a pair of bullocks. An iron vessel called a *mot* is now often substituted for the leather bag.

The average depth below the suface at which water is found is about 35 feet.

The Darbār, considering the utility of wells for irrigation, has for the last 10 or 12 years annually set apart a sum of Rs. 10,000 for digging new wells and deepening and cleaning existing *kachcha* ones, and steening them where necessary.

The cost of excavating the tanks used for irrigation was Rs. 1,39,200.

Though no actual water rates are levied a return on the expenditure incurred on keeping up wells and tanks is obtained by rating land so irrigated higher than dry land.

No portion of *jāgīr* land is irrigated by the State tanks. The existing irrigation work could be improved to some extent, but the increase in the area irrigated would not be commensurate with the outlay.

There are a few *nālās* (rivulets) in the State, but they cannot with advantage be utilized for the storage of water.

Cost of wells. The cost of digging a well is on an average about Rs. 300 and that of steening it is about Rs. 500. The average cost, therefore, of making a *kachcha* well may be taken to be Rs. 300 and a *pakka* masonry well Rs. 800.

The average area irrigated by a well is 11 *bīghas* or 5·4 acres. A cultivator, who uses his own or borrowed capital in making a well, gets one *bīgha* of land rent-free out of every three *bīghas* of land that he irrigates, being charged revenue only for two *bīghas* at the ordinary irrigation rate which is Rs. 12-5-0 per *bīgha* (Rs. 25 per acre). Irrigated areas in a normal year and in a year of deficient rainfall are as follow :—

Description.	Area irrigated through State works in acres.		Area irrigated through private works (in *Jāgīr* villages) in acres.	
	In a normal year.	In a year of drought.	In a normal year.	In a year of drought.
By tanks	162	...	98	...
By Orhīs in nālās...	1,669	...	511	...
By wells	2,889	378	1,911	111
Total ...	4,720	378	2,520	111

The usual Mālwī cattle are bred by cultivators. No attempt has been made by the State to preserve purity of stock, or improve the breed. Conditions are not so favourable for cattle-breeding as in many other parts of Mālwā. The cattle bred locally are sufficient for the local demand, but they are not produced in sufficiently large number to admit of their being sold out of the State. The chief centres of cattle-breeding are the villages of Lalguwādi, Mudāri, Kuwājager, Kalmora, Sarwad, Bibrod, Dhaturia and Palsodi. Cultivators do not generally milk cows which have given birth to male calves, allowing the latter to suckle the whole of the milk, when so bred they are in four or five years fit to be put to work. Mālwī cattle are much in command in the Deccan, the Deccan Kunbī preferring the Mālwī breed to any other. In the last famine trade in cattle was extraordinarily brisk. Thousands of animals were brought to Ratlām town from neighbouring States and sold to purchasers from Gujarāt, Kāthiāwār and the Deccan. A pair of bullocks generally sells at from Rs. 50 to 100. Cattle and live stock (Table VII)

A return of the live stock in the State for 1905-06 shows 9,230 bullocks used as plough cattle, 8,486 cows, 1,292 male buffaloes and 5,165 female. Horses and ponies number 355, goats and sheep 6,722.

There is no village without its pasture and *bīr* lands, which supply ample fodder for the cattle. One *bīgha* grass land produces thousand bundles of grass, a bundle being about one pound in weight. There is usually no need to supplement the grass with chaff (*bhūsa*). The grass in the *bīrs* is cut and gathered in October and November, it is then stacked and supplies fodder for nine months of the year. The *dūb* (*Cynodon dactylon*) grass of Upper India which is much liked by cattle is only found near ditches on the sides of roads. Pasture land

Grass lands occupy about 30 per cent. of the total area of the State. The area of *bīr* or reserved grass lands is 181 square miles and that of *charnoi* or free pasture lands 158 square miles. For every *sāmad* (plough) a cultivator is given from 4 to 5 *bīghas* of rent-free grass land. A cultivator with one *sāmad* is supposed to cultivate from one to two *bīghas* of *adān* or irrigated land and 20 to 30 *bīghas* of dry or *māletru* land. The grass from the *bīr* together with the stalks of maize, wheat and other crops yield sufficient fodder for the cattle of the cultivators. The total estimated number of ploughs in this State is 5,232, so that at the rate of 5 *bīghas* per *sāmad*, the total area of grazing land given to the cultivators would be 2616·0 *bīghas* or 21 square miles. (A *bīgha* in this State is 146·6 feet square or about half an acre).

Besides the revenue-free grass land, the cultivators and others are also granted grass land at an annual rental varying from 12 annas to

15 annas per *bīgha*; the area so rented is about 6 square miles. The area of the *bīr* or grass land, reserved for the use of the State and the *jāgīrdārs*, is about 20 square miles. Some portion of the remaining *bīr* land is utilized by the Bhils and others, who cut the grass and sell it in the neighbouring villages, and thus earn a livelihood at a time when there is no demand for labour in the fields. Out of the total area of *bīr* land, about half remains unutilized, and the grass on it is generally burnt.

During the famine of 1899-1900 when numbers of Mārwāris came in from Rājputāna with large herds of cattle, cattle-owners had to use the leaves of the *ber*, *khajūr*, *pīpal* and *gūlar* as fodder. The leaves of the *pīpal* and *gūlar*, however, proved detrimental to the health of the cattle.

Grass is usually preserved in stacks which are protected from rain by a peculiar conical arrangement of the top sheaves. In some places the top is plastered over with mud and cowdung. Grass thus stacked can be used for a couple of years; after this period it loses its nutritive elements.

Cattle fairs. There are two cattle fairs in the State, a large one held at the capital and a smaller one in the village of Dhanasuta. In the famine of 1899-1900 great mortality occurred among the cattle in Central India, Gujarāt and Kāthiāwār, which resulted in an abnormally large demand for animals to replace these; Ratlām being a junction on the railway, a very marked impetus was given to the cattle trade in the town. A clear idea of the increased trade in cattle at that time is derived from the figures for duty levied which amounted on agricultural cattle sold during a portion of the year of the famine and the succeeding year to about Rs. 1,25,000 as against a normal sum of Rs. 1,000. On calculating the sale and purchase of cattle from the duty receipts, the duty levied being 4 per cent. on the value of the cattle, the total value of the cattle sold must have been about 31 lakhs of rupees. The cattle market in the town was formerly held weekly, but since the famine year it has been held daily. The demand for cattle, however, in recent years has been by no means so great as in 1900.

Agricultural population. Persons engaged in all branches of pastoral and agricultural occupation according to the census of 1901 numbered 22,191 actual workers (males 14,720, and females 7,471), while those of both sexes dependant on these workers numbered 13,230. These figures amount to 42 per cent. of the whole population, and 80 per cent. of the rural population.

Classes engaged. Of the castes engaged in agricultural pursuits the Kunbīs, Jāts and Dhākars are considered the most skilful cultivators; the Lodhas and Ajanas being ranked next and then the Khātis, Mālīs and others.

Cultivators, as a rule, do not possess large holdings, the average holding being about 20 acres. Holding

Generally speaking all cultivators are in debt to their *sāhukārs* or bankers, who advance them seed and food-grain. This indebtedness is augmented by the absence of all desire to lay by money. When a cultivator experiences a good season he invariably squanders his gains in extra extravagance during marriages and other ceremonial functions. If he could learn to put by money, the ordinary condition of the agriculturist in the plains would be, generally speaking, good. The profits of cultivation have largely increased. The selling prices of food grains, as well as of opium and other crops, have nearly tripled within the last 30 or 40 years. Moreover, the whole family of a cultivator, boys and girls, as well as grown up men and women, are engaged in field labour, a circumstance which saves much expense. The soil on the plateau seldom fails to produce a crop whether the rainy season is favourable or unfavourable and with the exception of the great famine of 1899-1900 this State has never been known to suffer from a total failure of the crops in any year in the last half a century. There have been years of scarcity but the crops, even in such years, were tolerably good. Indebte

The Bhils, however, who inhabit the hilly tracts are, owing to their naturally indolent and nomadic habits, unable to make the best of their holdings. They live largely on jungle products, and earn a scanty subsistence by selling wood for fuel. Bhils living on the borders of Mālwā are somewhat better off than those in the hills as they work as field labourers. But if the *kharīf* harvest in their villages is plentiful, they cannot be induced to work in spite of the high wages offered at the time of the *rabi* harvest.

Takkāvi advances are sometimes made by the State to cultivators for the purchase of bullocks, seed and food-grain. As a rule, however, the State authorities induce the local *sāhukārs* or bankers to make advances, on a State guarantee. In the case of cultivators, who have no credit with *sāhukārs*, the State advances seed from the State *khohs* (underground pits in which grain is stored). There is no fixed rate of interest. The seed *takkāvi* is realized in kind from the cultivator at the harvest. One-fourth of the seed advanced is recovered in addition to the quantity lent, by way of interest. This is known as *sawān*, *i. e.*, $1\frac{1}{4}$. No interest is, as a rule, charged on bullock *takkāvi*, although no hard and fast rule exists. Cultivators are also given advances by the State for digging wells, but very few avail themselves of this facility, the result being that almost all the wells in the State used for irrigation purposes are owned by the Darbār. In the hilly tracts, however, the *sāhukārs* make their own arrangement with the *tarvīs* or headmen of Bhil villages, who, as a Takkāv regist

rule, stand security. Since the famine of 1899 many *sāhukārs* have stopped making loans, and the State has had to make more advances than previous to that famine.

Section II.—Wages and Prices.

(Tables XIII, XIV.)

Wages.

In villages wages are still generally paid in kind. Ploughmen (*Hālis*) are generally paid Rs. 5 per month or from Re. 1 to 1½ per month with food and clothing. For ploughing, a man is paid 3 annas a day, at the sowing the wages are increased to annas 4 a day. For collecting wheat a labourer receives one sheaf out of every thirty he cuts, his average daily earnings being from 8 to 10 lbs. of wheat. For collecting and threshing other crops a labourer is paid 2 annas a day in addition to a small dole of grain. A female labourer receives a little less than a male. For collecting opium juice a labourer is paid 1½ annas a day and is in addition given a small quantity of the juice about one *tola's* weight on an average. Those employed in picking cotton are paid 1½ annas per *dharī* or 5 seers (10 lbs.) picked. Their daily wages come to about 2 annas. For other agricultural operations such as potato or ground-nut digging a labourer is paid 2 annas a day. Village artisans and servants receive a fixed quantity of grain from each field at the harvest.

Prices.

The usual price of *jowār* is about 12 Rs. per *mānī* or about 20 seers to the rupee, but the price fell in 1902 to Rs. 5 per *mānī*, *i. e.*, 48 seers per rupee. The result of the fall was felt specially in the town and to some extent in the districts. In the town the wages of ordinary labourers rose from 6 pice to 3 annas per labourer and many of the cultivators found a difficulty in getting *hālis* for temporary work in the fields.

In the famine year prices rose rapidly, reaching a maximum in the case of maize of 10¾ seers instead of 25 to the rupee, in the case of wheat of 10 instead of 16, of *jowār* of 10 instead of 23 and in the case of *kodra* of 20 instead of 60.

Variations and causes.

In time of scarcity or famine, when there is no demand for labour in the fields, a decrease takes place in the rate of wages. The great mortality which followed on the famine of 1899-1900 materially reduced the labour supply, while the appearance of plague in the districts in 1902 just as the crops were ready for harvesting, and the difficulty of inducing labourers to work in infected areas, was a serious hindrance to the collecting of the opium.

Material condition.

Cultivator.

The material condition of the rural population is said not to have fully recovered from the effects of the famine of 1899-1900 which involved the cultivator in heavy debt. The possessions of a cultivator are very few, and his mode of life very simple. He has generally two

rooms in his hut with an enclosed compound at the back, styled the *bāra*. One of the rooms he usually utilizes for himself and his family and the other for his cattle. Very few cultivators have a separate shed for cattle. The houses are usually tiled except in the hilly tracts where they are thatched with dry leaves and grass.

Formerly, most cultivators owned a larger number of cattle than they now do. It is estimated that 20 years ago each cultivator had on an average 2 plough bullocks and from 5 to 8 head of cattle. He has now on an average about 5 head of cattle in all, including plough bullocks. The family of the cultivator consists on the average of about 5 souls. In a dark corner of one of the rooms used for the accommodation of the family, the cooking place is situated and near it the house-wife keeps her cash generally buried underground. This is house-money and is never touched by the husband save on urgent necessity. In the other corner is the earthen ware *kothī* or receptacle for storing grain. The culinary pots are generally earthen except the drinking cup (*lota*) which is of brass. A quilt (*razāi*) or a piece of matting is used as a bed. This is generally stowed away in the loft above the kitchen during the day along with pots and other miscellaneous articles. The larger agricultural implements are generally stored outside in the *bāra*, the smaller in the loft. The cultivator early in the morning takes his plough and bullocks to the fields, while his wife prepares his meals, which consist usually of one or two loaves of maize flour with some vegetables. The elder children or the wife herself takes the food and a *chattī* (earthen jar) of water to the field. After the cultivator has taken his meal his wife stops and assists in the field work. In the evening the cultivator returns and has his evening meal. Except in the hot season the cultivator and his family all sleep together inside the hut.

The dress of the cultivator consists generally of a *dhotī* or loin cloth worth about 8 annas, a twofolded cloth generally made of *khādī* (coarse cloth) used for covering his body costing about Rs. 2, a small turban worth about Re. 1-4-0, and native shoes worth about a rupee. In some cases he has also a short coat, also made of *khādī*, which he uses on ceremonial occasions or when he has to go into the town to make purchases or to see State official. The coat costs him about one rupee twelve annas and being made of double cloth lasts him for two years. The dress of his wife consists of two skirts (*lehengas or ghāgras*) each worth from 4 to 5 rupees, two bodices (*cholīs*) worth about 8 annas each, and 2 or 3 head cloths (*lugras*) worth about 12 annas each. The children wear a small coat and a cap costing from 5 to 6 annas. With a country blanket for the rains, the total cost of the dress of a cultivator's family consisting of

one cultivator, his wife and two children is about 30 rupees per year, and the cost of living including his diet expenses about Rs. 90.

In the case of Bhīl cultivators the ordinary charges for dress are less by one-half of that of other cultivators. In regard to diet also the Bhil supplements his food by jungle produce of which he has the free use. His savings from the profits of cultivation as also his earnings by the sale of fuel and green fodder go almost wholly to the village Kalāl or country liquor seller.

Day labourer.

The agricultural day labourer has a smaller hut than the cultivator. His belongings are similar except that he possesses no agricultural cattle or implements. He has, as a rule, no stock of grain, but depends on the daily earnings of himself and his family for livelihood. The son of a field labourer generally works as an apprenticed *hāli* or ploughman to the cultivators and is paid from one to two rupees a month according to his age. At the time of the wheat harvest labourers often travel long distances and their wages which are generally paid in kind are accumulated to form a stock which supports them when there is no work in the fields. The average annual expenses of the agricultural labourer are not much less than those of the cultivator.

Middle class.

The dress of the middle class Hindu clerk consists of a thin muslin shirt, a long coat of Manchester cloth, a *dhotī* or *paijāma*, a turban (generally coloured) or cap and native shoes. The dress of his family is the same as in a cultivator's family, the difference being in the quality of the cloth, muslins being generally used instead of the *khādī* (coarse cloth). The annual expenditure on dress for himself and his family is about Rs. 60 and on food Rs. 120, the total annual cost for a family consisting of 3 or 4 members being about Rs. 180.

In the case of Muhammadans of the same standing a clerk generally possesses from 2 to 4 *pagrīs* the same number of *dupatās* (scarves), from 6 to 8 *kurtas* (shirts), the same number of *paijāmas*, 3 or 4 *angarkhas* (coats) and 3 to 4 pairs of shoes. These articles cost about Rs. 80 a year. His wife will have from 6 to 8 changes of clothes costing about Rs. 50. Food costs about Rs. 180 a year, making the total cost for a family of 3 or 4 persons Rs. 310.

Recent changes.

The standard of living in the case of middle class clerk has certainly risen, articles of foreign manufactures such as glass and China ware and fine cloths being much more commonly used. In the case of cultivators and labourers no great change is to be observed, the only marked difference being the substitution of kerosine oil lamps for the local seed oil *chirāgh*.

Section III.—Forest.

(Table IX.)

The State possesses no real forest although the hills of the western districts are covered with jungle. No systematic forest management is followed as the Forest Department inaugurated 1873 was abolished in 1888. The revenue officers now control the cutting of trees and removal of produce from forest situated in their charges. Control.

The trees are not of very great value or large size, teak (*Tectona grandis*) of small size, *dhāora* (*Anogeissus latifolia*), *behera* (*Terminalia belerica*), *mahuā* (*Bassia latifolia*), and *khākhra* (*Butea frondosa*) being the most important species. Bamboos grow in large quantity near Bājna. Trees.

Some catechu has been prepared from the *khair* (*Acacia catechu*), about 170 maunds being made in 1904-05 and sold for Rs. 8,000. Produce.

Work in the jungles is carried on by the Bhīls, who collect forest produce and fuel for sale. A large area is covered with grass which in 1904-05 sold for Rs. 13,000, giving a profit of Rs. 9,000.

Section IV.—Mines and Minerals.

(Table XII.)

Lying in the Deccan trap area the State is not favourably placed as regards mineral deposits. No systematic survey has as yet taken place, and possibly in the sandstone out-crops which occur here and there minerals may yet be discovered.

Jhink-kā-pathhar a variety of calcite, as it is called locally, is found at Bibrod, a village three miles from the town, and is used in making plaster. Jhink-kā-pathhar.

A quarry of red sandstone, six miles from Ratlām town, is used for extracting building stone. Building stone.

Section V.—Arts and Manufactures.

(Table XI.)

A few Hindu weavers (Sālvī and Bhāmbīs) and some Musalmān weavers (Momins) carry on this industry. Most of the latter came to Ratlām from Jhālawār, Rāmpura (Indore) and Shājāpur (Gwalior) about 50 years ago. Local thread, varying from 20 to 50 counts, is used for coarse cloths. For finer textures thread varying from 50 to 200 counts is imported from Bombay. The coarse hand-woven *khādī* cloth, on account of its cheapness and strength, is largely used by the poorer classes. The well-to-do prefer cloth imported from Bombay. Turbans of fine texture made by the local Momins and Sālvīs compare favourably with those made at Delhi, but it appears that local artisans are handicapped by their ignorance Hand Industries. Cotton weaving, etc.

of the bleaching process carried on in Delhi. An attempt is now being made to introduce the flyshuttle among the weavers. The famine of 1899-1900 affected this industry severely, the weavers losing credit with the *sāhukār*, while a rise in the price of yarn has also caused a depression in the trade.

Raw cotton from the fields is sold to wholesale dealers, who get it cleaned in the local factory or give it to the hand-gin workers in the town. These workers number about 300. The cotton seed, which serves as food for cattle, is purchased from the ginners. The ginned cotton then passes into the hands of Pinjāras (cotton teasers), who number about 50 families in the town, from whom it passes to the spinners. Spinning formerly gave employment to about 2,000 women, but owing to the use of machine-made yarn the numbers so employed are diminishing yearly. The spun thread passes to the weavers. The total number of families engaged in the weaving trade is about 150, of which half are Muhammadan Momins. None of them are capitalists, all being dependent on *sāhukārs*.

Dyeing, etc. Till a few years ago the dyeing industry was in a very thriving condition. The followers of this craft came originally from Mārwār and Alwar. They are all Muhammadan Rangrez. The Rangrez families now number 80. They dye in all colours. The *kusum* or safflower (*Carthamus tinctoria*) dyeing and *lehria* dyeing of Ratlām have a considerable reputation in the neighbourhood. Cloth-printing was also extensively practised by the Chhīpas of the capital, as well as those of the *jāgīr* villages of Pancher and Dhanasuta, but is now carried on to a small extent only. The art has declined of late years, owing to the import of foreign made dyeing-stuffs.

The two most important classes of dyeing are the *chunrī* and *lehria*, two forms of kneo or *bandauna* dyeing. In each case the cloths are coloured with a variety of shades by dyeing certain portions and then tying them up while other parts are bleached and dyed, the process being repeated as often as required.

In the *chunri* work, the designs used are the *phūldār* (patterns of flowers), *moti-chūr* (of pearls), *laddu-bhāt* (of the shape of the *laddu* sweetmeat), and *kareli* (shaped like the vegetable of this name (*Momordica carantia*).

In *lehria* work the cloth is so tied as to form a zig-zag pattern; this is used in turbans and *sāris*.

Metal work. Iron. Iron-work is carried on by the blacksmiths, most of whom were brought by Colonel Borthwick from Khāchraud some 70 years ago. The Lohārs of Ratlām, who are a handy and hardworking class, number about 60 families. They manufacture utensils and agricultural implements. The manufacture of iron safes, which are now much in demand in neighbouring States, was introduced about 20 years ago.

The brasiers in Ratlām are mostly Hindu Kaseras while the coppersmiths are mostly Muhammadan Kalaigars. Most of the brasiers were brought into Ratlām from Mewār during the time of Rājā Prithvī Singh. A tradition exists in the community that their goods were exempted throughout India from customs duties. The Kaseras of Udaipur were once told to cast a brazen Nandi (sacred bull of Shiva) of natural size, which the Mahārānā wanted to install in the famous shrine of Eklingnāth in Mewār. Twice the mould cracked while the molten bronze was being poured in, thus rendering their labour futile, and entailing great loss. A third mould was made which was also about to give way when one of the moulders with rare boldness placed his back against the crack and kept it there unflinchingly till the work of moulding the bull was accomplished. The moulder died, but the Mahārānā's orders were carried out. The Mahārānā then decreed that in future all their wares should pass duty-free. Brass a[nd] copper [work].

Besides the usual utensils the brass moulders make "hubble-bubbles," which are in great demand in the neighbouring districts. There are about 75 families of Kaseras, of whom about 20 are capitalists, the remainder being dependent on *sāhukārs*. About 100 other families maintain themselves by working as hammerers, scrapers, etc., in the brasiers' shops.

A few turners called Khairātis and Chūrigars carve imported ivory into bracelets, combs, dies, chessmen, fans, etc. The ivory bracelets made here are exported to neighbouring States. Ivory bangles, coloured red by a special process and painted in gold with simple figures, known as *chanderbai* bangles, find a ready sale in the neighbourhood. Carving

The manufacturers purchase the *chīk* (crude opium) from the cultivator through *dalāls* or brokers, and import it into Ratlām where it is made into opium chiefly for the Bombay market. Though the Mālwā process of turning the *chīk* into balls (*batti*) appears, at first sight, to be a rough and ready one, the manipulations involved requires experts, who are limited in number and confined almost wholly to the Brāhman class. In Ratlām, Sakhwāl, Bāgda and Harnia Gaur Brāhmans have monopolised the art. Their dexterity is well known and their services are in great demand in the neighbouring States. They can tell at a glance whether a certain ball is their own handiwork or not, though placed among balls made by different persons. Opium.

The *chīk* is first collected in a big copper vat about 6 to 8 feet in diameter and $1\frac{1}{2}$ to 2 feet in depth. A workman then steps into the vat and treads the juice with his feet, holding on to a piece of rope over-head to give him purchase. The contents of one vat or *chakh* is about 25 maunds *pakka*; this quantity is considered sufficient to

provide one day's work for a full complement of workmen, usually 16 hands. After the whole has been trodden into a uniform viscous mass, a lump is taken out, placed on a platter and kneaded and manipulated by men sitting opposite to each other. Four pairs of manipulators knead the lump which is passed on to each pair successively. These lumps after undergoing this manipulation are taken to the head man, styled the *jamădăr*, who rolls them between his hands into balls of about a pound's weight each. The *jamădăr* continually wets his hands with *rabbă-kă-păni*, the water in which the bags containing the *chīk* have been washed. The balls are then thrown into finely powdered *patti* (dried and broken opium leaves). They remain covered with these leaves for a couple of months, when they are broken up and re-made so as to ensure homogeneity, a process known as *chapai*. The balls when ready are placed in the boxes called *ardhia* or "half chest" (two such boxes making a "chest" containing 140 lbs.) in which the opium is exported.

Opium from Bānswāra or Khāndu is inferior to that of Mālwā, with which it is never mixed in a higher ratio than that of one to eight or ten parts by weight, otherwise the mixture fails to satisfy tests.

The *chīk* is always tested before it is purchased. This process, known as *tanch nikālna*, consists in making a solution of 2½ *tolas* of *chīk* with about 21 *tolas* of hot water and straining it while hot through threefolds of Chinese rice paper. If the *chīk* is good it should pass through in two or three minutes. The filtered solution is then concentrated by boiling and is allowed to stand till the next morning. If the viscosity is then such as to allow of its being drawn up in thin filaments on a piece of straw it is good. This residue should be about one *tola* in weight. Adulteration of opium is now very common, tamarind, jaggery, wax, French chalk and gram flour being the ingredients usually employed in adulterating.

The cost of labour in manufacturing fifty *kachcha* maunds of *chīk* into balls is (exclusive of the cost of oil, pali, chests, etc.), Rs. 42, the labourers or workmen employed getting about four to five annas a day cash each, besides a pound of parched wheat sweetened with molasses. About 200 families are] supported by this hand-industry. The local workmen or *hamāls* have a high reputation and generally go to Bhopāl, Ujjain, Indore and Siddhpur (Gujarāt) to manufacture opium. In these places there are no skilled local men. Till 1857, juice was always sent to Ratlām from these places to be made up into balls. It is interesting to note the terms on which the Ratlām *hamāls* were first secured by the Gujarāt merchants in Siddhpur-Pattan. The engagement extended over a period of about eight months, from the day they left Ratlām. The terms amounted to one rupee cash, ½ seer of *ghī*, ½ seer of molasses, ½ seer of sugar

½ seer of rice, 2 seers of wheat flour per head per diem, while during the caking operation 2½ *tolas* of tobacco and 1 *tola* of *mājūm* were added to the above. At present the cash wages are reduced to half this amount, while rice, sugar, etc., is no longer given.

Cloth printing was also until recently an industry of some consequence; but competition with European printed cloth has almost killed it. The printers were Musalmān *chhīpas*, most of whom have, owing to the decline of the industry, left Ratlām for other places in search of employment. Cloth printing.

The undyed cloth is first soaked in a solution of cow-dung, it is then after a thorough rinsing in clean water dipped into a mixture of castor oil and *sanchora*. It is then soaked in a solution of myrabolan (*harda*) powder and then printed with the designs which are cut on wooden blocks.

The dyes used formerly consisted of a pigment made of *hirākasi* (*Ferric sulphate*) and a red dye formed of *geru* (red ochre), alum, *ghī*, flour and gum thickening. Of late, however, aniline dyes have been substituted for these, while the dye from the *al* (*Morinda tinctoria*) used on borders has been replaced by alizarine. Some half a dozen Bohora families are engaged in manufacturing soap and gunpowder. The ingredients of the soap are oil of poppy seed, *sajji* (impure carbonate of soda), lime and castor oil.

In the manufacture of gunpowder the ingredient used are nitre sulphur, charcoal of the *ak* (*Calotrapis procera*) and gum. Gunpowder.

Snuff prepared in Ratlām is in great request in the adjoining districts. Dried tobacco is beaten into dust with a flail (*mogri*) and sifted through a sieve. This process has to be carried on in a closed room and is very trying to the workmen. The powdered tobacco is then ground fine in a mill. The dearer varieties of snuff are perfumed with musk and other scents. Snuff.

A maund (*pakka*) of tobacco yields twelve seers of snuff, which sells at from eight annas to a rupee a seer according to its quality. Arāsh-ki-kalai.

The local masons (*silāwats*) prepare a fine plaster for walls called *arāsh-ki-kalai*, which gives their surface the appearance of smoothly polished white marble, but without its characteristic veins. A coarse quartz known as *arāsh-kā-pathhar*, obtained from quarries in Bānswāra, is broken into small pieces, which are then burnt in an open fire fed with cow-dung cakes (*chhena*). The burnt stone is then slaked in boiling water with which a little milk and curds have been mixed. The stone, now reduced to powder, is mixed with water and the mixture, kept in earthen pots, is prevented from drying by the addition of water from time to time. Bits of stone, which are only partially burnt, then settle at the bottom. They

are removed and mixed with pieces of another kind of stone, known as *jhin-kā-pathhar*, a variety of calcite, found scattered over the hilly parts of the State. The mixture is then ground and made into a sort of mortar, with which the first coating is given to the wall. Then the plaster obtained by making an intimate mixture of the fine powder of *jhin-kā-pathhar* and the liquid slaked *arāsh-kā-pathhar* is laid on and polished with trowels. To make the surface more glossy it is rubbed constantly with the crushed kernels of cocoanuts and *chāroli* seeds (*Buchanania latifolia*) tied up in a piece of thin cloth. It is the fine powder of *jhin-kā-pathhar* which enables the plaster to receive a high polish, while the slaked *arāsh-kā-pathhar* gives it consistency.

Comb manufacture. About 20 families of Banjāras are engaged in this industry. They have settled permanently in the town and given up their original work of carriers. The combs are made of wood and bought up by Bohora merchants, who export them to Ujjain, Jaora, Hoshangābād, Mandasor and other places.

Section VI.—Commerce and Trade.

History. Ratlām was once one of the first commercial towns in Central India, being the centre of an extensive trade in opium, tobacco and salt. It was also famous in Mālwā for its time bargains called *sattas*, which were carried on more systematically than elsewhere and were in favour among the merchants of Mālwā.

Before the opening of the railway line to Khandwa in 1872, there was no better mart than Ratlām. The opening of the railway, though beneficial in many ways, dealt a blow to trade by diverting it to other channels, and by opening new distributing centres in the neighbourhood. Ratlām then ceased to import much more than was actually required for local consumption. In 1878 the railway line was extended to Ratlām and cart traffic, unable to compete with the railway, rapidly declined.

Opium. The opium trade has also suffered. When the whole of Mālwā produced little more than 25,000 chests of opium, Ratlām alone manufactured and exported for the China market 15,000 chests, and in return attracted a large portion of traffic from Bombay and Gujarāt and distributed the same among other towns of the country. The number of chests of opium gradually decreased to 5,000, then 4,000 and is now less than 2,000 a year. In 1843 when the Government scales for weighing opium were set up in Ratlām, there were, with the exception of Indore and Dhār, no other scales in Central India. The opium grown in all districts bordering on Ratlām, and even that grown in distant places, used to be brought to the town for weighment. But during the last 25 or 30 years scales have been established at Jaora, Mandasor, Chitor, Bhopāl, and Bārān, which has also tended to decrease this traffic.

Since the opening of the railway the tobacco trade has also declined. In 1875 over 30,000 *pakka* maunds were imported from Gujarāt and in 1879, 20,000 maunds; of which 13,000 were brought by rail and 7,000 by road. The average import now amounts to about 8,000 maunds a year. Tobacco.

A similar decline in piece-goods and *kirāna* (miscellaneous articles), chiefly imported from Bombay, is also observable. Formerly, no less than 200 to 300 turbans were turned out daily from local hand-looms, but now not half this quantity is made, while instead of some 25,000 maunds *pakka* of raw cotton which used to be imported 30 years ago, only about 10,000 are now brought to the town yearly. In 1893 a ginning and pressing factory was opened but it failed owing to the declining trade in cotton. A new factory for ginning only was started in 1903. A flour-mill has (1906) been opened.

While the chief article of trade as regards value has always been opium, as regards quantity food grains have always predominated.

The trade statistics, though not quite accurate, shew that in the last 20 years the imports were considerably in excess of exports in regard to most articles, the balance of trade being, therefore, against the State. Recently trade in timber has been brisk.

The principal imports in order of importance are:—crude opium, cloth, food-stuffs, European hardware, spices, *ghī*, molasses (*gur*), sugar, tobacco, salt, kerosine oil and metal goods; and the principal exports are:—opium, food-grains, cotton, *tilli*, linseed, metal articles, hides, shoes and betel-leaves. Chief impo and export

Cloth, spices, metal goods, kerosine oil, sugar and European wares are imported from Bombay, tobacco, salt and silks from Gujarāt, *ghī* and fine muslins from Delhi, wheat and *gur* from the United Provinces, woollen stuffs from the Punjab and crude opium and gram from neighbouring districts. Of exports grain, oilseeds and opium go to Bombay, cotton to Khāndesh and Gujarāt, betel-leaves to the Punjab and spices, sugar, tobacco, metal and piece-goods to surrounding districts.

The consumption of imported articles has increased rapidly especially since the railway was opened. Twenty years ago coarse cloth coloured with indigenous vegetable dyes was worn even by the middle classes, who have now taken almost entirely to using European cloth, mostly from Manchester. It has become the fashion now-a-days for women in this part of the country to wear *sāris* and *orhnīs* coloured with washable aniline dyes. This has given a stimulus to the importation of such dyes, and in spite of an order issued by the Darbār twenty years ago, and not yet abrogated, by which dyers were forbidden to use foreign dyes, the growing popular demand for Consumpti

aniline dyes has caused it to become a dead letter. The fast vegetable dyes which were once in favour, are now being ousted by alizarine fast dyes imported from Germany.

This change in popular taste has almost killed the cultivation of the *al* (*Morinda tinctoria*), *kusumb* (*Carthamas tinctoria*) and other plants yielding colouring matter. The aniline dyes, though less permanent are more brilliant, cheaper and colour stuffs more rapidly than vegetable dyes.

Synthetic indigo, however, has not yet supplanted the natural dye. A noticeable increase has taken place in the consumption of Mauritius sugar, kerosine oil, cloth, glass ware, stationery and toys, which are used by all but the poorer classes, and especially the tinsels and zinc and brass ornaments, which are prized by Bhil women, arrow shafts and heads, painted or lacquered bamboo sticks, as also parti-coloured threads called *lachha* used in women's toilets, and at marriages and various animistic rites. The sellers are petty dealers from the neighbouring villages who are generally Baniās, or craftsmen like potters and cloth-printers.

Markets and trade centres.

The town of Ratlām is the only important centre of trade in the State. In the villages of Dhanasuta, Nāmlī and Bājna weekly markets (*hāts*) are held, while shops called *peths* are to be met with in the villages of Dharād, Dhāmnod, Pancher, Sarwan and Shivgarh.

Trading classes.

The principal castes engaged in commerce are the Mahājans, who trade in opium, cloth, grain, sugar and tobacco, while they also lend money and transact *satta* or time bargains.

Musalmān Bohoras deal in glass-ware, stationery, sugar, jaggery, iron, spices, dried fruits, kerosine oil, gunpowder and miscellaneous articles. They are the chief medium through which trade in European articles other than cloth is carried on. Kaserās and kalaigars trade in brass and copper-ware; Mochis trade in leather and country shoes; Kunjaras and Mālis are respectively Muhammadan and Hindu dealers in vegetables. Among Brāhmans only the Nanwānas are money-lenders by trade.

Trades union.

There is no trades-union in the proper sense of the term in the State, but the *sakal-panch* in a sense takes its place. The primary duty of this body is to regulate and decide caste disputes, but it also has a voice in all trade matters. The religious heads of the Dhundia Jain community occasionally prohibit their followers from engaging in a particular trade. The grain-dealer's *panchāyat* often agree to arbitrarily raise the prices of grain in times of impending famine. In the beginning of the last famine the people complained of this to the State. The dealers expecting that the Darbār would interfere and fix prices, closed their shops and the State was obliged to open

its own shops. The strike continued for some days till the dealers saw no interference was intended when they were induced to carry on their trade as usual.

Apprenticeship.

The practice of apprenticeship prevails in almost every kind of trade. In a banker's firm the position of an apprentice is below that of the lowest *gumāshta* or clerk. An apprentice receives no pay, but the proprietor or the head agent (*munīm*) of the firm sometimes helps him in earning a small income of about four or five rupees a month by speculating.

In the manufacture of opium and in the industries of gold-smiths copper-smiths and others, an apprentice is paid from one-half to two-thirds the salary given to trained workmen. Formerly, the town had its *Nagar Seth*, the acknowledged head in matters of trade, but for the last thirty or forty years he has existed only in name, the hereditary title of *Nagar Seth* being still enjoyed by the Katāria family.

Pedlers.

Itinerant traders attend the weekly *hāts* in the districts and in neighbouring States, the market days being so fixed as to admit of their attending each in turn. The *peths* and weekly markets are chiefly distributing centres. The *hāts* near Bhil villages are collecting stations for jungle products such as gum, honey, bees-wax and white *musli* (tubers of a species of *asparagus*). The chief articles sold are provisions, coarse cloth, spices, earthen pots, tobacco, etc.

Shop-keepers.

The purchasers are chiefly the local cultivators. The shop-keeper is not only a distributor but is also a gatherer, as he buys articles of local produce from the villagers, and sells them to whole-sale dealers in the town. He generally barters spices, cloths and other articles for grain and cattle. The Bhīls usually have a standing account with the shop-keeper which is cast and checked every year. In liquidation of their debts the Bhīls generally point out or make over some of their cattle which are valued by *panchas* and set off against the debt. This process is called *dhor-khandni*[1] by the Bhīls. The shop-keeper lets these cattle out, for agricultural purposes, on hire. After the agricultural operations are over the bullocks are again hired by the Bhīls together with carts and used in the carriage of fuel and timber to the different markets.

The shop-keepers in the villages are also the persons on whom the Bhīls principally depend for their *khād-bīj* or food and seed-grain advances. A good harvest in the case of a Bhīl at the most only means subsistence for six months. A considerable portion of the harvest is generally given away in charity, for, the Bhīl when in funds is unusually generous, and gives no thought to the morrow. The remaining balance generally goes to fill the pockets of either the

[1] Lit: breaking up of the *dhor* or herd of cattle.

liquor-seller or the Baniā. This continues year after year till the Bhīl is entirely dependent on the village Baniā. The *bīj* is generally advanced on the usual *sawān* system, an inferior grain being generally advanced, repayment in kind being made in a superior grain. A Bhīl gets an advance of *kodra* (an inferior millet) and agrees to repay in maize the next year, and in default to pay a similar quantity of wheat—a still more expensive grain—the third year in lieu of the maize or *kodra*. Cash loans are few, but always carry exorbitant interest, sometimes one to two annas on the rupee per month. Generally the headman or *tarvī* has to stand security to induce the Baniā to open an account with a Bhīl residing in his village. The system, though certainly not in the interests of the Bhīls, is nevertheless in favour with them. In the famine of 1899-1900 when it was found that the Baniā not only gave short weight to the Bhils but also charged exorbitant prices for grain, the State opened shops in the Bhīl districts and sold at a fixed rate. But the Bhīls, who had accounts with particular Baniās, could not be induced to buy at the State shops, preferring to trudge many miles daily in order to go to their own Baniās for their necessaries.

In the last famine, many of the Bhils died and village shop-keepers who had made advances to them failed. Few shop-keepers now deal with the Bhīls in the old way, and the State has had to step in and take the Baniās place.

These village shop-keepers used to have their *khohs* (granaries) full of such grain as *kodra*, which keeps without deteriorating for years together, and also herds of cattle which they hired out, but since the famine year they have had to give up this practice.

State control. These petty village shop-keepers themselves have now lost credit with the big town Baniās and the State has had to lend them sums free of interest to open shops in remote villages. In matters of trade with a view to prevent malpractices by dishonest Baniās the State has made arrangements for the control of sales. Grain is now sold not by measure but by weight. A contractor appointed by the State supervises all weighments. This system is in force both in the town and in the districts. All grain of not less than three maunds' weight has to pass through the weighing contractor's hands. This precludes the possibility of grain dealers defrauding customers by giving short weight. The weighing contractor is allowed to charge the seller one anna on every *mānī* (6 *pakka* maunds) weighed. He pays Rs. 1,200 annually to the State in consideration of the profit he makes. For the sale and purchase of such goods as *ghī*, jaggery, hemp, cotton, etc., the weighment has to be made at the State scales which are set up in the Mānak chowk. A pass, certifying to the weight is then given, a duty of half an anna per maund being levied from both the seller and the buyer. An annual income of about

Rs. 2,000 is derived from this source which is credited to the Municipality. Quantities of less than one *pakka* seer are not brought to the scales.

In almost all trade transactions brokers (*dalāls*) are greatly in evidence, separate *dalāls* dealing with transactions in buying and selling houses, cattle, cloth, drugs and almost all articles. These *dalāls* who are required by the State to register their names, no others being recognised, number about 500. **Brokers.**

Special arrangements have also been made by the State for controlling the sale of timber brought in by Bhīls. In order to protect these simple folk from being imposed upon, certain persons have been appointed by the State to sell all timber brought in by Bhīls by auction to the highest bidder and to see that the money is paid over to the Bhīls.

Certain cesses have been levied at the instance of the traders themselves, the amount so collected being expended on charitable objects in consultation with a committee of traders.

Trade routes and carriage. The carriage of goods to and from Ratlām is done by rail and road. Exports and imports are chiefly carried by the Rājputāna-Mālwā, and Bombay Baroda and Central India Railways, to and from the chief trading centres of Northern India, the Bombay Presidency, Rājputāna and Central India. The export and import trade with the adjoining tracts of Bāgar, Kānthal and the neighbouring districts and villages is carried on by means of bullock carts and pack bullocks. Carts and pack bullocks are hired out by Telis and cultivators, camels by Musalmān Kunjaras, and oxen by Banjaras, Telīs and local Mahājans. The goods thus carried are chiefly grain, hides, *mahuā* flowers and timber. Goods are carried by carts in winter and summer but in the wet weather by means of bullocks, buffaloes, and asses. The owners of carts and pack animals are not as a rule traders. The cart traffic has greatly declined in consequence of the opening of Railways. Formerly, as many as 3,000 country carts plied between Ratlām and other places and 5,000 pack bullocks, but the number of carts is now reduced to 200 while of pack bullocks, scarcely fifty remain.

The principal trade routes are the Bānswāra, the Khāchraud and the Mhow-Nīmach, roads. Traffic goes by rail to Indore, Nīmach Ujjain, and British India generally,

Ratlām is now an important Railway Junction and its importance will be increased on the opening of the Nāgda-Muttra branch.

Capitalists. Capitalists having more than Rs. 1,50,000 are about 21 in number and belong mainly to the Oswāl, Fatehpura, Porwār, Agarwāl, Nanwāna Brāhman, Nāgar Brāhman, Bohra and Sarāogi classes. They engage in different kinds of trade.

The number of capitalists who are supposed to have from Rs. 15,000 to Rs. 75,000 is 150 and of those having from Rs. 75,000 to Rs. 1,50,000 is 40.

Native firms.

The principal native firms in the State dealing in opium, grain, cotton, etc., have trade connections with big merchants in Bombay and Gujarāt.

The chief opium merchants are Seths Magnirām Bhaubhūtsingh, Gūlji Puranmal, Udeyrām Jainārāyan, Shivbaksh Johār Mal, Shivshāmal Kishan Dayāl, Rāmchandra Kedārmal, Harsāmal Harbaksh Premsukh Nandlāl, Fatābhāi Bhāikhān, Sānwalbhāi Nathhubhāi, Kheta Varda, Tarāchand Bhīmrāj and Gomāji Mayāchand.

The chief grain and oil seeds merchants are Karamchand Bhojrāj, Kevalji Pannālāl, Sātārām Goda, Ganesh Sivnārāyan Sivnāth Ganesh and Rāmnārāyn Chunilāl. Misrimal Muthralāl and Dhanna Keval deal in cotton, etc.

European firms

The "Shell Transport" and the "Standard Oil" Companies have established bulk oil installations in the town for the sale of kerosine oil, while the Burma Oil Trade Company is now erecting godowns for storage and sale. The oil is sold in the districts and the neighbouring States in cans.

WEIGHT AND MEASURES, Precious metals, pearls, etc.

Almost every article is sold by weight excepting liquor, which is sold by pints and quarts. Only one weight, the *rattī* is used for precious stones, pearls, etc., twenty seeds of *alsi* (linseed) making one *rattī*. *Rattī* weights made of agate are imported from Jaipur.

A *gunj* or *charmi* seed (*Abrus precatorius*), a small red and black berry, is the smallest Jeweller's weight.

3 *Barley grains*	= 1 *Gunj*.
1½ *Gunj*	= 1 *Rattī*.

Pearls are weighed by the *rattī*, but the price is calculated by a complicated process, in which the weight has to be turned into *chavas*, the price being so many rupees per *chava*. The following is the table of goldsmith's weight :—

1 *Gunj*	= 1 *Rattī*.
8 *Rattis*	= 1 *Māsha*.
12 *Māshas*	= 1 *Tola*.

Goldsmith's weights by which gold, silver, etc., are weighed are made locally of bell-metal. One *rattī* of goldsmith's weight is equal to one *gunj* or *charmi*.

Bulky goods are weighed according to the following table which takes the place of avoirdupois :—

40 *Kaldār (British) Rupees in weight*	=	1 *lb. or* 1 *seer kachcha.*
80 *Kaldār (British) Rupees in weight*	=	1 *seer pakka.*
5 *Seers pakka* (1 *Paseri*)	=	1 *Dharī.*
8 *Dharis*	=	1 *Maund pakka.*
6 *Maunds*	=	1 *Mānī.*
100 *Mānis*	=	1 *Manāsa.*
100 *Manāsas*	=	1 *Kanāsa.*

Alkali, coffee, cotton, drugs, rice, salt, spices, molasses, and sugar, etc., are all weighed according to the above table of weights.

Measures by capacity. Only liquor is measured by *addhis* or half bottles and *botals* or full bottles. All other articles solid or liquid are weighed and not measured.

Measures by length. The English measure of length is generally used in the State. Silks, woollen and cotton cloths are measured by the *wār* (yard). Cloth is also measured by the *hāth* which is equal to about 1'-8''. Lengths of fields, roads, etc., are measured by *jarībs* (chains). When things are sold by number, English numbers are almost always used, *e. g.*, nibs, holders, pencils, stockings, etc., being sold by the dozen.

Logs of timber and pieces of cloth are sometimes sold by the *kori* or score. Mangoes are generally sold by the hundred.

Measures of surface. The unit of land surface measure is a *bīgha*. It is equal to 146 feet 8 inches square. One acre is equal to 2·025 *bīghas*.

Measures by Cubic Contents. The English measure of cubic contents is used for road metal, earthwork and masonry.

Measure of time. The *Samvat* era Vikrama is followed in the State. The State official year begins on the first day of the dark half of the month of *Bhādrapada* (August) and ends on the last day of the month of *Shrāwan* (July). In Ratlām with the majority of the Hindus, and for State purposes also, the first day of the lunar month is the *Badī Pratipada* or the first of the dark half of the month. But the lunar year, especially with other Brāhmans, begins with the first day of the bright half or *Shukla paksh* in *Chaitra*. With Banias, however, the new year begins on 1st *Kārtik Sudī* (bright half) and not *Chaitra*.

Section VII.—Means of Communication.

(Table XV.)

Railways. In 1872 the Ajmer-Khandwa branch of the Rājputāna-Mālwā metre gauge railway was opened up to Ratlām. It runs for 25½ miles through the State with stations at Ratlām, Nāmli and Naugānwān. Ratlām is the junction for this line and the Bombay, Baroda and Central India broad gauge railway, the Ujjain-Godhra-Baroda

branch of this system running for about 10 miles through the State with stations at Ratlām and Marwāni. Its importance will be still further increased by the extension of this branch to Muttra from Nāgda. The effect of these lines during the famine was very marked, grain being imported in large quantities and materially assisting in checking migration. The effect in other directions is not noticeable, except in Ratlām town where the use of European cloths is becoming general.

Roads. (Table XV).

There were no metalled roads in the State before the superintendency of Mīr Shāhāmat Alī, during the minority of Rājā Ranjīt Singh. The State is now traversed by about 50 miles of metalled road of which 15 miles are kept up by the Darbār, 33 by Government and 2 by Gwalior. The 15 miles lie in and around the town of Ratlām and are in great part maintained by municipal funds.

The most important roads are Mhow-Nīmach road of which 25 miles lie in State territory and 8 miles of the Nāmli-Sailāna road, both maintained by Government.

Villages, as a rule, are connected by unmetalled roads.

Carts.

The usual country carts are employed in the districts, but in Ratlām springed carriages and bullock *shigrams* are common.

Post and Telegraph (Table XXIX).

The Postal arrangements in the State are all Imperial. The number of Post offices is five, two in Ratlām town, one at Nāmli, one at Pancher and one at Sarwan.

An experimental branch Post office was opened at Bājna at the instance of the Darbār, but was closed as the receipts did not cover the cost of the establishment.

A Telegraph office has been opened in the town combined with the Post office besides the offices at the Railway Stations of Ratlām, Nāmli, Nowgānwān and Marwāni.

Section VIII.—Famine.

(Table XXX.)

Early records.

Of the total land area under cultivation only about six per cent. is artificially irrigated by wells, *orhīs* and tanks, which are dependent for their supply of water on the yearly rainfall.

In the year 1877-78 the rainfall was comparatively scarce, amounting to hardly half the normal quantity. Little or no water was available for irrigation, while a want of water for drinking purposes was felt in many places. The prices of staple food grains rose abnormally.

There was also a scarcity of fodder for cattle. During that year 56,319 people were relieved. In addition to this about 2,000 Bhils were fed daily for several months. A sum of Rs. 1,500 was spent also in feeding unclaimed cattle and wild birds during the rainy season when no food is available in the jungles.

In 1887, 1889, and 1897 scarcity was experienced, on the first occasion from excessive and in the last two years deficient rain.

In the year 1899-1900 actual famine occurred in the State, still known to people as the *Chhapania* (literally "the fifty-sixth") or the Samvat year 1956. The total rainfall during the year was only 14½ inches, as against the then normal rainfall of 34 inches. The deficit in the production of food stuffs was about 90 per cent. About 8 per cent. of the population had to be relieved during the months of March, April, May and June, and relief operations were continued for ten months and a half, the daily average of the persons relieved during the whole period amounting to 5 per cent. of the population. The Bhīls in the hilly tracts were the worst off. They were the first to feel the pinch of famine and about 36 per cent. of the Bhīl population had to be relieved for seven months. The cost of relief per unit on the relief works was one anna six pies per day and the cost of relief per 1,000 workers, including establishment, etc., was Rs. 92.

To meet this calamity sums of money were advanced by the State without interest to the village Baniās to purchase food-grain and make advances on credit to their clients, and to enable them to open shops for the sale of grain in out-of-the-way places. Money was also advanced to labourers on the condition of their doing State work. It was arranged that the Bhīls in the Bājna district should be employed in cutting grass and wood, and that their carts and bullocks should be employed on hire in conveying the grass and wood to Ratlām. In the town the petty dealers had to close their shops as they could get no grain to carry on their business, the big mechants, who had stocks of grain having raised the prices. The *sāhukārs* and merchants were then induced to arrange amongst themselves that those in the town who had stocks on hand should sell at a price fixed by their *panchas*. Some merchants were induced to undertake the importation of grain from outside and sell at one rupee per *mānī* (6 Bengal maunds) under the cost price, the State remitting the usual customs duties and taxes on all imports. By this means a very large quantity of grain was brought into the State, and prices remained comparatively stable and did not again rise.

Subsequently it was found expedient to open relief works in November 1899.

In the beginning there was a scarcity of fodder, but the hilly tracts of Bājna supplied grass and gave employment to the Bhīls. Some grass was also imported from Amargarh (Jhābua territory) by rail. The normal price of grass in ordinary times is Rs. 5 per one thousand bundles, but the average price of grass during the famine year rose to Rs. 12 per thousand bundles. The condition of cattle in the Mālwā plateau was bad, while in the hilly tract it was fair.

The famine was not equally severe in all parts. In the Bhīl district of Bājna it was most severe, less so in the three districts of Dharār, Dhāmnod and Ringnia, and comparatively light in the town suburbs. About 62 per cent. of the Bhīl population of Bājna, and about 5 per cent. of the rest of the population were actually relieved. The number of those employed on works during the latter period of the famine was 5,202, and of those receiving gratuitous relief 2,120 per diem. Up to the end of March 1900, the total number of units relieved through works were 400,219 and those relieved gratuitously 163,587.

Effect on population. The effect of the famine of 1899-1900 on the Bhīl population was very demoralising. Not being used to hard work, they did not avail themselves of the relief works until compelled by hunger to leave their homes. Begging is considered highly disreputable among them, and a Bhil, who lived by begging, was generally put out of caste. During the famine, however, this sentiment disappeared and many Bhīls took to begging and continued as professional beggars after famine conditions ceased to exist.

The influx of immigrants from other places in a weak state of health resulted in an outbreak of cholera and small-pox among the Bhīls and also among the inmates of the poor houses. The mortality during the year was 56 per thousand of the population as against the normal rate of 20 per thousand.

There was also an increase of crime against property during the year. The number of thefts and offences against property committed during the year was 1,010 as against 282 during the previous year.

CHAPTER III.

ADMINISTRATIVE.

(Tables XVI to XXVII).

Section I.—Administration.

Early days. In early days before the establishment of the British supremacy and indeed until the minority of Rājā Ranjīt Singh, the administration was conducted on the old lines. The Chief was the sole authority in the State, his word being law in all matters. He was assisted by officials whose powers were very ill-defined. Judicial powers were wholly undefined and might, rather than right, was the rule of the day.

All districts were farmed out to *ijāradārs* who, so long as they paid in the contract sums, were left to their own devices, making their own terms with cultivators, and, as a rule, exercising judicial powers within their holdings. Appeals always lay to the Chief, but he was not easily accessible, save to those who could pay their way, and the administration was thus in great part left to *ijāradārs*, landholders and big officials.

General. Ratlām being a mediatised State, the Chief exercises the powers generally granted in such cases. He has unlimited powers in all matters of general administration and in civil judicial cases, but in criminal matters his powers are limited.

Chief's position. The Chief takes the leading place in the administration, hearing all important civil suits, appeals, civil and criminal, and reviews the decisions of the *Dīwān* in all cases in which it may be necessary.

Dīwān. He is assisted by a *Dīwān*, who is the chief executive officer and who also hears and disposes of appeals sent up from the lower courts. All executive powers are delegated to the *Dīwān*, who acts under the instructions of the Chief. In regard to financial questions the *Dīwān* has power to sanction all expenditure provided for in the budget; as regards extraordinary charges not provided for in the budget he has to obtain the orders of the Chief. The principal departments of the administration are the Darbār presided over by the Chief; the Judicial department; the Revenue; Accounts or *Māl-Daftar;* Treasury; *Sāyar* or Customs; *Dalālī;* Public Works; Medical; Educational; *Shagīrdpesha;* Military or *Bakshi Fouz;* Police; the *Muhāfiz daftar* or Records; Abkāri; Department of the *Munsarim Jāgīrdārs* or Officer managing *Jāgīrs* under attachment and the *Paiga* or Stables.

Official Language. The official language of the State is Hindī in which all records have been kept.

Administrative divisions. (Tables III and VIII—Appendix to X.). The State is, for administrative purposes, divided into two *tahsīls* with headquarters at Ratlām and Bājna, each in charge of a *tahsīldār*.

[1] The post of *Dīwān* has been abolished since July, 1907, and his powers vested in a council, one of its members acting as Secretary.

The *tahsīldār* of Ratlām is assisted by a *nāib tahsīldār*. The *tahsīl* sub-divisions are called *kamāsdāris*, each being in charge of a *kamāsdār*.

In the Ratlām *tahsīl* there are three sub-divisions with headquarters at Dharār, Dhāmond and Ringnia, while the villages in the immediate vicinity of the town are in a separate circle known as the *Halka-gīrd kasba* in charge of a *patwārī*. There are no sub-divisions in the Bājna *tahsīl*. The *tahsīldār* is the chief executive and judicial officer of the charge, exercising in the latter capacity the powers of a magistrate of the second class, and of a civil judge. The *kamāsdārs* similarly exercise the judicial powers of a third class magistrate and subordinate civil judge.

The *tahsīldārs* and *kamāsdārs* are assisted by the usual clerical staff and in villages by the *patwārīs* and *havildārs*. A *patwārī* has charge of four or five villages of which he keeps the records.

The Bājna *tahsīl* is not an important one from the point of view of revenue. The Ratlām *tahsīldār* has three *kamāsdārs* under him, each of whom is assisted by five *patwārīs*. Each *patwārī* is allotted a group of villages. All copies of records, accounts and statistics regarding the villages are kept by the *patwārī*. The *kasba* villages in the vicinity of Ratlām town are supervised by the *Gird-patwārī*. In all, the Ratlām *tahsīl* has 16 *patwārīs* each collecting from Rs. 10,000 to Rs. 25,000 yearly.

Village administration. Considerable autonomy is still enjoyed by village communities. The chief person in the village administration is the *patel*. He generally holds some rent-free land, which is called *khotī*. He is required to assist the *patwārīs* in recovering the land revenue and is the mouthpiece of the villagers of his village. He is required to see that village *chaukīdārs* and others do their duty. He had formerly a powerful voice in village administration, but appears to have lost much of his prestige.

When serious offences take place in the village the *patel* gives information through the *chaukīdār* to the nearest Police *thāna*. In order to carry out the duties which legitimately fell on the *patel* in former days a *havildār* is appointed by the State to each village. He assists the *patwārī* who generally has charge of three or four villages to collect the revenue. All family quarrels in the village and the petty cases between villagers and *sāhukārs* are settled by the *patel*, who uses his influence to bring about an amicable settlement. In the hilly tracts, the Bhīl headman is called the *tarvī*. He has the entire charge of his village, the revenue being generally collected through him. He settles all disputes among the villagers and otherwise sees that they keep the peace. The *tarvī* is given a turban yearly and some land rent-free.

The next most important official is the *chaukīdār*. He is not only the village watchman whose duty it is to guard the villagers by night, but at harvest time he is required to keep watch over the threshing ground, while he is also required to report all births and deaths in his village to the revenue office. Formerly his responsibilities were very heavy as he was bound to make good to the villagers any loss occasioned by his negligence. With the introduction of regular police, however, this responsibility has disappeared. The *chaukīdār* is given rent-free land in return for his services.

The *gām-balai* is the village messenger. When letters or parcels or the baggage of State officers on duty have to be carried, the *gām-balai* is brought into requisition. The *balai* takes these to the precincts of the next village and hands them over to the *balai* of that village.

Every village, in accordance with its size and importance, has its artisans. The village carpenter, blacksmith, Chamār (leather worker), potter or the Kumhār and Naī or barber, all find their places in the community. In order to enable these people to settle in a village the State generally grants them some land revenue-free. For their work, however, they are paid in kind by the cultivators at harvest time. Minor villages, which are not in a position to have their own artisans, depend upon the artisans of the nearest big villages, the customary perquisites being given at harvest time.

Section II.— Legislation and Justice.

(Tables XVI and XVII.)

No regular system of law and justice prevailed in the former days. In almost all administrative features, the little *jāgīr* village of to-day presents an exact semblance of the big States of early times. The *kāmdār* was the chief executive functionary in the State, who being next to the Rājā was usually a man selected from one of the leading families. This man was the centre of all Legislative, Judicial, Revenue and General administrative power. His idea of government was that of an arbitrary and uncontrolled authority, he encouraged the people to look upon him as their oracle and to come to him even in minor disputes and quarrels. Decisions were always verbal and summary. The *kāmdār* had a *kotwāl* as his assistant, who acted as a kind of magistrate and chief police officer deciding almost all criminal cases, and when necessary producing parties for final orders before the *kāmdār*. Early institution.

There appears to have been no written law and no record of cases was kept. Civil cases were generally referred to *panchāyats*, the decisions of the *panchas* being oral and based on custom and local usage. No rules of limitation existed. A Court fee was

levied, which went by the name of *nazarāna*, and usually amounted to 25 per cent. of the value of the suits. A written document promising payment of the amount of the Court fee was taken from the parties.

Most criminal cases never reached the *Kāmdār* at all, but were settled by respectable people or by the *panchas* of the caste to which the parties belonged. The *panchas* also imposed fines and the money so realised was treated as *panchāyat* money. Their ideas of wrong doing were peculiar and some of the most respectable inhabitants enjoyed the privilege of affording protection to criminals of any degree. Theft was, however, always considered a most heinous offence.

The punishment of death was seldom awarded. Thieves were punished by the amputation of a hand and murderers by that of both hands and feet, even as late as 1825.[1] The commonest form of punishment was that of *kāth* or the stocks. The *kāth* was kept in the open space within the four walls of the *kot*, as the residence of the Rājā was termed. To enhance the suffering, the stocks were placed in the sun. These punishments were inflicted in extreme cases only, the ordinary form of punishment being fines and forfeiture of property. The fines were, however, generally exorbitant and were supposed to atone for any wrongful act irrespective of its character, as well as supplying compensation to the sufferer. Fines were realised on both the movable and immovable property of the individual and were considered as part of the regular revenues of the State. The above system prevailed in the State till the first quarter of the last century and little improvement seems to have been made in the system of administering law and justice till 1868 when Mīr Shāhāmat Alī was appointed Superintendent. He at once organized a regular system by establishing courts for civil and criminal work. A *Munsarim's* Court was also established for hearing and deciding cases against *jāgīrdārs*, servants of the State and respectable inhabitants of the town especially privileged in that behalf. First class *jāgīrdārs* of the State were also given limited civil and criminal powers within their *jāgīr* limits. Civil and criminal justice were thus administered regularly, while to assist officers some simple rules were collected in a small book called "Ain-i-Riāsat." Written records of all cases were also made. The *Kotwāl* still disposed, as a magistrate, of most criminal cases coming to his notice. Rājā Ranjīt Singh, however, separated the magisterial duties from those of the police. The Judge's court was first established in 1888, with the original and appellate powers formerly held by the Darbār Court, with certain modifications, while the Darbār Court was merged into the *Ijlās-khās* or Chief's Court,

[1] A Rājput suffered this penalty just before the appointment of Mīr Shāhāmat Alī.

it being provided that the *Dīwān* should, as far as practicable, sit with the Chief in judicial cases.

The present system was introduced during the minority of the present Rājā by Khān Bahādur Cursetji Rastamji Thānāwāla when *Dīwān* of the State. Present system.

The Codes used in British India have been, as far as practicable, introduced with adaptation to local circumstances, while the spirit of the British Indian Laws is strictly followed. Formerly almost all civil cases were decided by permanent *panchas* nominated in this behalf. These *panchas* were both the final appellate and original authorities. This permanent system of *panchāyat* was abolished as it was found to be impractical and inexpedient and the parties are now left to their own free will to appoint *panchas* if they like.

The civil and criminal powers are combined in the same official and the powers of the various courts are based on those exercised by similar courts in British India. Legislation.

Rules and orders are issued from time to time as may be necessary on procedure and other matters.

The British Criminal Procedure Code and Penal Code are followed in the criminal courts. British codes.

In civil courts the British Code is only used as a guide.

Certain local regulations such as the "Border Court" and "Boundary Settlement Rules" are also in force, while the State reciprocates with many others as regards extradition and the service of civil processes.

The most important local rules and orders are noted below.

The immense importance of these transactions necessitated State control. A *dallāli* office was established at which all *satta* transactions are required to be registered and unless so registered they are not cognizable by the State Courts. Rules for *Satta* transaction.

The British law of limitation has been introduced, as it was found that the old general order, by which all suits could be entertained up to 15 years, was unfair in its operation. Limitation.

By a rule, known as the rule of *dāmdupat*, civil courts refuse to recognize money transactions in which the amount including interest exceeds twice the principal. In grain transactions a similar rule, known as the rule of *tigna*, bars cognizance when the principal and interest in kind exceed three times the amount of grain originally advanced. Interest.

Important cases in which even purely caste matters are in question have now been made cognizable by the courts. It was found that outcasting and severe penalties were often enforced on such purely accidental occurrences as the death of a dog by the passing of a Caste disputes.

carriage over its body. These cases often led to serious disputes upsetting whole communities and the Darbār, therefore, now interferes.

Conjugal rights.

Cases of conjugal rights are tried in the criminal as well as civil courts, in accordance with ancient custom.

Protected animals.

Certain animals are considered sacred and are protected: cows *nīlgai*, black buck, *chinkāra*, monkeys, *sāras*, peacock, and blue rock pigeons. Any one disobeying this order by killing one of these animals is subject to prosecution under section 188 of the Indian Penal Code.

Justice. Civil Courts.

There are, in all, fourteen courts in the State. At headquarters are the Darbār Court presided over by the Chief, the Judge's Court, and the Sub-Judge's Court.

The Sub-Judge has powers to entertain any suit up to a value of Rs. 5,000 and to dispose of cases of transfer of property and succession. The Judge exercises the powers of a Small Cause Court Judge for suits not exceeding Rs. 200 in value, and can also entertain suits of any value with the proviso that his judgments in those exceeding Rs. 10,000 in value are submitted to the Darbār Court for final orders. In other matters he exercises the same powers as a District Judge in British India.

The civil powers of the Darbār Court are unlimited. It is the final court of reference and appeal only.

District courts.

The Darbār Court and the Judge's Court exercise the same powers for the districts as for the town.

The subordinate courts in the districts are those of the *kamāsdārs* and the *sadr tahsīldār*. The *kamāsdārs* of Dhāmnod, Dharār and Ringnia are empowered to entertain civil suits not exceeding Rs. 50 in value, when the cause of action lies within the *kamāsdārī*. The *sadr tahsīldār* and the Bājna *tahsīldār* are Sub-Judges exercising the same power for the *sadr tahsīl* and Bājna as the Sub-Judge does for the town.

Criminal courts.

The criminal courts are presided over by the same officers as the civil courts.

In the town the Sub-Judge exercises the powers of a magistrate of the second class as laid down in the Criminal Procedure Code, with special powers in regard to caste and matrimonial disputes.

The Judge is a magistrate of the first class and can try all offences except those punishable with death, which he commits to the Darbār Court. The Chief, sitting as a Sessions Judge, can pass any sentence authorised by law, but is required to submit all sentences of death and transportation for confirmation by the Agent to the Governor-General.

The *kamāsdārs* exercise the powers of a magistrate of the third class for their respective charges, while the *sadr* and the Bājna *tahsīldārs* exercise the same powers as the Sub-Judge does in the town.

First class *jāgīrdārs* are usually vested with the powers of a magistrate of the second class within the limits of their *jāgīrs* and defray all costs.

The procedure in the civil and criminal courts follows the British codes and rules with only slight modifications. Procedure.

The usual forms of oath are administered except in the case of Moghias and Bhils. Moghias swear holding the leaf of a *pīpal* tree (*Ficus religiosa*) in their hands. Bhils swear by *Bāra-bīj*. The *Bāra-bīj*[1] are the twelve new moons of the lunar year; other binding oaths are those made in the name of *Mahīmāta*, the Bhil tutelary deity of the Mahī river, and a naked sword. Oaths.

Court fees are charged in accordance with special rules issued by the Darbār. All fines and fees including those realised by *jāgīrdārs* go to the State Treasury.

Statistics of suits and cases.

YEAR.	CIVIL SUITS.		CRIMINAL CASES.	
	Filed.	Disposed of.	Filed.	Disposed of.
1903-04 ...	973	886	850	845
1904-05 ...	813	784	984	985
1905-06 ...	716	654	1,230	1,196

Though no law exists as to the registration of documents, it is open to parties to give notice of a mortgage, sale or other transaction to the Sub-Judge's court. A proclamation is then issued by the court calling on objectors to lay their objections before the court by a certain date. If no objections are laid, a certificate is issued by the court sanctioning the transfer. This certificate is, however, no bar to the institution of a civil suit. Registration.

The number of documents thus dealt with were between 1881-1890, 904; 1891-1900, 890; and 1905, 930.

[1] Literally, "the 12 or seconds" second day of the moon when it is clearly visible.

Section III.—Finance.

(Tables XVIII and XIX.)

In the *Ain-i-Akbari*, Ratlām is given as a *mahal* of the Mālwā *Sūbah*. Its land revenue then was 44,21,540 *dams* (Rs. 1,10,538).

When the land, forming the State, was originally granted by the Emperor Shāh Jahān to Ratan Singh, it comprised twelve *parganas:* Dharār (Ratlām), Badnāwar (now in Dhār), Dagparāwa, Alot (now in Dewās), Titrod (Sitāmau), Kotri (Indore), Gadgucha (Dewās), Agar, Nāhargarh and Kānad (Gwalior), Bhilāra and Rāmgharia. These *parganas* were invariably farmed out for a fixed sum and there are no records to show what the revenue of these *parganas* was at that time, but it is believed to have been 53 lakhs.

The land revenue of the whole State excluding the *jāgīrs* was, in 1771, 2·15 lakhs *Sālim Shāhi.* At the time of the survey of 1863, the land revenue was 1·8 lakhs *Sālim Shāhi.* Subsequently in the settlement of 1867 the land revenue (excluding the *jāgīrs*), was 2·75 lakhs *Sālim Shāhi*, and in the next settlement in 1877 3·46 lakhs, *Sālim Shāhi* or 2·7 lakhs British coin at which figure it stands at present.

The system of collecting revenue at the time of the first survey in 1865 A. D. was what is known as the *Batotra* system. The cultivator made over a share of his produce in kind, which was sold in the market. At the first regular settlement this system was changed, all revenue from irrigated land being taken in cash. Later on, all revenue was collected in cash. The result of the successive survey settlements has been noted under Land Revenue.

Sources of Revenue.

The total *khālsā* revenue amounts, in a normal year, to 5 lakhs of which 2·8 lakhs or 56 per cent. are derived from land, Rs. 76,000 or 15 per cent. are derived from customs, Rs. 34,000 or 7 per cent. from *tānka*, Rs. 20,000 or 4 per cent. each from excise and other assessed taxes, Rs. 11,000 or 2 per cent. from stamps, Rs. 2,500 from law and justice, Rs. 1,000 from salt compensation and Rs. 55,000 or 11 per cent. from other sources such as interest on advances, sales, etc.

Expenditure.

The expenditure amounts to 4·8 lakhs. The chief heads of expenditure are charges in respect of land revenue, Rs. 42,000 or 9 per cent.; Chief's establishment, Rs. 47,000 or 10 per cent.; general administration, Rs. 75,000 or 16 per cent.; police, Rs. 70,000 or 15 per cent.; tribute paid to the British Government, Rs. 43, 000 or 9 per cent.; public works, Rs. 18,000 or 4 per cent.; law and justice, Rs. 16,000 or 3 per cent.; education, Rs. 3,000; medical, Rs. 9,000; pensions, Rs. 9,000; army, Rs. 15,000 or 3 per cent.; irrigation,

Rs. 9,000; and other items, *i. e.*, travelling expenses, charities, festivals, entertainment of guests, etc., 1·2 lakhs or 26 per cent.

The State accountant deals with all orders regarding receipts and disbursement, appointments, leave, dismissal and pension, and also audits and checks the accounts submitted by the various departments. Payment orders are initialled by the accountant and endorsed by the Chief in his own hand (or by the *Dīwān* in his absence) and are then marked by the *Dīwān* with the State seal. The order for payment is cashed by the State treasurer, a daily account of receipts and disbursement being submitted to the Chief for signature. Accounts branch.

The State never had a silver coin of its own. The silver coin formerly current in the State was the *Sālim Shāhi* rupee coined in Partābgarh and locally called the *Garh rupiya.* The coin weighed 168·5 grains, of which 130 were pure silver. All the State revenue and other demands were paid and received in this coin. A large amount of spurious coin was in circulation called *naram*, which was openly bought and sold in the market at less than the nominal face value. Besides the *Sālim Shāhi*, the coins of other State were also current in the bazar. Coinage Silver.

In 1896 the *Sālim Shāhi* currency was replaced by British coin. At the time of the conversion it was roughly estimated that there were about two crores of *Sālim Shāhi* coin in circulation in the State. With a view to facilitate the conversion a certain period was allowed after which it was ordered that all payments to and by the State would be made in British coin only, and that no suit regarding dealings in the *Sālim Shāhi* or any currency except the British would be cognizable by the State courts. To prevent the introduction of *Salīm Shāhi* coin a prohibitive *ad valorem* duty of 25 per cent. was imposed on the import of such coin. The conversion was effected without any difficulty and without the necessity of obtaining coin from the Government mint.

The State has from a very early date had a copper coin of its own.[1] It was originally simply a piece of copper with a rough design hammered on the surface, which it was easy for any body to imitate. Accordingly, with a view to prevent imitation, the State imported special machinery from England and introduced a milled copper coin with a design of the tutelary god Hanumān and the word Ratlām on the obverse, and the Samvat year and the words *Yek Paisa* in Hindi on the reverse. This coin, though smaller in size than the British quarter anna copper coin, is of nearly the same weight and is current within the limits of this State at the same rate as British *paisa*, *viz.*, 16 annas for a British rupee. The State mint was worked only when a demand for copper coin arose in the market. Since the replacement of the *Salīm Shāhi* currency by the Copper.

[1] See "J. B. A.," LXVI., 161.

British coin, British copper coin has also come into use and the demand for the State copper coin has fallen considerably, the local mint not having been worked at all since the date of the conversion of the currency.

The edges of the new coin are raised and milled. The coin is considered sacred in some localities on account of the image of Hanumān which it bears and is sometimes worn round the neck as talisman.

Section IV.—Land Revenue.

(Table XX.)

General.

The soil belongs to the Chief, the cultivator having no proprietary rights. The right of occupancy enjoyed by the cultivator continuing only so long as he pays the State dues. He cannot transfer or sell his holding without the orders of the Darbār. According to official phraseology, therefore, payments made by cultivators to the Darbār are revenue and not rent.

Early system.

The *ijāra* system of farming out villages at a fixed rental for a certain number of years was formerly in vogue. The *ijāradār* paid in a certain sum agreed on to the Darbār and made what he could out of the cultivators, while about 10 per cent. of the estimated revenue was made over to him to cover the cost of collection. This system was later on controlled by the Darbār who found that much oppression was exercised by the farmers of revenue. The revenue was assessed by the Darbār and the *ijāradār* had no power to enhance or lower the assessment. In villages which had not been properly surveyed the *ijāra* was *bilmūkhta* and the revenue was received in a lump sum from the *ijāradār*, being generally fixed with reference to the revenue collections of a certain number of preceding years. In the case of *bilmūkhta*[1] *ijāras*, the *ijāradār* had the right of enhancing the rent. The cultivators do not generally take much interest in improving their holdings and in the case of the *ijāra* lands it was found that the *ijāradārs*, when they discovered that their contract did not repay them, took no pains to improve the land, but made as much money as they could out of the holding and left the villages in a worse condition than they were before they came into their possession. During the recent minority this system was discontinued except in some villages which cannot be profitably managed directly on account of the paucity of cultivators. These are still given on *ijāra* for periods varying from five to seven years.

Present day.

The land revenue of the State is mainly derived from the cultivators in *khālsā* villages, a small sum only being derived from *jāgīrdārs* (*tānka*).

Settlements.

Three settlements have been made in 1830, 1867 and 1877. In the second settlement leases were granted for 10 years, and in the third

[1] *Bilmūkhta* = literally, at a fixed rate.

settlement for 15 years. Since then leases have been continued in the name of the same cultivators and they have been guaranteed the undisturbed occupation of their lands so long as they pay the yearly assessment regularly. Land and implements of husbandry are now exempted from attachment in execution of a civil decree.

The revenue assessment on the lands in the hilly tracts inhabited by Bhils is levied by the plough of land and called *halbandī*. A plough is theoretically as much land as can be ploughed with one pair of bullocks. The area cultivated by one plough (*sāmad*) is about 20 *bīghas*. If the soil is of superior quality, growing wheat and gram, it is charged at Rs. 15 per *sāmad* or plough, while moderately fertile soil is assessed at Rs. 6 to Rs. 10 per plough. The *tarvī* or headman of the Bhīl village receives some revenue-free land which he gets cultivated by the villagers of his village. This land is called *halma*. In hilly tracts.

The first settlement in the plateau villages was made during the minority of Rājā Balwant Singh in 1830 by Colonel Borthwick, Political Agent and Superintendent. The rate of assessment for irrigated land at that time was Rs. 10 *Sālim Shāhi* (British coin Rs. 8) per *bīgha*. In the case of dry land, the yearly assessment was still collected in kind. In Ratlām town and villages in the immediate vicinity half the produce was taken by the State, while in the districts it varied from one-third to two-fifths. This system, called the *batotra* system, was oppressive and resulted in the mal-treatment of the cultivators for supposed offences as regarded the clandestine removal of standing crops. It was, therefore, abolished during the minority of Rājā Ranjīt Singh and a cash assessment introduced throughout the State. Settlement of 1830.

The next settlement was made by Mīr Shāhāmat Alī both of the *khālsā* and the *jāgīr* lands, which was commenced in 1867 and completed in 1870. Settlement of 1867.

The total area surveyed (excluding Bājna *tahsīl*) was 760 square miles or 486,534 acres (985,231 *bīghas*), of which 11,576 acres (23,442 *bīghas*) were irrigated and 113,304 acres (529,440 *bīghas*) were dry land. The cultivable but uncultivated area was 156,092 acres (316,087 *bīghas*) and the uncultivable waste 206,631 acres (417,262 *bīghas*). Of the above area 304,821 acres (604,342 *bīghas*) were held by *jāgīrdārs* and 188,093 acres (380,888 *bīghas*) by the State. The agriculturists numbered 24,577 and non-agriculturists 25,644, possessing 6,734 ploughs, 3,960 in *jāgīrs* and 2,774 in *khālsā*. This gave $7\frac{1}{2}$ persons and $2\frac{1}{4}$ bullocks to a plough, two bullocks being able to plough about 15 acres (30 *bīghas*) of land which was almost the average size of a cultivator's holding.

The settlement was for 10 years (ending in the year 1877). The total land revenue including *jāgīr* and *dharmāda* land was *Sālim*

Shāhi 10·24 lakhs and deducting 7·49 for *jāgīr* and *dharmāda*, the *khālsā*-revenue was 2·74 lakhs or one-fourth of the total demand. Three fourths were thus absorbed by *jāgīr* and *dharmāda* grants. This income even before the settlement did not rise higher than 1·77 lakhs, so that there was an increase of *Sālim Shāhi* Rs. 97,000 or 59·7 per cent. more than the old demand. Receipts from other sources amounted to 3·1 lakhs, making net receipts from all sources at the end of the official year 1870-71, 5·8 lakhs and the total *jama* of the whole State Rs. 13·35 lakhs *Sālim Shāhi*.

	Old *Jamā*.	Settled *Jamā*					
		Land Revenue.	Siwāl.	Land Cess.	Total.	Increase.	Percentage.
Khālsā ...	1,77,709	2,51,238	14,012	9,490	2,74,740	97,030	59-7-0
Khālsā Dharmāda and *Chākrāna*.	......	2,09,628	...	...	2,09,628	......	...
Khālsā resumed land.	......	8,591	...	...	8,591	......	...
Jāgīrs... ...	1,86,471	3,76,265	15,367	8,914	4,00,546	2,14,074	117-1-9
Dharmāda and *Chākrāna*.	......	1,23,389	...	...	1,23,389	......	...
Under consideration.	1,301	7,590	...	...	7,590	......	...
Total Rs....	......	......	...	...	10,24,484	3,11,104	92-9-9

The rate of assessment compared with that prevailing in the neighbouring States was low. The average rate per acre of *adān* or irrigated land was *Sālim Shāhi* Rs. 32-4-6, *māl* or non-irrigated land was Rs. *Sālim Shāhi* 4-12-6, *adān* and *māl* Rs. 7-3-0 *Sālim Shāhi* and *adān*, *māl* and cultivable land Rs. 2-14-6 *Sālim Shāhi*.

Settlement of 1877—93.

At the third settlement the revenue amounted to 3·46 lakhs, giving an increase of 82,700. The increase was derived from income on lapsed land grants and improvements made in the land. The settlement was made for 15 years (1877 to 1893). The average rate on irrigated land was Rs. 35 *Sālim Shāhi* and on non-irrigated Rs. 5 *Sālim Shāhi* per acre. The cost of carrying out this settlement

was Rs. 16,000 *Sālim Shāhi* against Rs. 34,000 *Sālim Shāhi* in the preceding settlement.

A fourth settlement was commenced in 1895, but the work was not completed.

The average rate per acre at present is Rs. 25 (per *bīgha* Rs. 12-5-7) for irrigated land, Rs. 3-8 (Re. 1-11-6 per *bīgha*) for unirrigated land. The minimum rate in the case of irrigated land is Rs. 8 (Rs. 4 per *bīgha*), while the maximum rate is as much as Rs. 32 per acre (Rs. 16 per *bīgha*). For dry land the rate varies from annas 8 to Rs. 4 per acre (annas 4 to rupees 2 per *bīgha*). Present rates.

The incidence of land revenue per head was in the year 1881, Rs. 6-12-8; 1891, Rs. 6-13-6; in 1901 it was Rs. 6-0-0, and at present Rs. 7-8-0. If only *khālsā* area is taken the incidence stands at Rs. 4. Incidence per head.

The most important cesses are *sarkāna* charged at 2½ per cent. on the assessment of each holding and is paid by all cultivators and *tulāi*, a weighment cess levied in kind by the State contractor, who supervises the repayment of advances to the *tipdārs* weighing the cultivator's grain at the *khala*. Cesses.

Certain occasional cesses such as *anni* and *bān*, etc., are levied at marriages, etc., in the Chief's family. Cultivators in *jāgīr* as well as in *khālsā* land pay these cesses. Miscellaneous cesses known as *chamāri-lāg*, *kumhāri-lāg*, etc., are also paid to the Darbār by village artisans, such as Kumhārs, Chamārs and others, who are permitted to carry on their professions in the villages and who enjoy certain perquisites. For instance, the Chamārs have a right to the hides of all dead cattles selling them at a profit in the village, and the Kumhārs use the earth and clay in their pottery work without paying for it, this cess taking the place of a royalty. The *sarkāna* tax was originally intended for the construction and improvements of roads in the districts. But the receipts are not now applied to this purpose. The total receipt from all cesses aggregates Rs. 15,000 a year, of which Rs. 5,000 is derived from *sarkāna*.

The land tenure prevailing in regard to cultivators is akin to the *ryotwāri* system of British India except in the few villages, which, as has been mentioned above, are farmed out. Tenure.

In former days the revenue was collected through the *patel* or headman. In the commencement of Mīr Shāhāmat Ali's administration, the settlement was, in the first instance, made *asāmiwār* and the lease of the village was granted to the *patel*, a deduction varying from 5 to 10 per cent. being made in his behalf from the fixed *jamābandi*. On villages yielding a revenue of Rs. 5,000 and under, 10 per cent. was allowed, on those assessed at Rs. 5,000 to 10,000, 7½ per cent., and on those assessed at Rs. 10,000 to 20,000, 5 per cent. Collection of Revenue.

This allowance was held to give an adequate return to the *paterl* for the expenses of collection, etc., for which he was responsible. Each *patel* further enjoyed certain rights (*hak*) and revenue-free lands which he held in perpetuity, and which generally secured him respectable income. These lands were given to the *patel* on the condition of his inducing cultivators to settle in his village, and were called *khoti* lands. Some *patels* even now possess such lands, though the percentage that they received from the revenue collections has been discontinued. This system of collection was replaced by the *tīpdārī* system which is in vogue at the present day. In accordance with this system the revenue officers use their influence in securing *sāhukārs*, who stand security for the cultivators and guarantee the payment of the yearly assessment. The *tīpdārs*, besides paying the revenue demands, advance seed and food-grain to the cultivators and thus have a lien on the produce of their fields. The revenue officers determine the value of the produce, and in cases of dispute between the cultivator and the *tīpdār*, fix the rate of interest and settle the account. About 20 per cent. of the cultivators are dealt with in this manner through the *tipdārs*.

The land revenue of the State is collected yearly in four instalments. On the 15th of the bright half of the month of *Bhādon*, four annas in the rupee are taken, and on the same date of *Magsar* (*Aghan*) another four annas, amounting to half the assessment for the *kharīf* or rain crops. These instalments are called the *makāi* (maize) and *jowār tauzis* respectively. On *Phāgun badī Amāvas* or the 15th of the dark half of the month of *Phāgun*, six annas are collected and on *Vaisākh badī Amāvas* two annas, making up the remaining eight annas in the rupee. The last two instalments are called the *afīm* (poppy) and *gehūn* (wheat) *tauzis* respectively. The instalments are not, however, strictly enforced and in the case of cultivators who have got *tīpdārs*, the *kharīf* collection is often deferred till the opium harvest, in view of the supposed solvency of the *tīpdārs*. Sums not realized at the end of the year are debited to the next year's account against the name of the cultivator. About 5 per cent. of the total land revenue remains uncollected in an ordinary year. In hard times suspensions and remissions are granted.

Suspensions and Remissions.

Although the revenue demand is supposed to be paid in four instalments on fixed dates, it is usual to allow the first two instalments to stand over till after the opium crop is collected. When a partial or total failure of the poppy crop occurs, no coercive measures are employed to exact full payment of the demand, payment being suspended till the next season.

During the minority of the late Chief remissions were granted every third year. But in recent years this practice has not been followed and the arrears against the cultivators and their *tīpdārs*, finally

amounted to about 10 lakhs. In the year 1903, therefore, in honour of the coronation of the King-Emperor, a remission was granted of arrears on account of land revenue and other sums due up to Samvat 1957 (A. D. 1901). These remissions amounted to 8½ lakhs.

When a cultivator constructs a well in his holding, the State levies revenue on only two-thirds of the area irrigated by the well. The cultivator is, moreover, granted proprietary rights on such land, similar to those enjoyed by hereditary *istimrārdārs*. The digging of wells is not commonly practised by cultivators and, therefore, no rules have been issued on this subject, individual cases being dealt with on their merits as they arise. In cases in which wells are dug a reduction is invariably made in the assessment rates.

Concessions for digging wells.

The land tenures in Ratlām are divided into two main classes, *khālsā* or *Darbār* lands and *jāgīr* and other classes of alienated land. The area held in *khālsā* is 447 square miles or 49 per cent. of the total area, while the remainder 455 square miles are alienated.[1]

Thus the extent of *jāgīr* land is nearly double that of *khālsā* and—a not uncommon feature of land tenure in most Rājput States.

Tenures.

Jāgīrs are of three kinds:—(1) Estates of *sardārs* held upon a service tenure and paying tribute. Alienations to younger branches of the ruling house may be included under this head. (2) *dharmāda* lands, which are endowments for the support of temples and other religious and charitable institutions. Priests, who hold *Dharmāda jāgīrs*, are required to render professional service. (3) *Chākrāna* lands or petty grants made to State servants in lieu of wages. Villages granted to Bhāts, Chārans and the like fall under this head, also the portions of villages granted, as a rule, to Rājputs, which are called *pāwās* (from '*pāo*' meaning one-fourth), and various similar petty miscellaneous holdings which are included in *Chākrāna* alienations.

All classes of *jāgīr* holders pay *tānka* (tribute) except a few priests holding religious endowments. Service was originally the chief claim to the holding of land, though the terms of service were never very precisely fixed. The *tānka* or tribute paid by the *jāgīrdārs* bears no definite proportion to the rental of the estate and varies from 18 to as much as 40 per cent. of the gross revenue. All the *umrāos* hold their *jāgīrs* on the condition of serving the State with a quota of horse and foot in times of emergency and regular payment of *tānka* cesses, etc., due from them. Rājā Ranjit Singh had intended to fix the service to be rendered by *jāgīrdārs*, but the matter still remains undecided. *Jāgīrdārs* are subdivided into *bara* and *chhota* or first and second grade *jāgīrdārs*. Those whose yearly income ranges from Rs. 15,000 to 60,000, are placed in the first grade, and

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[1] An area of 228 square miles known as the Khera *jāgīr* is held by the Rao of Kushalgarh in the Rājputāna Agency.

those whose income is under Rs. 15,000 in the second grade. All these *jāgīrdārs* are the creation of former Rājās and none holds on a guarantee from the British Government. Besides the *tānka*, the Chief has the power to levy additional cesses from time to time.

Every *jāgīrdār* was formerly bound to keep a body of men (*zābta*) ready for the service of the State, at the rate of one horse and two footmen for every thousand rupees of his income, less the *tānka* which he paid yearly to the State. But times are changed and the present *jāgīrdārs* have not been called upon to render military service for many years. They still, however, on certain occasions, furnish sowars and sepoys at functions, festivals, etc. With the exception of the customs and the excise revenues, the *jāgīrdārs* have a right to the full enjoyment of the land revenue from their *jāgīr* villages, on the clear understanding that they pay the *tānka* punctually to the State and act in subjection to the Darbār and in obedience to its orders, and render service, personally or otherwise, as may be required. A *vakīl* remains in attendance at Ratlām on the part of every *jāgīrdār*. No *jāgīrdār* has the power to alienate or mortgage any part of his holding, or to hold direct or indirect communication with any other State and political officers. He is also not allowed to encumber his estate beyond his lifetime, no debts being recovered from his heirs. Besides the *tānka*, *jāgīrdārs* pay *phāla*, *bān*, etc., taxes levied on the succession of a Chief, marriage in the Chief's family and other such events entailing extraordinary expenditure on the part of the State. Such charges are levied from landholders in *khālsā* districts also *jāgīrdārs* also pay *nazarāna* (succession fees) on succeeding to their estates.

Only *jāgīrdārs* who have been specially empowered can exercise civil and criminal powers within their estates.

In the case of *jāgīr* grants to male relatives of the Chief the conditions as regards service, *tānka*, etc., etc., are the same as in the case of the other *jāgīrs*. In the case of *Zanāna* ladies, however, as the *jāgīrs* are allotted for their maintenance during their lifetime only, no *tānka* is taken. Petty holders, such as *Pāwedārs* and the like, also pay small sums as *tānka*. Some of the *dharmāda* land holders are required to provide for the upkeep of temples and other charitable institutions out of the income of their holdings.

Before a regular survey was made, these petty holders of grants appropriated much land that never belonged to them. Mīr Shāhāmat Alī considered it inadvisable to resume the land and, therefore, rated the extra portion so appropriated at half the settled rates and continued it in the possession of the occupiers. The income derived from this source was made over to the Municipality but it is now included in the regular *jamābandi* of the State, the Municipality receiving a fixed sum by way of compensation. The revenue from this source is called *mūnjabta*.

Section V.—Miscellaneous Revenue.

(Table XXI.)

All miscellaneous revenue comes under two heads: *sāyar* or Customs and *abkāri* or Excise.

As in other States in Mālwā, opium is a valuable revenue-paying commodity and has always been subjected to somewhat heavy taxation. Ratlām town, as has been already noted, was once the chief centre of the opium trade in Mālwā, but since the opening of railways and the establishment of Government scales at other places the trade has dwindled. Opium.

Various dues are imposed on this drug at different stages. On *chīk* the following duties are levied :—(1) An import duty of Rs. 2-12-0 per maund on local *chīk* brought to the town for manufacture; and of 15 annas per maund on foreign *chīk*. (2) A transit duty of Rs. 1-11-6 per maund on all *chik*. (3) An export duty of Rs. 13-8-9 per maund on all *chīk*.

On manufactured ball opium a transit duty of Rs. 2-2-0, per maund is levied on a maund's weight (80 lbs.) of opium balls and of Rs. 2-13-6 on a "chest" (140 lbs.).

The export duty per "chest" is Rs. 21-2-3, but a remission of Rs. 8 per chest is made in the case of opium manufactured from *chīk* brought from outside the State.

Besides these regular taxes, various cesses are levied in regard to *satta* or time-bargain transactions.

Each chest (140 lbs.) of opium exported to China, therefore before it reaches the scales, pays nearly 30 rupees in dues irrespective of *dharwāi* charges levied on *satta* bargains.

A chest of opium (140 lbs.) costs about Rs. 470, which may be thus distributed:—

	Rs.	a.	p.
Cost of 170 lbs. of *chīk*	408	0	0
Cost of manufacture	8	0	0
Interest on capital...	32	0	0
Export dues	20	0	0
Miscellaneous dues	1	14	0
Brokerage	0	13	0
Other charges, boxes, etc....	5	5	0
Total...	476	0	0

The sale price in the town is about Rs. 530 which gives a profit of Rs. 54 per chest.

If, however, the chest is exported to China an additional duty of Rs. 600 has to be paid to the British Government, at the scales. The price of a chest in Bombay is about Rs. 1,150. About 2,500 chests of new and 2,000 of old opium are usually available for sale

in the town every year. The average amount of opium manufactured annually is about 280,000 lbs. and the revenues from poppy cultivation and opium dues form 50 per cent. of the State *khālsā* income.

The China export figures vary. The average number of chests exported to Bombay annually from 1850 to 1870 amounted to 6,000; from 1870 to 1900, 2,700; the actuals for 1900-01 being 1,523; 1901-02, 2,119; 1902-03, 2,007; 1903-04, 1,506; 1904-05, 1,522 and 1905-06, 680.

The average amount of the duty on opium exported to Bombay is Rs. 32,000 a year, and that for export to places in India Rs. 2,000. Import duties amount to Rs. 4,000. Opium can only be exported on a pass.

Consumption. It is estimated that 20 per cent. of the population consume opium in some form. Of consumers, 75 per cent. use it in very small quantities. About 60 maunds are consumed annually which comes to 2½ *tolas* per head of population per annum or 11½ *tolas* per head of the 20 per cent. who consume the drug. It is given to infants up to 3 years of age. It is also drunk by Rājputs as *kasūmba* and eaten by others.

Kasūmba is made by dissolving 2½ *tolas* of opium in 20 *tolas* of water. This gives sufficient liquor for 20 persons. Sweetmeats are always eaten afterwards. This is called *khār-bhanjana* or destruction of acidity, and is considered essential after drinking this concoction.

The duties on this drug bring in a considerable income amounting on an average to Rs. 34,000 as export duties and Rs. 4,000 as import annually.

Vend. There are no restrictions as to vend, opium being sold like any other articles of commerce.

Liquors. The only liquor of importance is that made from the flowers of the *mahuā* (*Bassia latifolia*). The liquor is made in pot stills, the right to vend being sold by auction to a contractor, who has a central distillery at Ratlām and makes his own arrangements for supplying the shops. Except in the case of a few shops situated in the inaccessible parts of the Bājna *tahsīl* which are held by a sub-contractor, all the shops are supplied from the central distillery. The number of shops is 103 or about 1 to every 1,000 persons.

The liquor varies in strength from 60° U. P. called *rāshi* or *phūl* to 25° U. P. called *dubāra*.

The selling price is 18 annas per gallon of 60° U. P. in the town and 15 annas in the districts. A gallon of 25° U. P. costs Rs. 2-4-0 in the city and Rs. 1-14-0 in the districts.

The revenue amounts on an average to Rs. 14,500 a year from *khālsā* area, Rs. 11,800 being derived from the plateau area and 2,700 from the hilly tracts of Bājna.

This gives an incidence of 3 to 4 annas per head for the whole State, but of Re.1 per head for the Bājna *tahsīl*, where large quantities are consumed by the Bhils. The State *abkāri* system has just been (1906) extended to all *jāgīrs* and the income from this source amounts to Rs. 10,000 yearly.

Other liquors.

Foreign liquors are very little used. In the town a certain amount is drunk but no account is taken of its sale.

Hemp drug.

Hemp is cultivated in very small quantities about four acres only being sown and no restrictions of any kind are placed on the sale of either *bhāng*, *gānja* or *charas*.

A duty is levied on imports and exports at the rate of 5 annas per maund. About Rs. 1,500 worth of hemp is imported yearly from Sanāwad in Indore State. About 100 maunds are consumed yearly.

Customs.

The *sāyar* or customs duties form a considerable part of the revenue of the State, amounting on an average to over half a lakh of rupees a year.

In the famine year of 1899 it rose to two lakhs owing to the increased traffic in cattle. The receipts from customs rank next in value to those from land revenue, which is the largest item. The dues are collected according to a regular schedule of tariffs in which the duties are calculated on the weight and not on the value of the article.

The income from the *sāyar* is always deemed a royalty and is never included in the land grants made to any *jāgīrdār*. Until very recently even the *sāyar* revenue of the Sailāna State was also collected by Ratlām as a suzerain right. Of the amount collected the Ratlām Darbār used to pay back 27 per cent. on dues from *bichhāiti* (dues on the goods of foreigners) to the Sailāna State. The system proved troublesome and was commuted for a consolidated payment of 7 per cent. of the revenue collected, both on *thānī* (goods of local merchandise and dealt in by local merchants) and *bichhāiti* (goods imported or sold by foreigners). These distinctions no longer exist. The original object of this payment was to assist the Sailāna Chief to cover the expenses of his visits to Ratlām at the *Dasahra* and *Sarad Pūnam* festivals. In 1887 an agreement was made between the States of Ratlām and Sailāna with the assistance of the political authorities, by which the former State received annually from the latter a sum of Rs. 18,000 *Sālim Shāhi* as compensation for relinquishing its right to levy customs dues in Sailāna territory. This amount was, in 1901, reduced as a concession on the part of the Ratlām Darbār to Rs. 6,000 British coin. These two States have also agreed mutually not to levy transit dues on each other's opium.

Before Mīr Shāhāmat Alī's period of administration the customs used to be farmed out to contractors, generally big *sāhukārs*. At that time five different rates of duty were levied. This unequal taxation formed a great obstruction to trade. To put an end to these anomalies, he abolished the contract system and had all dues collected directly by State officials, a new and more equitable scale of duties being introduced.

The customs dues were formerly levied in two ways. The *sāyar* dues proper were levied and paid in the chief town, while a second duty of a very light character known as *khūnt* (share or portion) was leviable in all villages, both *khālsā* and *jāgīr*, through which the goods passed. *Sāyar* dues were classed under three heads: *katatī* (imports), *bharti* (exports), and *rāhdāri* (transit duties). The *khūnt* duties were included in the assessed revenue of a village. Since 1869, however, *khūnt* dues have been abolished, compensation being given as a matter of grace to some of the *jāgīrdārs* to recoup them for the loss thus caused. This compensation is still paid.

Salt. The transit duty on salt was abolished in 1881, the British Government agreeing to pay Rs. 1,000 yearly in compensation, and a few years later all transit dues, except those on opium, were removed.

The present rate at which the *sāyar* dues are levied is, with slight modifications, the same as that fixed by Mīr Shāhāmat Alī in 1864. The schedule of duties levied at the customs house at Ratlām is issued under the title of *Dastūr-ul-amal sāyar.*

Till quite lately (1906) the standard weight on which dues were calculated was the *pauthī* or a bullock load, estimated at 6 *kachcha* maunds. In the case, however, of goods brought by railway, except grain, which whether rail-borne or not, was taxed at 6 maunds to the *pauthī* (8 *kachcha* maunds forming a *pauthī*). It should be remarked that these weights were only estimated, as the goods were not actually weighed. Every cart of two bullocks carried about 30 maunds, or 5 *pauthīs*. Formerly a cart paid duty on three *pauthīs* only, a rebate of two-fifths or 40 per cent. being allowed on the actual load, and a custom still prevails of allowing 20 per cent. to 25 per cent. discount. In *jāgīrdārs'* villages and in those held by the Rānis and *Dharmāda* grant holders, no *sāyar* duties were levied before the time of Mīr Shāhāmat Alī, who, however, enforced these duties in all cases, permitting only the personal food supplies of the *jāgīrdārs* to pass duty-free. During the administration of Khān Bahādur Cursetji this privilege was withdrawn together with all other remissions. No dues are, however, levied on head loads of grain or on grain used by cultivators, either as seed for sowing purposes, or for personal consumption, and no *sāyar* dues are levied on articles passing from one village to another in the State. No *rāhdāri* or transit duties are now charged, except on opium, and all goods can be imported free

of *sāyar* provided bulk is not broken or the commodity does not change hands or remain in Ratlām over 10 days. In other cases an import duty is charged. The *sāyar* system was thus very complicated and could only be understood by a reference to the tariff. Dues are now levied on the maund weight (80 lbs.). The only case in which a rebate is allowed is eight per cent. to local importers of piece-goods. Taxes on the stalls of sellers in the market are the only imposts now farmed out, all taxes being collected by the State. There are no fixed principles apparently for determining rates. Almost all articles are liable to duty, being classed under 60 heads.

A brief notice of some of the imposts formerly levied may be given. The imposts known as *sawān* and *lathha* were first levied for the purpose of building the town wall, and as a compensation for closing butcher's shops. *Tulāi* (weighment tax) and *bharāi* (the filling up of scale-pans with grain), both weighing taxes, were levied by the *dalāli* office. *Rāwla* and *dewla* were charity dues for the support of certain temples, State and private. A tax called *bolāi* (meaning safe passage money) was also levied. In olden times the highways between Mālwā and Bāgar and Kānthal were unsafe owing to the unsettled state of the country, dacoities and robberies being of every-day occurrence. This state of affairs no longer obtaining, the *bolāi* tax has been long discontinued. The term *Chalatī* was a tax to cover the daily doles, not exceeding 2-8-0, made to Gosāins, *fakīrs* and other beggars out of the daily receipts of the *sāyar*.

The working of the *sāyar* department was formerly expensive and tedious, while owing to the complicate nature of the tariffs only adepts could at once say to what duties a certain consignment was liable. The new tariff that has now been issued abolishes all minor imposts and is simple in its operation. Control.

In Ratlām territory there are 27 *nākas* or customs stations, 12 round the capital and 15 in the districts. The *nākādārs* in the districts have no fixed stations, but have to go the round of the villages in their respective circles. There are eleven *talāshīdārs* (literally discoverers or seekers) or supervisors in the town besides the 12 *nākādārs*.

The *sāyar* department also collects municipal rates such as the road, lighting and education cesses, the amount realized being credited to the Municipality.

Smugglers when caught have to pay six times the duty leviable as a penalty. Smugglers of opium, however, are criminally prosecuted, opium being a contraband article.

Section VI.—Public Works.

(Table XV.)

Before the establishment of a regular department work carried out by contractors was measured and supervised by a committee of

officers including the State Accountant, but on the appointment of an Engineer this system was done away with.

The Public Works Department is under the supervision of the State Engineer, overseers who act under his order being in immediate charge of the works.

The Engineer has no control over works in *jāgīrs*. All estimates and accounts of the Department, both for the town and the districts, have to pass, through the Engineer, to the Accounts Department. The State *khālsā* works are under the immediate supervision of the town overseer except the local works, the expenditure on which is met from Municipal funds, these works being under the immediate supervision of the Municipal Secretary.

Works and expenditure. The average expenditure incurred on the Public Works Department in the town is about 15 thousand a year and the expenditure in districts about 9 thousand. The public works carried out by the Municipality consist chiefly of the construction and repair of roads and bridges in the town, the average annual expenditure being about 8 thousand per year. In the last ten years, with the exception of famine works, no important irrigation works were taken in hand by the State in the districts, the sum allotted being appropriated to the cleaning and deepening of old wells and the excavation of new ones. The only new work of importance during the last ten years is the new Jail in the town, which cost about Rs. 20,000.

Section VII.—Army.

(Table XXV.)

The State army consists of a body of regular cavalry of 62 men with one officer, and of 100 regular infantry with 16 officers (*Tilangas*) who furnish guards for the palace and offices. The State also possesses five serviceable guns manned by one officer and 12 gunners. The cavalry are armed with native swords (*talwār*) and lances and the infantry with muskets and bayonets.

Recruiting and pay. The men are drawn from all but the lowest classes. Pay in the case of the infantry varies from 6 to 7 rupees a month and in the case of cavalry and the body-guard from 7 to 9 rupees a month.

Pensions. The heirs of a soldier, who is killed when on duty generally receive a small pension. The State rules provide that after 20 years' service a soldier may receive a pension equal to one-third of his pay, and if the period of his service extends over a period of 30 years a pension equal to half. The total cost of the army is about 15,000 year.

Section VIII.— Police and Jails.

(Tables XXIV and XXVI.)

Early system. A regular police force was organised in 1870 in the town and ten years later in the districts. Before this all watch and ward in the

districts was done by the village *chaukīdārs*, who received a small plot of revenue-free land in remuneration for their services. These men were held personally responsible for all the thefts occurring within their beats through their carelessness and had to make good all loss caused by robberies.

The State police are divided into three sections, keeping watch in the town, at the Jail, and in the districts. **Distribution.**

The whole force is in charge of a Superintendent at headquarters, who is assisted by an Inspector in charge of the district force.

The town police number 195 of all ranks distributed through ten outposts. These men are dressed in *khāki*, their *lungīs* being surmounted with a black badge. **Town.**

The district police number 157 men of all grades. Of these 117 are distributed in the Ratlām *tahsīl* and 40 in Bājna. **District.**

The district police are dressed similarly to the town police, but wear a red badge in the *lungī*.

These men are distributed through 35 *thānas* in the Ratlām, 10 in the Bājna *tahsīl* and 3 in the *jāgīrs*.

The *chaukīdārs* number 248 in plateau villages. In the Bhil villages of Bājna *tahsīl*, the *tarvīs* make their own arrangements. These men are responsible for the due report of all accidental deaths and crimes in their villages, such reports being made to the nearest police *thāna*. They are also required to assist the police in every way besides acting as messengers. They are remunerated by revenue-free grants of land amounting in all to 4,784 ¼ *bīghas*. **Rural Police**

The police are armed with swords and muskets with bayonets. **Arming.**

The only important criminal tribe is that of the Moghias. Of the members of the above tribe 110 are settled in 20 *khālsā* villages and 39 in 11 *jāgīr* villages. These settlements are in charge of a special *Motamid*, who is supervised by the Assistant to the Agent to Governor-General in the Criminal Branch, at Indore. The total number of Moghias on the register in 1905 was 167, including 11 absconded and 3 under sentence in jail. **Criminal tribes.**

The registration and classification of finger prints is regularly carried out under a trained man. **Detection.**

The Railway police are Government police. **Railway Police.**

A central jail was established at Ratlām in 1865 with a subsidiary jail at Bājna. Only short-time prisoners were confined in the latter, which has lately been abolished. **Jails (Table XXVI).**

Figures for jail mortality vary considerably, being 28 per mille in 1901 and 52 per mille in 1905. **Jail mortality.**

Jail industries.

Prisoners formerly worked only in the State gardens and the State lithographic press. As this did not give sufficient occupation, some of the prisoners are now made to grind wheat and other grain required for the use of the State *kothār*. A man has recently been appointed to teach prisoners the art of making carpets (*galichas* and *daris*). Ordinary *dūsūti* and some varieties of checked cloth are also turned out by the prisoners who use flying shuttle hand-looms. Cane work and carpentry are also taught. A certain number work as labourers for the Public Works Department. These industries have been only recently introduced. The charges against the several Departments employing jail labour amount to about Rs. 2,500 a year.

Section IX.—Education.

(Table XXIII.)

History. Early days.

Till 1864 only private schools existed in the State in which the local *rāngrī* dialect and native system of account-keeping were taught. Only Baniā and Brāhman boys attended these schools, and there were no schools for girls. Boys received instruction in mental arithmetic and in reading and writing, just sufficient to enable them to carry on their father's business and beyond this point they did not attempt to go. In 1864 during the minority of Rājā Ranjīt Singh a public school was opened in the town by Mīr Shāhāmat Alī. It was divided into three classes, teaching English, Hindī, and Urdu, which were attended, but not very regularly, by 1,075 and 20 boys respectively. A purely Sanskrit department under a Shāstrī was shortly afterwards added.

Present system.

In 1870 the English department was placed in charge of an English Head Master, Mr. T. Middleton. Arrangements were also made to educate girls by opening a small school in the town and two in the districts. In the beginning of 1872 Sir Henry Daly opened the Ratlām Central College, when the present building which cost Rs. 64,000 was yet incomplete. At the same time 16 village schools were established in connection with the Central College, while private elementary schools were given grants-in-aid. A few schools had been established previously in villages in 1869. In November 1875 the Viceroy, Lord Northbrook, who visited Ratlām on his way to Rājputāna, distributed prizes to the boys of the college. In memory of this event the Municipality founded two scholarships denominated the Lord Northbrook Scholarships, one for Science and Arts and the other for Medicine. In this year religious teaching was introduced, a Maulvi giving religious instruction to Muhammadan boys and a Shāstrī to Hindu boys, once a week. The next year the educational department of the State was placed under the immediate supervision of Mr. G. R. Aberigh-Mackay[1], at that time tutor to the Rājā.

1 George Robert Aberigh-Mackay, son of the Rev J. Ab·righ-Mackay, Bengal Chaplain; born, July 25, 1848; died, January 12, 1881; well-known as the author of "Twenty-one Days in India" and other works. He was Principal of the Daly College at Indore from 1877 until his death.

In 1887 the educational department was transferred from the Darbār to the Municipality, which body, with a view to economy, dispensed with the services of the European Superintendent of Education, Mr. H. Sherring, who had been Principal of the College for seven years.

Central College.

The Ratlām Central College was in 1884 affiliated to the University of Calcutta up to the standard of the First Examination in Arts, but no students have been prepared for this examination. Under the Universities Scheme of 1905 the institution is now affiliated to Allāhabād University.

Departments of the College.

The college at present consists of three departments:—The High School teaching up to the University Entrance Standard; the Anglo-Vernacular Branch School affording instruction in English subjects up to the fourth standard; and the vernacular department, in which Hindi, Urdu and Marāthī are taught. This vernacular department acts as a feeder to the English department, and care is taken that no boy proceeds to the study of English before he has had a thorough grounding in his own vernacular.

Higher English classes.

The higher English classes here, as in other schools in Central India have always been numerically weak. The majority of the students being poor leave school from the 2nd or 3rd English class. Parents ask very little more of their sons than that they should learn enough to pass the Middle Class Examination and then get employed in the Railway, Postal or some other department. In the last ten years or so, over 50 boys educated in the college (who left from the 3rd or the 2nd English class) have secured employment in the Railway as signallers, assistant station masters, etc. Their straitened circumstances prevented them from studying further and even if they had read for two or three years more and passed the Entrance Examination, they would have found it difficult to secure better employment than they are at present holding.

Examination results.

On analysing the records it appears that in the first twenty years after the opening of the college (1872) only eleven boys passed the University Entrance Examination. In the last decade 16 boys passed the Entrance Examination and over 60 the Central India Schools Examination, carrying off many scholarships and prizes in open competition. In 1905 a Ratlām student passed first among those sent up from schools in Central India for the Entrance Examination and was awarded a special medal by the Agent to the Governor-General in Central India.

The Barr Medal.

In January 1900 Khān Bahādūr Cursetji Rastamji Thānāwāla, C. I. E., then *Dīwān* of Ratlām, founded an annual silver medal, called after Colonel Barr (now Sir David Barr, K. C. S. I.), then Agent to the Governor-General in Central India, the "Barr Medal."

It is presented every year at the annual prize distribution to the student of the High School who obtains the highest number of marks in English.

In 1904 a drawing class was opened at the High School which has been recognised as a local centre for holding the Bombay School of Art examinations. Fourteen students have passed the first Grade.

Succession list of Principals.

The following have been successively Principals of the Ratlām College:—Mr. T. Middleton (1870-1876); Mr. J. L. MacArthur (1876-1880); Mr. Herbert Sherring (1880-1887); Bābu Pruna Chandra Banerji (1887-1889); Bābu Rajnināth Nandi (1889-1893), and Mr. D. F. Vakil (1893-1907).

Number of State Schools.

In addition to the college the Darbār maintains two primary vernacular schools in the town, fourteen village schools in the *kamās-dārīs* and one girls' school in the town.

In 1905-06 the total number of schools of all classes in Ratlām was 55, of which 18 were maintained by the State, 6 by *jāgīrdārs* and 31 by private individuals attended by over 1,800 pupils. These figures show one school to every 15 square miles and about 22 pupils in every thousand of the population.

The Girl's School.

The town girl's school has hitherto been so only in name. The people are conservative and many purposely keep their women in ignorance. A few girls are sent to this school, but early marriage cuts short their instruction. A special building is to be erected for the accommodation of this school.

Number on the rolls.

In 1905-6 the number of boys attending the State vernacular schools was 300. The average number of boys on the rolls of the College, including the vernacular departments, was 395, the average daily attendance being 259, that is, 65·6 per cent.; on 31st March 1906 there were 358 boys on the rolls of the College, of whom 107 were in the English department. The town is rising in importance and with it the desire for English education. Plague first appeared in 1902 and successive outbreaks since then have somewhat affected attendance in recent years.

Caste distribution.

The caste distribution (1905-6) of the boys learning English was Brāhmans 70, Rājputs 4, Baniās 13, Muhammadans 11 and others 9.

The Darbār is alive to the necessity of encouraging education among the Rājputs and a scheme for providing residential quarters for Rājput boys is under consideration.

Muhammadan.

The Muhammadans do not avail themselves fully of the benefits of even vernacular education although provided almost free by the State. Only one Muhammadan has passed his Matriculation examination from the college since it was opened.

Population of school-going age.

The population of school-going age (8-15), forming about 15 per cent. of the total population (excluding the railway population), is

12,500 (boys and girls), of whom 15 per cent. (or 1,800) are at school. The census of 1901 returned 2,185 boys and 267 girls as under instruction, of whom 1,073 boys and 44 girls were Hindus; 454 boys and 123 girls Musalmāns; 438 boys and 16 girls Jains; 52 boys and 28 girls Animists and 168 boys and 56 girls of other religions.

Tuition fees. No fees were charged till April 1894, when at the recommendation of Mr. R. H. Gunion, Principal, Daly College, Indore, a low scale of monthly fees was instituted in the English department. An admission fee of 6 annas is levied in all departments of the institution. The town people also pay a local rate for education.

Annual expenditure The average cost of the whole teaching staff of the educational department in 1906 was about Rs. 7,600; in 1896 it was Rs. 6,300; in 1886, Rs. 13,550 British coin.

Publications No book shops have been opened in the Ratlām town in which English books, even elementary English educational books, find a place. A few very cheap Hindi books are offered for sale in some three or four book stalls in the market. There are three Printing Presses in the town, but no newspapers are published.

Section X.—Medical.

(Table XXVII.)

Medical institution. No regular medical institutions existed in the State till 1881. A few *hakīms* and *vaidyas,* who practised privately, were given aid by the State, on the strength of which they styled themselves State *hakīms.* During the minority of Rājā Ranjīt Singh, a charitable dispensary was established in the town. This institution remained under the supervision of the Residency Surgeon at Indore from 1881 to 1887. The old system of engaging *hakīms* and *vaidyas* was also continued. An attempt was made to give medical aid to *jāgīrdārs* and ryots in the districts, but the *jāgīrdārs* refused to pay a share of the expenses and the arrangement fell through.

The Mahārānī Rajkunwar Hospital. In 1885 the foundation stone of the present hospital, named after the Chief's mother, the *Mahārānī Rājkunwar Hospital,* was laid by Sir Lepel Griffin and was declared open by Mr. F. Henvey on the 20th February 1890. The old arrangement was done away with and the hospital placed under the direct management and control of the Darbār. The *Mahārānī Rajkunwar Hospital* is situated in the *Mānakchauk* in the heart of the town. The building cost Rs. 21,760. In 1897 the Darbār at the cost of Rs. 10,000 acquired some houses in the vicinity of the hospital and by demolishing them secured an open space round the building, which was badly wanted. The hospital only contains accommodation for eight indoor patients, which is insufficient for the needs of the town. A well equipped operation room is attached to the hospital.

The staff consists of a superintendent, a hospital assistant and a midwife, two compounders, a dresser and five menial servants. A native doctor (*hakīm*) is also kept in State employ for such people as prefer native to European methods. To give medical relief to the villagers and the Bhīls in the Bājna district a qualified hospital assistant and a *hakīm* have been engaged at the expense of the State.

Expenditure. The Darbār sanctions Rs. 7,300 annually for the State medical department out of which sum Rs. 1,200 is contributed by the Town Municipality.

Operations. Besides a large number of minor operations, such major operations as amputation, excision of the breast, rhinoplasty, removal of cataracts and tumours and midwifery operations were performed in the Town Hospital in the last decade.

Vaccination. Vaccination is not compulsory in the State. It is performed on children of the age of from three months to seven years. The season for vaccination is from November to April. The people are fully alive to the advantages of getting their children vaccinated. For the town one vaccinator is employed, who is a Brāhman by caste and vaccinates all classes of the people. No special vaccinators are employed for the districts, village school masters being usually told off to vaccinate children in their villages. No regular arrangement, however, exists for carrying on vaccination in the districts and intelligent villagers, who appreciate the advantages of vaccination bring their children to the town to be vaccinated. About two per cent. of the population are protected.

Village sanitation. Chamārs remove all dead carcasses, beyond this and the fact that the villages are generally situated on elevated spots, and the pits for conserving manure are made on the outskirts, village sanitation can scarcely be said to exist. In the town all sanitary arrangements are in the hands of the Municipality.

Section XI.—Surveys.

Except the surveys made, for revenue purposes (*vide* Land Revenue) no survey has as yet been undertaken.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS
AND
GAZETTEER.

(Tables I. III, VIII to X, XIII, XVIII, XIX, XX, XXIII and XXIX.)

Ratlām tahsil:—This *tahsīl* lies in the centre of the State between 35° 5′ and 23° 33′ north latitude and 74° 47′ and 75° 20′ east longitude, having a total area of 599·43 square miles, of which 362·8 square miles are held in *jāgīr*.

It is bounded on the north by Jaora, on the east by Gwalior, on the south by Jhābua and Dhār and on the west by Sailāna and the Bājna *tahsīl*.

The average rainfall is 34 inches, but in recent years the monsoons have been uncertain. The Ratlām *tahsīl* falls almost wholly in the plateau. The country is, in general, open, level and highly cultivated. Some of the *jāgīrs* under this *tahsīl* comprise hilly tracts, specially the *jāgīrs* of Sarwan, Shivgarh and Bāsindra, which lie in the western portion of the *tahsīl*.

Population according to the census of 1901 is 55,571 in the *khālsā* portion and 23,719 in the *jāgīrs*, total 79,290. Of the *khālsā* population, 34,976 persons live in the town of Ratlām, the rest living in 74 villages. The *jāgīr* portion of the *tahsil* contains 53 villages.

The *khālsā* population, 55,571 (males 28,002, females 27,569), classified by religions gives 36,241 or 65·2 per cent. Hindus; 5,349 or 9·6 per cent. Jains; 8,931 or 16·1 per cent. Musalmāns; 4,714 or 8·5 per cent. Animists; 282 Christians, and 54 others. Of this population 34,976 persons, including 20,757 Hindus, 8,122 Musalmāns, 4,903 Jains, 858 Animists, 282 Christians, and 54 others, live in Ratlām town. The *jāgīr* population, 23,719 (11,827 males, 11,892 females), includes 15,531 Hindus, 1,024 Jains, 1,586 Musalmāns, 5,576, Animists, and 2 others.

Of the total area of the *tahsīl* 110,100 acres are cultivated of which 7,100 are irrigated. The *khālsā* portion of this *tahsīl* is in charge of a *tahsīldār*, who is the chief revenue officer and also a second class magistrate with powers to entertain civil suits up to Rs. 5,000 in value.

The present revenue demand is Rs. 2,75,939 for the *khālsā* villages, while Rs. 5,39,587 are alienated in *jāgīrs*.

Ninety country liquor shops are situated in the *tahsīl*, of which six are located in the town of Ratlām, 44 in the *khālsā* portion, and 40 in *jāgīr*.

The income derived from these shops is Rs. 22,121 a year.

The Bombay, Baroda and Central India (Ratlām-Godhra and Ratlām-Ujjain Sections) and Rājputāna-Mālwā (Ajmer-Khandwa Section) Railway lines meet at Ratlām town. The stations of Marwāni on the former, and Naugānwān and Nāmli on the latter falling within the *tahsīl.*

The Mhow-Nīmach road traverses the *tahsīl* for 25 miles, the Runija-Khāchaud road for two miles and the Nāmli-Sailāna road for eight miles.

For revenue purposes the *khālsā* portion is sub-divided into *kamāsdāris* of (1) Dhāmnod, (2) Dharār, and (3) Ringnia, each under a *kamāsdar*, and (4) the *halka-gird-kasba*, including the capital and villages immediately around the town. This last sub-division is under a *patwārī.*

The principal villages with population are in *khālsā*: Dhāmnod (1,727), Dharār (1,424), Palsoda (1,069), Paldūna (773), Barbodna (584), Dantodia (679), Dhonswās (639), Itāwah (630), Nauganwān (681), and Nagra (591). At Bibrod (443), a village in Dhāmnod *kamāsdārī*, there are some Jain temples, where an annual fair is held. At Sāgod (192), another village in Dhāmnod, two miles west of Ratlām, a fight took place between Mān Singh and Partāp Singh in 1717. The *chhatrīs* of Partāp Singh and his brother Kesri Singh stand here. The tomb of a British officer is also to be seen in this village. It is inscribed with the name of Lieutenant Kenneth of the 18th Bombay Native Infantry, and the date February 1818. He was 27 years of age. The principal villages in *jāgīr* land are Amleta (505), Dhānauta (1,481), Gajoda (1,084), Isarthuni (582), Malwāsa (703), Nāmli (2,282), Pipalkhunta (614), Pancher (1,970), Sarwan (with hamlets) 1,900, Sejāwata (639), Shivgarh (with hamlets) 2,538. Twenty-nine *jāgīrs* and other alienated holdings are situated in the *tahsīl* five being first class holdings.

Bājna tahsīl.—The ancestors of the *Thākur* of Isarthuni originally held Bājna in *jāgīr.* In 1724, it was made *khālsā*, Thākur Bhawāni Singh being given Isarthuni in lieu of it. The Bājna *tahsīl* lies between 23°13′ and 23°33′ north latitude and 74°35′ and 74°47′ east longitude, having an area of 302·81 square miles. The headquarters are at Bājna. It is bounded on the north by the Partābgarh State, on the east by the Dhāmnod *kamāsdāri*, on the south by portions of Sailāna territory and Kushalgarh, and on the west by the Bānswāra State. The average rainfall is slightly above that of Ratlām *tahsīl.*

The country is wild and hilly, the scenery, near Uchāngarh, 18 miles west of Ratlām, a high rocky fastness on the right bank of the

Mahī, being very fine. The remains of an old fort and settlement are still visible. The ruins of the temple of Khakāi māta stand near the fort. A legend runs that the goddess was in the habit of assuming human shape and joining in the games of the village children. At the Bhil chief's request a Nāi attempted to seize her. She cursed the chief who was soon after defeated by his enemies the Bharmalot Rājputs. No Nāi, it is said, will ever approach this shrine.

The river Mahī, rising in Amjhera (Gwalior) and flowing north, passes through this *tahsīl*. This part of the river is, however, of no great size, and has a rocky bed.

According to the census of 1901, the population of this *tahsīl* was 4,483.

Constitution: Hindus 516, Jains 79, Musalmāns 76 and Animists 3,712, forming 80 per cent. of the population. The Animists are all Bhīls.

Of the total area, 6,600 acres are cultivated of which 100 acres are irrigated.

The present revenue demand for the *tahsīl* is Rs. 14,000.

Thirteen country liquor shops are located here, the income derived from them being about Rs. 2, 500.

This *tahsīl* is in charge of a *tahsīldār*, who is the Revenue Collector and Second Class Magistrate with powers to entertain civil suits up to Rs. 5,000 in value.

This *tahsīl* contains 2,000 acres of reserved forest. As the soil is not suitable for *rabi* crops, only *kharīf* crops are grown.

Except near the headquarters the population consists mainly of Bhīls who are indifferent cultivators, and are also indolent.

No railway or metalled roads traverse this *tahsīl*.

Bājna, the headquarters of the *tahsīl* (23°19′ N., and 74°41′ E.), is situated 28 miles west of Ratlām town and has a population of 652. It was originally held by the Mahīda[1] Bhīls. It then passed to the Bharmalot Rāthors, and was held by them in *jāgīr*, until Thākur Bhawāni Singh was given Isarthuni in lieu of it. The only other important villages are Chikni (126), Chāoni Jhodia (180), Kherda (128), and Kelkach (203).

The *jāgīr* of Berda is situated in this *tahsīl*. The population of Berda with hamlets was in 1901, 702.

Ratlām Town.—The chief town from which the Ratlām State takes its name lies in latitude 23°19′ N. and longitude 75°5′ E., at 1,577 feet above the sea level. It is 430 miles distant by rail from Calcutta and 408 from Bombay. It is also situated on the metalled road from Mhow to Ajmer, being 88 miles distant from Mhow and 74 from Indore.

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[1] Mahīda, literally, "living on the Mahī river."

The Khandwa-Ajmer branch of the Rājputāna-Mālwā Railway and the Godhra-Ratlām-Ujjain branch of the Bombay, Baroda and Central India Railway meet at Ratlām. Its importance as a junction will be still further enhanced on the completion of the Nāgda-Muttra extension now under construction.

The history of the town is not known before it became the chief town of the State, except that in Akbar's day it was the headquarters of a *mahal* in the Ujjain *sarkār* of the *Sūbah* of Mālwā. Its importance dates from the time when it was selected by Ratan Singh as his Capital. The town is divided into two sections: the old town including the *Thāoria bazar*, *Dhabaijī-kā-bās*, etc., and the new town surrounding the Chāndani Chauk. In the old town the streets are narrow and irregular and the houses poor, while in the new town, founded by Captain Borthwick in 1829, the streets are broad and regular and the houses well built.

Ratlām was only a small town before the superintendency of Mīr Shāhāmat Alī during the minority of Ranjīt Singh. He opened the present Mānik Chauk, the great square in the heart of the town, then a garden belonging to a *jāgīrdār* and a favourite resort for thieves, and made many improvements by constructing good roads and clearing away insanitary buildings.

The most important buildings in the town are the Ranjīt-bilās' palace in which the Chief lives, the Rām-bāgh Kothī or guest-house standing in a garden in which a small zoological collection is kept up, the Central College and Rānī Rāj Kunwar Hospital. A small hospital is also maintained by the Canadian Presbyterian Mission. Religious and charitable institutions include 200 Hindu temples, 16 Jain temples, 9 Thānaks or Jain monasteries, 33 mosques. A dāk bungalow, an encamping ground and four *sarais* are situated in the town, two in the centre of the town and two near the railway station. Many persons from Bombay and elsewhere going on pilgrimage to Nāthdwāra in Mewār stop at Ratlām. In order to provide accommodation for the people, Seth Nārāyandās Thākarsi Mūljī of Bombay has recently erected a new Dharamshāla near the railway station on the site granted free by the State for the purpose. For the comforts of the travellers stopping in the State *sarai* and in the travellers' bungalow arrangements have been made with the railway company to have water service pipes laid on to both these places.

A public library called the "Native General Library" has lately been opened. It is supported by subscriptions from the public and by a contribution from the State.

A State lithographic press has been established at Ratlām which is worked by the prisoners in the jail. Two typographic presses are owned by private individuals.

The local Fatehpuria traders have erected a *pinjrāpol* (refuge for decrepit animals) for cows and bullocks.

The total population at the census of 1901 was 36,321 including that at the railway station: males, 18,519; females, 17,802. In 1881 it was 31,066; and 1891, 29,822.

An increase of 6,499 or 21·8 per cent. has thus taken place since 1891. The number of occupied houses in 1901 was 6,833 as compared with 5,812 in 1891; about 5 persons inhabit each house, built in regular lines, and the streets broad and airy.

The inhabitants of the town of Ratlām classified by religion shew Hindus 20,757 or 59 per cent.; Jains 4,903 or 14 per cent.; Musalmāns 8,122 or 26 per cent.: Animists 858; and Pārsis 47; Christians 282; Jew 1; Sikhs 6. Among Hindus the Shrimāli Brāhmans may be mentioned. A body of these men accompanied Ratan Singh from Mārwār when he founded the State, and many rose to positions of trust and importance including that of *Diwān*.

The Muhammadan population comprises 1,871 Bohoras who are all Shias, 2,069 Pathāns and 2,590 Shaikhs. With regard to these figures those who thus describe themselves are seldom real Pathāns, Mughals, etc., being in many cases Hindu converts. The town Kāzi estimates that about 50 Mughals, 600 Pathāns, 120 Sayads and 122 Shaikhs are of true descent, while 500 are converted Rājputs, 300 other Hindu converts not of menial classes, and the rest are low caste converts.

Several shrines stand in the town sacred to the memory of Muhammadan saints. One Edi-Shāh Ghebi-Shāh brought to Ratlām a relic of the well known saint of Syria, Badi-ud-din Madār Shāh who died at Makanpur in 840 A. H. or 1436 A. D. Some *bighas* of land have been assigned by the State to the Chilla or shrine in Ratlām where Madār Shāh's relic is preserved. The relic is a brick from the tomb of Madār Shāh at Makanpur. An *Urs* fair is held on the anniversary of Madār Shāh's death at the Chilla. Several Hindus and Musalmāns attend it, the Rājā also visits the spot on this occasion.

The Sairānis, a class of Muhammadans who came over with Rājā Ratan Singh, the founder of the State, from Jodhpur, have erected a shrine near their *muhalla* in honour of Khudābax Shahid, a Muhammadan saint, who died at Ludlu in Jodhpur State. It is said that Ratan Singh reposed great faith in this Saint.

The Jain community of Ratlām is an important element of the town population, many being merchants of considerable means, Ratlām is also one of the most important Jain centres in Central India. Several *Thānaks* (monasteries and convents) for devotees of the various sects have been established here, which are visited

periodically by the great *gurūs* of this sect. The Digambaris number 649; Mandir Mārgis (Digambari and Svetāmbari), 819; Svetāmbari 2,065; Thānkpanthis or Dhundias, 1,366 and 4 unspecified.

The Christian community including the railway population is 431. Most of these are employees in the railways or members of the Canadian Presbyterian Mission station. These figures shew a rise of 4·80 per cent. on the figure for 1891. This is mainly due to the large number of orphans in the Mission station at the end of the famine of 1900, though an increase in the railway staff accounts for part of the rise.

The occupations followed most generally are those of the preparation and supply of food stuffs and opium and the sale of grain and piece-goods. A considerable number of persons are engaged in State offices, domestic service and in the care and service of temples. Large numbers act as business agents, brokers, and follow other commercial pursuits.

The usual domestic arts such as the preparation of jewellery (Sonārs numbering 1,017), household utensils (Kasāras number 447; Kumhār 549), etc., are followed. The most important manufacture is that of opium, which employs a large number of person sduring the season. The extraction of oil employs 701 persons. A ginning factory has just been opened and also a flour mill.

Ratlām was once one of the first commercial towns in Central India a position which it appears to be rapidly regaining. It was the principal centre of the opium, tobacco and salt trade and was also famous for its time-bargain (*satta*) transactions. The opening of the railway from Khandwa in 1872, though finally beneficial, at the time dealt a blow to the opium monopoly hitherto enjoyed by Ratlām, by diverting trade to other channels and by opening fresh distributing centres in the neighbourhood. The very extensive cart traffic which had hitherto existed, was unable to compete with railway, and rapidly declined. When the whole of Mālwā produced little more than 25,000 chests of opium, Ratlām alone manufactured and exported for China market 15,000 chests and in return attracted a large portion of traffic from Bombay and Gujarāt. The number of chests of opium exported gradually dwindled until it is now less than 2,000 a year. The opium grown in States bordering on Ratlām was, in those days, all brought to Ratlām for weighment. But during the last 30 years scales have been established at Jaora, Mandasor, Chitor, Bhopāl and other places, which has caused a decrease in the trade. Before the opening of the railway the total quantity of tobacco imported annually here was some 22,000 maunds (*pakka*), whereas now only about 8,000 maunds are imported annually. A similar decline in piece-goods and *kirāna* (miscellaneous articles) is to be observed. With the decline of the trade the *sāyar* revenue has suffered.

The principal exports are opium, grain, cotton, linseed, opium-seed, metal (manufactured), hides, shoes and betel leaves and the principal imports crude opium, cloth, food-stuffs, European glass and other wares, spices, *ghī*, molasses, sugar, tobacco, salt, kerosine oil and metals.

The chief trading classes are Hindu Baniās (2,074) and Jain Baniās (4,903), the latter include Oswāls (4,000) and Agarwāls (150). These families usually came from Gujarāt and Mārwār. They are many of them men of wealth. A *pinjrāpol* or house for animals has lately been opened. Some idea of the trade carried on in the town may be gathered from the table appended:—

Articles.	Import (maunds).			Export (maunds).		
	1905-06.	1904-05.	1903-04.	1905-06.	1904-05.	1903-04.
Wheat and other grains..	106,700	105,856	130,496	10,473	10,588	28,251
Oil seeds...	14,006	18,373	23,370	4,189	5,743	6,961
Opium juice	595	3,022	4,590½	5¼	5¼	8¼
Opium chests	......	......	......	2,674	1,191⅜	1,708½
Opium balls	2¾	7½	¼	190	115½	62¾
Cotton ginned	......	......	636	8,075	4,414	5,228
Seed, cotton	19,631	15,176	1,703	53	3	......
Yarn	963	896	1,336	52	30	4½
Timber	14,287	15,274	9,816	6,928	6,174	5,576
Woollen cloth, etc. ...	711	528½	790½	362	166¾	249
Miscellaneous	85,779	81,305	103,468	39,806	31,762	38,443
Total ...	242,674¾	240,438	276,206¼	72,807¼	60,193	86,512

An Imperial post office has been opened in the town with branch at the Railway station. The town office is combined with a Telegraph office. The minor criminal work of the town and environs is dealt with by the town Magistrate who exercises powers of the second class. He is also the Sub-judge.

The municipal system may be said to have commenced in 1865 when the town was divided into 45 *muhallas* or wards, each being placed in charge of an influential resident, who was entitled the *mir muhallas* or head of the ward. He was empowered to settle petty

judicial matters and also exercised a general control over the wards. A *chaukīdār* and a sweeper were placed under him to look after the sanitation of the ward. In 1887 a regular municipal committee was substituted for the *mīr muhalla.* It was formed of 24 members, of whom 13 were State officials and the rest non-officials, appointed annually by Darbār from among respectable residents. The non-officials were the permanent *panchas* who continued as commissioners from year to year. It was found advisable to modify this system and in 1893 the committee was reduced to 11 members, 5 officials and 6 non-officials. In 1895 the town municipality was abolished, the control of the town being taken over by the Darbār without any municipality and placed under the management of the *Diwān.* The municipal funds are devoted to conservancy and sanitation, education, roads, lighting, public buildings and charity.

Octroi is the principal cess levied by municipality and amounts to about 50 per cent. of the total municipal revenues. A grant in cash, instead of the *munzābta lāg* in vogue up till 1894, was made over by the State to the municipality to be applied mainly to education. A house tax was introduced in the year 1895 in lieu of several petty and vexatious taxes which were abolished. The average annual receipts are about Rs. 40,000 and the expenditure Rs. 35,000.

The town police number 195 men under the State Superintendent of Police. The headquarter station is situated in Chāndni Chauk, while 10 outposts are established in the different wards. This gives one policeman to 178 of the population. The 45 *muhallas* are also watched over by 21 municipal *chaukīdārs* and the sanitary arrangements attended to by 60 sweepers. The *chaukīdārs* supervise the sanitation and are bound to report all infringements of municipal rules.

APPENDIX A.

TRANSLATION of an AGREEMENT entered into by the THAKOORS of the BANSWARA, PERTABGURH, and MALWA FRONTIER, and signed in the presence of the POLITICAL AGENT of MEYWAR and the officers on special duty in WESTERN MALWA in February, 1861.

We agree to the arrangement proposed for preventing the predatory incursions of the Bheels into Malwa, and we voluntarily bind ourselves that if any Bheels attempt to pass through any of our lands, we will oppose and drive them back; and that, if the force available to any one of us is insufficient for this purpose, we will call upon each other for assistance, and promise that we will never refuse assistance when intelligence is given us; and should there be any dispute amongst ourselves, we will not call in the assistance of the Bheels, and if any one of us combines with them, or gives them assistance or knowingly allows them to pass through his lands, on proof of the same we will agree to whatever punishment the Government may award. The above agreement we make of our own free will, and, further, if any Bheel claims "choutan" from us, should he be able to show that payment of the same has been stopped within the last 12 years, we agree that the payment shall be revived.

(Sd.) MAUN SING, Thakoor of Surwun of Rutlam.
(,,) OONCAR SING, Thakoor of Peeplowda of Jowrah.
(,,) KESSRY SING, Thakoor of Sankhēra of Mundisore.
(,,) CHUTTERSAL, Thakoor of Sagtullee Boree of Pertabgurh.
(,,) HINDOO SING, Thakoor of Raepore of Pertabgurh.
(,,) KHOSIAL SING, Thakoor of Amberama of Pertabgurh.
(,,) HINDOO SING, Thakoor of Motteea of Pertabgurh.
(,,) PARBUT SING, Thakoor of Nadbail of Mundisore.
(,,) SEW SING, Thakoor of Salimgurh of Pertabgurh.
(,,) HURREE SING, Mahārāj of Amba of Jowrah.

No. CLIV.

TRANSLATION of an AGREEMENT concluded through the mediation of BRIGADIER-GENERAL SIR J. MALCOLM and guaranteed by him in the name of the BRITISH GOVERNMENT between the RAJAH of RUTLAM and BAPOO SINDIA for the future regular payment of the tribute upon that district—1819.

I, Purbut Sing, Rajah of Rutlam, do hereby bind myself, my heirs and successors, to pay to Bapoo Sindia, or to any

other person duly authorized by the grant of the Maharajah Dowlut Rao Sindia, an annual tribute of Salim Sahi Rupees 84,000 at the following periods :—

		Rs.
During the Muckee harvest...	...	14,000
" Jowara " ...	...	28,000
" Wheat " ...	...	42,000
	Total ...	84,000

Should any instalment on the expiration of one month and fifteen days after the conclusion of any one of the above harvests remain unpaid, land to the amount of the failure shall be forfeited to Sindia's government, and all claims whatever on my part and on the part of my heirs and successors upon the land so forfeited shall for ever cease.

Bapoo Sindia agrees to receive the Rutlam tunkha of Rs. 84,000 in the manner above-mentioned from the Cutcherry at Rutlam, and binds himself to abstain from all interference whatever in the administration of the Rajah's government, and that he pledges himself in no manner to cause any additional expense to the government of Rutlam by the maintenance of troops, or in any other way whatever, nor shall any of his troops in future be stationed in the Rajah's country.

This agreement between Purbut Sing, Rajah of Rutlam, and Bapoo Sindia was concluded through my mediation and guaranteed by me in the name of the English Government.

JOHN MALCOLM,
Brigadier-General.

Camp at Rutlam,—5th January 1819.

Sitāmau State.

ARMS OF THE SITAMAU STATE.



Arms:—Gules: on a bend argent 3 tridents azure; the whole within a bordure tenne. *Crest*—A sun in splendour proper, on a wreath gules and tenne; and a sword proper. *Supporters*—Two boars Argent.

Mottos:— "*Devyāh Pattanam, Rāj Sadanam.*—" "The shrine of the goddess, the home of a Chief" and "*Satyamev Jayati*"—"Truth only predominates."

Note:—*Family colour*:—Dark blue. *Family banner*:—This bears a red figure of the sun on a white ground.

The Trident is the weapon of the tutelary goddess of the clan.

The sun in the crest shows *Suryavansh* descent. Boars were assigned as supporters in 1877 to all the Rāthors of Mālwā.

Genealogical Creed—*Gautam Gotra*; *Yajur Veda*; *Mādhyandini Shākha*; *Bhairava Mandovra*; *Khārtār Gāchhawāla*, preceptor; *Shingala*, *Rao*; *Rohid* Bard; *Dhedma*, *Dholi*: *Sewad*, *Purohit*; *Diama*, *Vyās*; *Kedārvānshi*, *Barwa*; *Onkārnāthi*, *Kulkshetra Rashtra Syena*; Tutelary Goddess; Hindu, *Vaishanav*, Religion; Rāthor Rājput, *Clan*; Solar, *Race*; Dinesera (Kabandhaj) *Sept*.

The arms given are modified from those granted at Delhi in 1877, which were:

Arms:—Gules: on a bend argent 3 lilies (now tridents) azure: the whole within a bordure, tenne. *Crest*:—A lion's face (now sun) sable. *Supporters*:—Boars argent.

The explanation of these arms, as given in 1877, is that the lilies refer to Sita, an emblem of purity; the bordure of tenne (Sindhia's colour) shews that the State is tributary to Gwalior.

N. B.—Only essential names are given below.

- UDAI SINGH Mahārājā of Jodhpur. (1584-95)
  - Dalpat Singh of Jhālor.
    - Mahesh Dās.
      - Ratan Singh of Ratlām.
        - Rām Singh of Ratlām.
          - Shiv Singh of Ratlām.
            - I KESHO DAS (1695-1748)
              - II GAJA SINGH (1748-52)
                - III FATEH SINGH (1752-1802)
                  - IV RAJ SINGH (1802-67)
                    - V BHAWANI SINGH (1867-85)
                      - VI BAHADUR SINGH adopted. (1885-99)
                        - VII SHARDUL SINGH adopted. (1899-1900)
                          - VIII RAM SINGH adopted (1900-
                  - Nāhar Singh
                    - Takht Singh
                      - Bahādur Singh of Chikla, Sītāmau. (succeeded as No. VI.)
                      - Shārdul Singh (succeeded as No. VII.)
              - Bakht Singh.
        - Rai Singh (Kāchhi Baroda.)
          - Sultān Singh
            - Padam Singh
              - Nāhar Singh
                - Zorāwar Singh
                  - Bhagwat Singh
                    - Dalel Singh
                      - Zālim Singh.
                      - Rām Singh (succeeded as No. VIII.)
            - Bhārat Singh. (Ancestor of Naugāma Thākurs in Sailāna.)
        - Hāte Singh (Thākur of Patālsi, Sītāmau.)
        - Kesri Singh
        - Chhatar Sāl (Rājā of Ratlām.)
        - Akherāj (Ancestor of Thākurs of Amba in Jaora.)
        - Sakhat Singh (Ancestor of Thāk of Multhān in Dh

CHAPTER I.

DESCRIPTIVE.

Section I.—Physical Aspects.

Situation Area.

The Sītāmau State, which is one of the mediatised States of the Central India Agency, lies between 23°48′ and 24° 14′ north latitude and 75° 17′ and 75° 36′ east longitude having an area of about 350 square miles.

Boundaries.

It is bounded on the north by the Indore and Gwalior States, on the south by Jaora and Dewās, on the east by Jhālawār State in Rājputāna, and on the west by Gwalior.

Name.

The place from which the State takes its name was founded by a Mīna chief Sātājī, the name Sātāmau, or village[1] of Sātā having been metamorphosed into the more orthodox name of Sītāmau.

NATURAL DIVISIONS.

The whole State lies on the Mālwā plateau, the country consisting of broad rolling plains with here and there the flat-topped hills characteristic of the Trap country.

Hills.

The hills are usually covered with a scrub jungle of *khejra* (*Prosopis spicigera*), *khākra* (*Butea frondosa*) and other small trees and shrubs.

Rivers.

The only streams of importance in the State are the Chambal, Siv and Sānsri. The total length in the State of the waters of the Chambal with its tributaries the Siv and Sānsri and Siprā is 31 miles. The Chambal flows from south to north the Siprā and Siv and Sānsri entering on its right bank. The Chambal flows all the year round and at Bhagor and Dhaturia village (23° 57′ N., 75° 31′E.) is navigable for boats in the rainy season. The usual rude "dugouts" locally known as *ghadaul*, are found at almost all fords during the rainy season. This river abounds in excellent fish.

Lakes.

The only important piece of water in the State is the artificial lake at Laduna village which was for some time the capital.

GEOLOGY.

The State lies entirely in the Deccan Trap area and presents all the features common to that formation. Wide rolling plains covered with black soil, with out-crops of basalt and laterite and here and there flat-topped hills breaking the continuity of the plain.

BOTANY.

The vegetation is mostly scrub jungle consisting of various species of *Grewia*, *Zizyphus*, *Capparis*, *Carrissa*, *Woodfordia*, as

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[1] Mau or Mahu is a common termination to village names and is a corruption of the Sanskrit word Mahī, land.

[2] By Mr. E. Vredenburg, *Geological Survey of India*.

[3] By Lieut-Colonel D. Prain, I. M. S., *Botanical Survey of India*.

the principal shrubs, and of *Butea*, *Bombax*, *Sterculia Anogeissus*, *Buchanania*, *Acacia* and *Phyllanthus* as the chief trees. Here and there *Boswellia serrata* is met with in which case the scrub jungle is always scanty. The herbaceous species met with are mainly *Leguminosae* such as *Desmodium*, *Alysicarpus* and *Crotolaria*; *Boragineae* such as *Helitoropium* and *Trichodesma*; and *Compositae* like *Pulicaria*. *Blumia Gonicaulon* and *Launcea*.

FAUNA.

Wild animals are not very plentiful there being little or no cover for the larger kinds, although leopard (*Felis pardus*) are met with occasionally. Small game and all the ordinary birds are found.

Climate and Temperature (Table I.)

The climate which is the same as that of Mālwā generally is temperate, no extremes being met with. In the hot weather the temperature varies between 104° and 98°, in the rains between 98° and 78° and in the cold weather between 94° and 60°.

Rainfall (Table II.)

The recorded rainfall of the past 10 years gives an average of 26 inches. The highest recorded fall was 52 inches in 1900, the lowest 11 inches in 1899.

Public Health.

There is, as a rule, little sickness in the State, the most unhealthy season being at the close of the rains when malarial fever is common. Epidemics, except for a short attack of plague have been very rare, and never severe, although cholera and small-pox have appeared from time to time.

Section II.—History.

(Genealogical Tree.)

The chiefs of Sītāmau are Rāthor Rājputs connected with the Ratlām family and the early history of this branch of the clan is that of the Ratlām State.[1] They are descended from Mahārājā Udai Singh of Jodhpur (1584-95).[2] This Chief had no less than 34 legitimate sons and daughters. His seventh son was Dalpat Singh whose eldest son was Maheshdās. Maheshdās in 1634 entered the Imperial army and in return for his services was granted a *mansab*. Subsequent to entering the Imperial service he with his mother the Mājī Sāhiba Chauhānjī, left his home at Jhālor in Mārwār to proceed on pilgrimage to the famous shrine of Onkārnāth on the Narbadā. On the way his mother fell seriously ill near what was then the small village of Sītāmau and died. The holders of Sītāmau at that time were also Rāthors, known as the Gajmalod Bhūmias. Maheshdās asked the Bhūmias for a piece of ground on which to perform the funeral rites and erect a cenotaph to his mother. The Bhūmias, however, refused and Maheshdās was obliged to purchase a plot of land privately, on which he erected the cenotaph which is still standing.

[1] See Ratlām State Gazetteer.

[2] Tod's Rājasthān, I. 622, II 35, 48.

The Bhūmias little imagined the close connection which would exist in future between Sītāmau and the descendants of the Rāthor chief to whom they had refused to grant a plot of land for his mother's last resting place. Maheshdās revenged himself on the Gajmalod Thākurs by an attack of a somewhat treacherous nature, and then proceeded on his way. Maheshdās after rising to great distinction in the Imperial army died at Lahore in 1644 at the age of 51.

A representative of the Gajmalod Bhūmias, it may here be remarked, still lives at Sītāmau. The family belongs to the Rāwat Sagāwat branch of the Rāthors. They came from Laontara village in Idar State, migrating in 1456 to Khera village about a mile from Sītāmau, under one Jhujhār Singh. After driving out the Bhīls and Mīnas they settled in this district. In 1549 Nāgaji, the grandson of Jhujhār Singh, seized Sītāmau from the Bhīls and became a petty independent chief.

Maheshdās had five sons of whom Ratan Singh, the eldest, succeeded to his possession. According to popular tradition Ratan Singh while at Delhi distinguished himself by boldly attacking and checking the destructive career of a mad elephant named *Kahar Koh* who had broken loose in the streets of the city, and for this manly and chivalrous deed was granted certain lands in Mālwā by the Emperor, part of which still form the Ratlām, Sītāmau and Sailāna States. This incident took place about 1647 A.D. Ratan Singh made the village of Ratlām his capital, but he had scarcely settled there when he was called on by the emperor to accompany the head of his clan Mahārājā Jaswant Singh of Jodhpur against the combined forces of Murād and Aurangzeb. In the battle of Fatehābād[1] near Ujjain on 20th April, 1658, he fell fighting with great valour. His seven[2] Rānīs immolated themselves upon his funeral pile, and a cenotaph erected in his honour still stands on the battlefield. Ratan Singh was succeeded by his eldest son Rām Singh.

Rām Singh (1658-82), after ruling for 24 years, died in a fight at Daulatābād and was succeeded by his eldest son Shiv Singh (1682-84) who only ruled two years.

What took place on Shiv Singh's death has always been a subject of discussion between the Ratlām and Sītāmau branches. The true facts of the case can never be satisfactorily settled at this long interval. Whatever may have been the rights of the case, the fact remains that Kesho Dās succeeded to the *gaddi* of Ratlām on the death of his brother in 1684. About this time an officer of the Mughal court called Nasīr-ud-dīn was sent to collect the *jizya* or poll-tax, levied on all non-Musalmāns, a tax detested by the Rājputs and

[1] Tod's Rājasthān, *II*, 48; Bernier's Travels (Constable). 38.

[2] Karam Alī's *Tārikh-i-Mālwā*, Amarnāth's bief *History-Ratlām* and local tradition say seven Rānīs, whereas Ratlam Kāsa mentions only two.

which had been long in abeyance but had been revived by Aurangzeb in 1680.[1] Opposition was offered and Nasīr-ud-dīn was unfortunately killed.

That Kesho Dās, who was quite young at the time, was personally concerned in his murder, there is no proof whatever, but as the ruling chief he was held responsible and was deposed by the emperor who placed his uncle Chhatar Sāl on the *gaddī*. Kesho Dās thus found himself deprived of his lands, and it was only after long residence at Delhi and a strong representation of his case that he managed to get the ear of Aurangzeb who, in 1695, granted him the three *parganas* of Titrod, Nāhargarh and Alot, then yielding a revenue equal to that of Ratlām. In the year 1695 Rājā Kesho Dās established himself at Sītāmau, and perceiving the natural advantages which the situation of the town possessed, he conceived the idea of making it the capital of his State, and proceeded to lay the foundations of the rampart, afterwards completed by Rājā Rāj Singh, which still encircles the town. Kesho Dās' sister was married to Maharāj Kumār Sardār Singh of Mewār. He died in the year 1748. He left two sons, Gaja Singh and Bakht Singh. Gaja Singh who succeeded Kesho Das was born in the year 1713 and ruled from 1748 to 1752. On account of the Marāthā raids Gaja Singh, in 1750, was obliged to move his headquarters to Laduna, a stronger position than Sītāmau. Gaja Singh was succeeded by his posthumous son Fateh Singh. At this time Sītāmau shared the fate of other Mālwā States in the 18th century and fell under the suzerainty of Sindhia. The Marāthās established their sway in this part of Mālwā about the year 1750, when the *parganas* of Alot and Nāhargarh passed to the chiefs of Dewās and Gwalior. In the year 1753 Mahārājā Daulat Rao Sindhia granted Fateh Singh a *sanad* confirming him in the territory he still held on payment of a tribute of 41,500 *Sālim Shāhī* rupees annually. Fateh Singh was still a minor and Sindhia practically took over the management of the State putting his own official in charge. Fateh Singh was obliged to content himself at Laduna with the scanty income arising from some four or five villages which alone were left in his immediate possession. The ever-increasing exactions of the Gwalior officials at last compelled Fateh Singh to send a confidential representative to Mahārājā Daulat Rao Sindhia. In the year 1795 Daulat Rao granted Fateh Singh a new *sanad* fixing the tribute at 42,000 *Sālim Shāhī* rupees per annum, the increment being apparently made to bring the sum into conformity with the tribute imposed on the neighbouring States of Ratlām and Sailāna. Fateh Singh died in the year 1802.

Kesho Dās (1695-1748).

Gaja Singh (1748-52).

Fateh Singh (1752-1802).

Rāj Singh (1802-67).

Rāj Singh who had been born in 1783 succeeded to the *gaddī* on the death of his father. During his rule the generals of Sindhia and Holkar continued to ravage the State, notwithstanding the

[1] Sir Henry Elliot. *The History of India as told by its own historians* VII, 296.

agreements, and laid waste large tracts of fertile land, the dominions of Sindhia being extended up to the very gates of Sītāmau. Moreover, increased annual tribute of 60,000 *Sālim Shāhī* rupees was exacted from the Chief though the *sanad* contained a stipulation for only Rs. 42,000. When this grievance was represented to Bāpu Rao Sindhia, the officer of the Gwalior Darbār entrusted with the collection of the tribute, he expostulated with his subordinate at Sītāmau and ordered that only the stipulated sum of Rs. 42,000 should be levied together with such an additional amount as was absolutely necessary for defraying the actual expenses of the officials and establishment deputed to collect tribute. The Gwalior officials, however, did not relax their hold on the State and subjected its inhabitants to great oppression. At this juncture the British appeared on the scene and Sir John Malcolm in 1820 mediated an agreement[1] between Mahārājā Daulat Rao Sindhia and Rājā Rāj Singh by which the latter was confirmed in the possession of his territory on paying a tribute of Rs. 60,000 *Sālim Shāhī* annually to the Gwalior Darbār under the British guarantee. The increase of Rs. 18,000 appears to have been due to a misunderstanding as to the actual amount collected during the preceding 20 years. The sum of Rs. 42,000 was the actual tribute, the Rs. 18,000 being the sum levied to defray the expenses of collection. These expenses of collection were, however, at the time confounded with the actual tribute. This mistake inflicted on the State the additional burden of Rs. 18,000 a year. The original *sanad* stating the annual tribute to be Rs. 42,000 could not be produced at the time when the agreement was negotiated by Sir John Malcolm. It was afterwards found and is in the possession of the present ruler. In this agreement Sindhia pledged himself to a course of pacific non-interference; he further agreed not to send his troops to levy tribute from the Sītāmau State, not to interfere in the internal management of the State, or the succession of the chief. This agreement, which had been concluded between the Rājā and Sindhia's representative Bāpu Sindhia, secured to the Chiefs of Sītāmau the undisturbed possession of their hereditary lands. Repeated representations were made regarding tribute. In consideration of these and the discovery of the original *sanad* a remission of five thousand rupees (Rs. 5,000) a year was made in 1860 by Mahārājā Jayājī Rao Sindhia when the Rājā's son Mahārāj Kunwar Ratan Singh personally waited upon him. The State whose autonomous existence was thus secured has been unswervingly and staunchly loyal to the paramount power. During the trying times of the Mutiny in 1857 Rāj Singh remained faithful to the British Crown and in recognition, of his fidelity, friendship and attachment, a *khilat* valued at Rs. 2,000 was presented to him. In 1865 the Chief agreed to cede any land that might be required for railway purposes on the usual terms. In Rāj Singh's time the rampart commenced in the days of

[1] Appendix B.

Kesho Dās was completed, while the palace, the foundations of which had been laid by Rājā Fateh Singh, was finished by Rāj Singh's mother Rānī Chaoriji. On the restoration of peace Rājā Rāj Singh had removed his capital from Laduna back to Sītāmau (1820). Rāj Singh was an able ruler and noted for his philanthrophy and charity. As his two sons Abhay Singh and Ratan Singh had predeceased him, in 1844 and 1864, respectively, he was succeeded by his grandson Rājā Bhawānī Singh, son of Ratan Singh. In the year 1881 an agreement was concluded between the Government of India and Rājā Bhanwānī Singh by which the Darbār abolished all transit duties on salt passing through Sītāmau, receiving as compensation a sum of Rs. 2,000 annually. After ruling for 18 years Bhawānī Singh died without issue on the 28th May 1885, and was succeeded by Rājā Bahādur Singh, the elder son of Thākur Takht Singh of Chikla. On this occasion Sindhia put forward a claim to be consulted regarding the succession, and also claimed the right to receive *nazarāna* (succession dues). It was ruled, however, that Sītāmau being a mediatised chiefship of the first class, the primary condition was not tenable, while succession dues were payable to the British Government only and not to the Gwalior Darbār. The one year's revenue leviable under the rules on the occasion of Bahādur Singh's succession was, in consideration of the poverty of the State, commuted to half that sum, amounting to Rs. 35,000 (*Sālim Shāhī*). A *khilat* of the value of Rs. 8,875 was bestowed on the Chief at his installation in the form of a deduction from the *nazarāna*. In February 1887 on the occasion of the Jubilee of Her Majesty the Queen-Empress, the Rājā abolished all transit duties in his State, except those on opium and wood.

Bhawānī Singh (1867-85.)

Bahādur Singh (1885-99.)

Shārdul Singh (1899-1900.)

Rājā Bahādur Singh died of pneumonia on the 8th of April 1899. As he left no male issue he was succeeded by his adopted brother Shārdul Singh who, however, died of cholera on the 11th of May 1900. During this short period the State experienced the terrible famine of the Samvat 1956 (A.D. 1899), which told heavily upon the finances of the State, as the Darbār was obliged to incur the heavy debt of one lakh and twenty-five thousand rupees in order to afford relief to its subjects.

Rām Singh (1900-)

Shārdul Singh left no heir and the Government of India selected the present Chief, Rām Singh, second son of the Thākur of Kāchhi-Baroda as the nearest collateral relative, to succeed the deceased. In consideration of the poverty of the State only Rs. 40,600 or half a year's net income was taken as *nazarāna* which was, moreover, made payable in four instalments. A *khilat* of the value of Rs. 10,125 was at the same time bestowed on the Chief at his installation in the form of deduction from the *nazarāna*. Rājā Rām Singh was invested with ruling powers on the 28th February 1905.

In 1905 the Chief was presented to Their Royal Highnesses the Prince and Princess of Wales at Indore.

The Chief bears the hereditary titles of His Highness and Rājā, and enjoys a salute of 11 guns. Titles.

The total revenue of the State is 3 lakhs which includes 1·26 *khālsā*, 1·07 *jāgīr*, and 67,000 *muāfi*. Feudatories (Table XXX

Of the 93 villages comprised in the State (of which 4 are at present deserted), 30 are *khālsā* and 63 *jāgīr* or *muāfi*.

The alienated villages are held by 41 *jāgīrdārs* and *muāfidārs*. Of these 32 are Rājput *sardārs*, 12 being Rāthors, 6 Chauhāns, 6 Bhātis, 1 Sesodia, 1 Gaur and 6 Chārans; of the rest 1 is a Jāt, 3 are Kāyasthas, 4 Brāhmans, 1 a *zanānī sardār* and 1 a *swāmī*.

The *sardārs* are divided into four classes. Two are in the first class and exercise the powers of a magistrate of the second class within their holdings and have a right to receive *dohrī tāzīm*,[1] or double *tāzīm* from the Chief and *hāt-ka-kurāb*.[2] Six are second class *jāgīrdārs*. They exercise third class magisterial powers and enjoy *dohri tāzim* and *bāhupusao*. Twenty-five *jāgīrdārs* are in the third class, who exercise no magisterial powers and receive only single *tāzīm*. The eight in the fourth class do not receive *tāzim*. All pay tribute to the Darbār, and are liable to personal service. On a Thākur's death his eldest legitimate son succeeds, or an adopted heir. In the case of a direct heir *nazārāna* at 10 per cent. on the assessed income of the *jāgīr* is taken and in the case of adoption at 25 per cent. No succession takes place without the Chief's sanction, and the tribute payable is liable to enhancement. *Jāgīrdārs* attend the Chief at all important festivals and on occasions of the Chief's birth-day, marriage in the family, etc. Jāgīrdārs.

The *jāgīrdārs* of Dipākhera and Khejria are First class *sardārs*.

The Thākur holds six villages with a revenue of Rs. 10,800, and pays Rs. 3,900 in tribute. Besides double *tāzīm* and *hāt-ka-kurāb* he takes part in the ceremony of installing a new Chief on the *gaddī*. Dipākhera.

The Khejria Thākur holds seven villages with a revenue of Rs. 7,700. He pays Rs. 4,233 in tribute to the Darbār. On the installation of a Chief he places the *kanthi* round his neck and binds on his sword (*talwār bandhai*). Khejria.

The remaining *jāgīrdārs* will be found in Table XXXI.

[1] *Tāzim* is the reception given by the Chief to a *Sardār* on his entering into his presence.

[2] *Hāt-ka-kurāb* literally drawing back hands. The Chief places his hands on the Sardārs' shoulders drawing them down on to his chest; in *bāhupusao* the hands are only placed on the shoulders.

Section III. – Population.

(Tables III and IV.)

Enumeration.

There have been three enumerations of the State in 1881, 1891, and 1901. On the first two occasions the census was not carried out in detail, but in 1901 returns were made out for all villages and *tahsīls*. The total population in 1881 amounted to 30,839 persons, in 1891 to 33,307, and in 1901 to 23,863. There is no doubt that the decrease in 1901 was mainly due to the famine of 1899-1900 from which the State had not recovered when the enumeration took place.

Density and Variation.

The density in the last enumeration amounted to 68 persons per square mile as compared with 93 in 1891 and 88 in 1881. The average density for Mālwā in 1901 was 116 persons to the square mile. The variation in the three decades amounted in 1891 to an increase of 7 per cent. and in 1901 to a decrease of 28 per cent.

Towns and Villages.

Out of a total of 90 inhabited towns and villages, 83 had a population of under 500 persons, 5 between 500 to 1,000, 1 of over 1,000 and under 2,000, and 1 town, that of Sitāmau, with 5,877 inhabitants. The number of occupied houses was 5,747 with an average population of 4·1 persons per house.

Migration.

Migration has but small effect on the population. Even in the famine it was not till driven to absolute extremities that the villagers attempted to leave their homes. Of the total population 74 per cent. were born in Sitāmau and 23 per cent. in contiguous districts of other States.

Vital Statistics. (Table V. and VI.)

The record of vital statistics was only started in 1902-03, and it cannot be said that the returns are very reliable. The ratio or recorded births per 1,000 in 1902-03, 1903-04, 1904-05 and 1905-06 was 11·8, 12·75, 19·2, and 18·1, respectively, and that of deaths 20·5 18·12, and 12·4. The high rate of the deaths in 1902-03 and 1903-04 was caused by an epidemic of pneumonia.

Sex, Age, and Civil Condition.

Of the whole population in 1901, 12,175 were males and 11,688 females. This gives an average of 960 females to every 1,000 males. The highest ratio exists among Hindus where it amounts to 960 females to 1,000 males. The total unmarried population numbered 8,137, the married 11,244, and the widowed 4,482 including 1,339 widowers and 3,143 widows. Statistics of civil condition are given in the annexed table :—

Civil Condition, 1901.	Males.	Females.	TOTAL.
Unmarried	5,363	2,774	8,137
Married	5,473	5,771	11,244
Widowed	1,339	3,143	4,482

Classified by religion Hindus number 21,406, constituting 90 per cent. of the population, while Muhammadans number 1,517, Jains 781, and Animists 159. **Religions.**

The prevailing form of speech is the Mālwī dialect of Rājasthānī spoken by 23,336 persons or 98 per cent. Of the total population only 1,246 persons or 5 per cent. were literate, of these 42 were females. **Language and literacy.**

Of the various castes Brāhmans and Rājputs are the most numerous, each numbering 4,000; according to social precedence they stand first. The other castes such as Dāngīs, Kunbīs, Balais, Chamārs are of some note. **Castes, Tribes and Races.**

The people dress in the fashion common to Mālwā. Ordinarily the dress of a male Hindu consists of a *pagrī* or turban, a piece of cloth about 50 or 60 feet long and 6 inches wide with gold ends; this cloth is sometimes shot with gold and silver thread, called *mandīl*, and worn by well-to-do people on festive occasions; a *kurta* or shirt, *angarkha* or long coat reaching the middle of the leg fastened with cords on the right breast, a *dhotī* or loin cloth, worn round the waist, and a *dupatta* or scarf. All these are generally white except the turban which is often coloured red, yellow, etc. The Rājputs often wear the multi-coloured *pagrī* peculiar to Rājputs, tied in narrow and picturesque folds, and a sword buckled round the waist the emblem of the soldier class. Being in close touch with the Muhammadan State of Jaora they are also addicted to wearing *paijāmās* instead of *dhotī* and the *sāfa* instead of a *pagrī*. Agricultural classes wear the *dhotī* a *bandī* or coat, a *pichhora* of *khādī* cloth and a *pagrī*. In the chief town there is a greater tendency to dress after the European fashion but retaining a *sāfa* or a round flat cap as head dress, with boots and shoes instead of *jūtī*. **SOCIAL CHARACTERISTICS Dress.**

The Hindu female dress consists of a *lehenga* or petticoat of coloured cloth, a *lugada* or *orhnī* used as an upper garment to cover the face and upper part of the body and a *kānchlī* or bodice.

The only distinction between Muhammadan and Hindu dress is that Muhammadan men, except agriculturists, wear *paijāmās* and not the *dhotī*, and fasten *angarkha* to the left and not like the Hindus to the right of the chest; females wear *paijāmās* instead of the *lehenga* and a *kurta* over the *kānchlī*.

Meals are generally taken twice at mid-day and in the evening only well-to-do people taking light refreshment in the morning and in the afternoon. The staple food grains used are wheat, *jowār*, maize and gram and the pulses *tūar*, *urad*, *mūng* and *masūr*. The ordinary food of the rich and middle classes consists of *chapātīs* (thin cakes) of wheat-flour, *tūar*, rice, *ghī*, vegetables, milk and sugar. The poorer classes, except on festive occasions, eat *rotīs* (thick cakes) made of the coarser grains with pulses, vegetables **Food.**

uncooked onions, salt and chillies. No local Brāhmans or Baniās eat flesh. All castes except the Brāhmans smoke tobacco and eat opium, while amongst the Rājputs the latter is also drunk in the liquid form called *kusumba*.

Daily life. The greater part of the population being agriculturists spends its days in the fields from sun-rise to sun-set. The mercantile population begins work at about 9 a.m. usually closing shops at about 6 or 7 p.m.

Houses. Houses are mostly built of mud, with thatched or tiled roofs. In Sītāmau itself there are a few brick and stone built houses.

Marriage. Child marriage is common with the higher classes. Polygamy is general only among Rājputs of position. Widow marriage prevails among the lower classes.

Disposal of the dead. The dead bodies of Hindus are burnt, except those of Sanyāsis, Bairāgis and infants, which are buried. Cremation takes place by the side of a stream, the ashes being, if possible, conveyed to a sacred river; otherwise they are committed to some local stream. Muhammadans bury their dead.

Festivals and amusements. The principal festivals are *Dasahra*, *Holī*, *Diwālī*, *Gangor* and local fairs. All the *sardārs* of the State attend the *Dasahra* Darbār to pay their respects to the Chief. Before the celebration of this festival all weapons are examined and repaired. This is a martial feast observed with great enthusiasm. The *Holī* and *Diwālī* are general festivals, the *Gangor* being confined to females only.

The ordinary amusements in villages are drum-beating and singing among grown-up people, and hide-and-seek, *gili-danda* (tip-cat) kite-flying and *ankhmīchī* (blind man's buff)—of the children.

Nomenclature. Hindus name their children after gods or famous personages. As a rule each man has two names, a *janma-rāshī-nām*, which is used when the horoscope is drawn up and the *bolta nām* or common name by which persons are generally known; the latter are of religious origin or merely fanciful and affectionate, such as Rām Singh, Bīr Singh, Dāmodar, Sukhdeo, Bherū Singh. The agricultural and lower classes are very fond of dimunitives such as Rāmā, Bherya, Sukhya, and the like. Names of places are given after persons such as Sītāmau from Sīta, Gopālpura after Gopāl, Gangākherī after Ganga, and so on.

Public Health, Plague, etc. Plague first appeared in Dīpākhera, a *jāgīr* village, on the 13th February 1904, but the Thākur did not inform the State authorities till the 21st February 1904, as he supposed the cases to have been caused by some other disease. It did not spread, however, remaining in the village. There were in all 8 cases and 6 deaths. The plague was of the bubonic kind. Segregation, evacuation of houses and quarantine were all employed as preventive means. The people were not ready to co-operate in taking these measures.

CHAPTER II.

ECONOMIC.

(Tables VII—to XV, XXIX and XXX.)

Section I.—Agriculture.

(Tables VII to X.)

General Condition.

The country slopes gradually from south-west to north-east, and the general character of the soil is the same throughout this small State. It consists mainly of the black cotton variety, is fertile, and bears good crops of all the ordinary grains and of poppy.

Classes of soil.

The cultivators recognise four chief kinds of soil in the State, each of which is sub-divided into three comparative classes according to its fertility and richness. They are *kālī* or black cotton soil, *bhūrī*, a grey sandy soil, *pilimatti*, a hard yellow soil, and *dhāmni* a reddish gravelly soil ; the first two are far superior to the others and are the most cultivated. They all bear crops at both the *kharīf* (autumn), and *rabi* (spring) harvests. The first three classes of the soil are suitable for irrigation.

The results of a local analysis made to ascertain the quality of the soil are given in the table annexed :—

Name of Soil.	Class.	Percentage of loam.	Percentage of sand.	Yield per acre of opium, maize and wheat, in pounds.	
				Opium.	Maize.
Black soil, irrigable.	Class 1	90	10	22	1,900
	„ 2	86	14	20	1,500
	„ 3	90 68	10 32	16	1,150
Black soil, not irrigable.	„ 1	90 90	10 10	380 Wheat. 250 *Jowār*, gram and cotton.	
	„ 2	80 82½	20 17½	250 *Jowār*, and 320 gram. 250 *Jowār*.	
	„ 3	78 70	22 30	160 *Jowār* and Cotton.	
				Opium.	Maize.
Bhūrī, irrigated.	„ 1	80 82	20 18	32 24	1,900 1,500
	„ 2	78	22	24	1,500
	„ 3	91 90 76	9 10 24	20 16 16	1,200 960 960

Name of Soil.	Class.	Per-centage of loam.	Per-centage of sand.	Yield per acre of opium, maize and wheat, in pounds.
Bhūrī, unirrigated.	Class 1	91	9	320 *Jowār*, gram, and cotton.
	„ 2	55	45	125 *Jowār* and cotton.
Pilīmatti, irrigated	„ 1	75	25	Opiūm. 20 Maize. 1,200
Dhāmni soil, unirrigated.	„ 1	85	15	320 *Jowār*, black gram, and cotton.
	„ 2	85	15	250 *Jowār* and cotton.
	„ 3	80	20	250 *Jowār* and cotton.

Seasons and operations.

The agricultural year is divided into two seasons. The *kharīf* or *shiālu* lasting from July to October in which the autumn crops are sown, and the *rabi*, or *unhālu* spring crop season commencing in October and ending in March or April.

In the earlier season the more important but less valuable food grains such as *jowār* and maize are sown and in the latter wheat, gram and poppy.

Both seasons depend entirely on the south-west monsoon for their water-supply, the rich black soil being capable of absorbing sufficient moisture to admit of the production of the spring crops without irrigation except in the case of poppy.

Cultivated area and variation. (Tables VIII and IX.)

The proportion of cultivated to uncultivated area is small, only about 45,200 acres or 15 per cent. being under crops in ordinary years. There has been no marked change in the area cultivated.

Agricultural practice. *Kharīf* crops.

Land intended for *kharīf* crops is ploughed twice or thrice in the end of May or June, operations being usually commenced on the third of *Vaishākh*, termed the *Akhātīj*. Weeds are thus extirpated and the land is made ready to absorb the rain. After the first fall of rain it is ploughed again and prepared for sowing. At the sowing it receives another and final ploughing. If the rainfall is favourable the *kharīf* crops are sown in *Jeth* and *Asārh*(between 20th of June and 20th of July). Most *kharīf* crops as *jowār* and maize receive two weedings, and cotton three. Rice after transplanting is weeded three times.

Rabi Crops.

Preparations for the *rabi* sowings begin in *Asārh* (June-July) and *Sāvan* (July-August). The ground is ploughed repeatedly to ensure the absorption of the rain. Sowing then commences after the *Dasahra* usually in October. Wheat, gram, linseed, barley and *sarson* are generally sown in *Kātik* (October-November), but poppy

is not sown till *Aghan* (December-January). These crops are not weeded except poppy.

Sowing. The seed is usually sown through a drill or hollow bamboo called *nālyo* fixed behind the plough. A small wooden board called a *dānglia* attached in rear smooths down the soil over the seed and fills in the furrows (*chāns* or *chānsara*. Fine seed such as poppy is sown broad-cast. No festival is held at the time of sowing, but in certain cases auspicious days (generally, a Sunday, Monday or Tuesday), and good omens are awaited before commencing operations.

Reaping. The *rabi* harvest takes place in *Phāgun* (February-March) and *Chait* (March-April). In the case of maize the ears only are cut off and dried, while *jowār* is cut down and brought in to the farm yard (*khalyan*) where the ears are removed and dried. The ears in both cases are then trodden over by bullocks, and finally winnowed. Gram and linseed are pulled up when dry and brought into the farm-yard, the remaining processes being the same as before.

A plough with one pair of bullocks can plough from 1 to 2 *bighas* per day or even 3 *bīghas* per day in the *kharīf* season, when the ground is more friable. The hire of the ploughman with his plough and a pair of bullocks is usually 1 rupee *Sālim Shāhī* (equivalent to 8 annas, British coin). But of late, owing to lack of labourers, competition has raised the wage to 1 British rupee. The area worked by one plough in a year is from 25 to 30 *bīghas* (18 acres). A sum of Rs. 100 will defray the expenses of cultivating 34 *bīghas* (21 to 25 acres) of land ; Rs. 50 being required for a pair of bullocks and another Rs. 50 for the plough and other charges.

Double cropping. As usual in Mālwā nearly all the land is *dufaslī* or double crop land. The average being in 1905-06, 3,901 acres.

Mixed sowings. Mixed sowings are very popular with the cultivators, the idea being that even if the yield is not so good in each case a complete failure is thus avoided. The commonest combinations are *jowār* and *tūar* and sugarcane and poppy.

Rotation. Strictly speaking no systematic rotation of crops is practised, although different crops are not uncommonly sown in the same field, in succession. Thus *jowār* is sown in one year and is replaced by cotton, gram, or wheat the next year.

Manure. Manure is little used except with poppy, sugarcane and vegetables, though it is occasionally applied to wheat, gram and cotton when fields are close to villages.

The only available manures which are common in these parts are cow dung and village sweepings. Heaps of these are allowed to accumulate in villages during the year and when sufficiently decomposed are applied to the fields.

Irrigated crops.

Irrigation is necessary only for poppy, sugarcane and garden produce. When water is ample, it is used with wheat and gram or even maize crops, but these crops do not require artificial watering, the soil being sufficiently retentive of moisture to ensure the reaching maturity without it.

Diseases and pests.

Locusts and rats are the greatest scourges. In years of deficient rainfall the latter prove most destructive, the young broods not being destroyed by the rain. In 1899-1900 and 1900-01 rats caused considerable damage.

Implements.

The most important implements used are the plough or *hal*, *bakhar* or harrow, a flat log used for breaking clods and levelling the soil the *Phaora* or spade, *kudāli* or hoe, *nai*, a seed drill, *jūda* (yoke), *kolpa* or *dora*, *darānta* (sickle), *khurpi* (weeder), *charas*, *muhālu Naia* (axes), *sandor* (for tying the leather bag), *pātli* (for sitting at the time of *charas* driving), *chharpala*.

Crops.

Of the whole area ordinarily under crops 38,600 acres are occupied by *kharīf* and 6,600 acres by *rabi* crops. Of this area 40,335 acres or 91 per cent. is sown with food crops.

Dufasli land occupies 6,300 acres or 17 per cent., the crops being usually *jowār* and maize in the autumn and wheat and gram in the spring or maize followed by poppy.

Kharif crops.

The principal *kharīf* food crops are *jowār* (*Sorghum valgare*) maize or *makka* (*Zea mays*), *mūng* (*Phaseolus mungo*), *urad* (*Phaseolus radiatus*), *tūar* (*Cajanus indicus*) and rice (*Oryza sativa*).

Rabi crops.

The chief crops in the spring are wheat (*Triticum aestivum*) gram or *chana* (*Cicer arietinum*), and barley or *jau* (*Hordeum vulgare*).

Oil-seeds.

Oil-seeds cover 400 acres, the most important being *alsi*, (*Linum usitatissimum*, *rameli* (*Guizotia olifera*) and *tilli* (*Sesamum indicum*).

Fibres.

The most important fibre is cotton, which covers on an average 1,400 acres; hemp with *san* (*Crotolaria juncia*) and *ambārī* (*Hibiscus cannabinus*).

Poppy and other drugs.

The importance of opium as a source of revenue makes the poppy crop an important one. Poppy covers on an average 4,300 acres, the actual figures for 1905-06 being 1,480. It is usually sown in a field which has previously had maize grown in it. It is invariably manured either by green manure obtained by sowing *san* or *urad* on the ground and ploughing it into the soil when in flower, or else with village sweepings and cow dung. The plants are thinned out, arranged in small beds and carefully watered. Eight or nine waterings are required. When the petals have fallen and the capsules are firm to the touch and covered with a light brown pubesence they are ready for scarification. The process of scarification commences in February or March according to the date of sowing. The scarification is done with a small three-bladed knife called the *nakhi* or

nāna. The blades are fastened together in a line one-eighth of an inch apart and wrapped round with thread so as to leave only the points protruding. Incisions are made from the bottom to the top of each poppy head; the operation being repeated three times. An instrument called the *chharpala* is used for scraping off the juice. It consists of a shallow iron tray 6 or 7 inches wide with one edge turned up and two sides open. The flat edge acts as the blade in scraping, a piece of cotton saturated with linseed oil is placed over the blade, by which it is oiled before being applied to the capsule. The juice is removed from the *chharpala* to a pot containing linseed oil. The daily collections are stored in an earthern pot at home.

Hemp drug

The cultivation of *bhāng* and *gānja* is not carried on systematically, though the seeds of these plants are sometimes sown by farmers down the sides of their fields.

Garden produce.

Of fruit trees grown, the following are the most important:— *jāmphal* (guava), *rāmphal* or bullock s heart (*Anona reticulata*), *sitāphal* or custard apple (*Anona squamosa*), *nīmbu* or lime (*Citrus var acida*), *mītha nīmbu* or sweet lime (*Citrus var limetta*), *anjīr* or fig (*Ficus carica*), *am*, mango (*Mangifera indica*), *kela*, plantain (*Musa sapientum*), *anār*, pomegranate (*Punica granatum*).

The most important vegetables are potato, *ratālu*, *arvī*, cabbage, *bengan* (*Solanum melongena*), *shakarkand* (*Batāta edulis*), *bālor*, cucumber, and various plants of the gourd class.

Progress.

No marked improvements have as yet been effected in the implements which, except for the introduction of the roller-sugar mill, are the same as they were centuries ago. New varieties of seed have only been tried here and there in gardens, the cultivator being suspicious of any innovations, while no attempts have as yet been made to use artificial manures.

Irrigation (Tables V and IX).

Irrigation is chiefly employed with poppy and sugarcane and occasionally for wheat, barley, peas, *masūr*, and gram if sown in irrigable land. The total irrigated area (1905-06) amounts to 3,901 acres or 9 per cent. of the total cultivated area.

Sources.

The principal sources of irrigation are wells and *orhīs*, tanks being comparatively little used for this purpose.

The water is usually raised in the leather bag known as a *charas* but occasionally the counterpoise lift known as a *dhenklī* is employed.

Cost of we

The average cost required for making an ordinary *kachcha* or unbricked well is Rs. 125 and for a masonry well Rs. 400 to 500.

The average area irrigated by a *kachcha* well is about 3 acres (5 *bīghas*), and by a *pakka* well, double the area.

Land is generally irrigated from wells by means of the *sūndia charas*, a leather bag containing about 50 gallons of water. It derives

its name from the spout, not unlike an elephant's trunk (*sūnd*), through which the water enters the channel leading to the field. In a few places *orhīs*, wells dug in a river bed or fed directly from a stream, are used. Tanks are seldom so used.

Cattle and live-stock. (Table VII.)

The live-stock was first censused in 1904-05. The figures are given in Table VII. The cattle belong mostly to the well-known *Mālwi* breed and are reared in all villages of any size. Little care is, however, taken to ensure purity of stock, goats and sheep are similarly reared but not special breeds exist.

Prices.

The price of a good cow varies from Rs. 12 to Rs. 18, of a bullock from Rs. 30 to Rs. 50, a male buffalo from Rs. 10 to 15, and a female from Rs. 30 to 50. Sheep and goats cost from Rs. 2 to 4 each.

Horses.

Ponies are bred in some villages. They are of small size. They sell for Rs. 15 to 25 each. Donkeys cost about the same.

Diseases.

The diseases affecting cattle are foot and mouth disease, pneumonia affections and ulcers and abscesses usually in the stomach or genital organs. Anthrax is very rare.

In all cases a hot iron is, if possible, applied to the affected part while country liquor and medicinal herbs are administered. It is also usual to resort to *mantras* or incantations as the evil eye is generally looked upon as the source of the evil.

Pasture.

Pasture grounds are more than sufficient for all needs, and except in the famine of 1899-1900, no lack of fodder has ever been experienced.

Agricultural population.

The classes engaged in agriculture are Kunbis, Anjanās, Kāchhīs Gūjars, and Ahīrs, and form about 50 per cent. of the populations. Holdings are small, one cultivator seldom holding more than 10 acres (16 *bīghas*).

Indebtedness.

To be in debt is the normal condition of the cultivator and even of many landholders. Although the famine of 1899-1900 and recent bad seasons are given as the cause, there is no doubt that lavish expenditure on marriages and other ceremonies and a total inaptitude for saving is mainly responsible. As a rule, the local *tīpdār* who advances seed and cash is the creditor.

Takkāvi.

Before 1899-1900 all advances were made by *tīpdārs* and local bankers. In the famine, however, and during the bad seasons that followed the cultivator was unable to obtain advances of *khād-bīj*, (*i.e.*, food and seed grain), the local bankers being chary of advancing any more to men already deeply in their debt. The State then made advances (*takkāvi*) of both cash and seed. On cash grants 12 per cent. per annum is charged, while on seed advances the amount advanced is received in kind, plus one-quarter or 25 per cent. This is known as *galla-sawān* (*galla* = corn ; *sawān* = $1\frac{1}{4}$).

Section II.—Rents, Wages and Prices.

(Tables XIII and XIV.)

The land being all the property of the Chief and no proprietary rights being recognized, no rents are paid, the contributions of the ryots being revenue.

The loss of population incurred in the famine of 1899-1900 raised the wages of all classes by 50 per cent. temporarily but no general rise is noticeable.

Wages for agricultural operations are usually paid in kind. For reaping *jowār*, 8 seers of grain; for maize, 5 seers; for *urad* and *chavla*, 20 seers; and for rice, 5 seers are given. In the case of wheat, 4 *juris* or bundles, about 4 seers weight of grain; for gram 1 *chānsa* or row of plants is given for every 40 *chānsa*, gathered, a *bīgha* containing about 500 *chānsas*. Wages.

The proportion of the outturn absorbed by these wages is in the case of *jowār* $\frac{1}{6}$, maize $\frac{1}{22}$, wheat $\frac{1}{10}$, gram, $\frac{1}{12}$, *urad* $\frac{5}{8}$ and *chavla* $\frac{1}{12}$.

A man thus makes from 4 to $4\frac{1}{2}$ seers a day or about $2\frac{1}{2}$ annas worth. For picking cotton, 2 pies are given for every seer picked. In the case of operations on the poppy plant it is usual to pay cash wages. Labourers now get from 3 to 4 annas a day, and a small quantity of opium. Formerly the rate was from one to two annas, but after the famine, in which, notwithstanding all the efforts of the State, there was a considerable loss of life, wages rose.

These have risen, wheat which sold in 1880 at 22 seers to the rupee now selling at 10 only, *jowār* at 13 instead of 40, maize at 19 instead of 40, and gram at 16 instead of 34, roughly a rise of 50. per cent. Prices.

The most prosperous members of the community are the merchants The settled administration and continued peace which has obtained since 1820 has tended materially to increase their wealth, in spite of severe loss due to bad years and the difficulty in collecting debts remarked on above. Material condition.

The Rājput landholder is not much better off as a rule, than his cultivator. His lavish expenditure in marriages and other ceremonies has thrown him into the arms of the money-lender, while a hereditary distaste for agricultural pursuits and an utter lack of business faculty increases his difficulties.

Section III.—Forests.

(Table IX.)

The State possesses no forest at all, but four small pieces of jungle are reserved for shooting purposes. These are watched by a few sepoys under a *darogah*.

In the famine these preserves were thrown open to the public.

The only trees of any value are the *khair* (*Acacia catechu*), *mahuā* (*Bassia latifolia*), and a few coppices of sandalwood (*Santalum album*).

Section IV.—Mines and Minerals.

(Table XII.)

Building stone.

There are no known mineral deposits in the State, and the prevalence of Deccan Trap over almost the whole area makes it unlikely that any will be met with. A little limestone is found at one or two villages and is used locally for building purposes.

Section V.—Arts and Manufacture.

(Table XI.)

Hand Industry.

In all large villages the coarse country cloth called *khadi* and blankets, are woven, while the usual earthern pots and metal vessels required for household use are made by local artisans. No important manufactures exist, however. Opium is made to a very small extent only.

Factory.

A ginning mill was opened in 1902, and in 1903 put out 6,684 maunds of cleaned cotton, and in 1905, 18,000 maunds.

Section VI.—Commerce and Trade.

Trade, although it has grown rapidly since the opening of the Rājputāna-Mālwā Railway and the construction of a metalled road to Mandasor, is still more or less in its infancy.

Imports.

The chief imports are rice, sugar, salt, English piece-goods, country cloth (from Mārwar and Gujarāt), manufactured metals, hardware, and kerosine oil.

Exports.

The chief exports are food, grains, oil-seeds, cotton (raw and cleaned), *ghī*, hides, and crude opium.

WEIGHTS AND MEASURES.

The weights used are all *kachcha*, or half those known as *pakka*. The maund in this case contains 40 seers.

5 Rupees	= 1 *Chhatāk*.
2 *Chhatāks*	= 1 *Adhpao*.
2 *Adhpaos*	= 1 *Pao*.
2 *Paos*	= 1 *Adhser*.
2 *Adhsers*	= 1 Seer (40 British rupees).
2½ Seers	= 1 *Paseris*.
5 Seers or 2 *Paseris*	= 1 *Dhari*.
4 *Dharis*	= 1 Maund (or 40 seers = 1,600 rupees).

Length.

The measure of length is the *gaz or wār* of 52 inches.

Official year.

There is not one fixed date for the commencement of the official year. The State financial year commences on the first of July, but in the Judicial Department it begins on the first of April.

As a rule, the merchants follow the Vikrama Samwat era, both the *Purnamānta* and *Amānta* systems being followed. The majority follow the latter.

The following table gives time as divided by the people in general. In certain of the State police stations *kachchi gharī* measures are kept. The State offices are provided with modern clocks and follow the European division of the day. All religious and other ceremonial observances are measured by *kachchi gharīs.*

Table of Time.

60 *Vipals*	= 1 *Pala.*	15 Days	= 1 *Paksha* or (Pākh)
60 *Palas*	= 1 *Ghari.*	2 *Pakshas*	= 1 *Mās* (Month). or (Pākh).
2½ *Gharis*	= 1 Hour.	6 *Māsas*	= 1 *Ayan.*
3 Hours	= 1 *Prahar.*	2 *Ayans*	= 1 Year.
8 *Prahars*	= 1 Day and Night.	12 Years	= 1 *Yuga.*
7 Days	= 1 *Saptāh.*		

Sitāmau is the only trade centre and market town not only for the State but also for the neighbouring districts of Alot (Dewās) Tāl (Jaora), Gangrār (Jhāllawār) and Nāhargarh (Gwalior). Centres of trade.

A weekly market is held at Sītāmau every Thursday. This is noted for its transactions in cattle. The average attendance of sellers and buyers is about 2,000 persons. Though the weekly markets are mainly attended by people from Mālwā, cattle traders from Mewār and Gujarāt also attend this gathering. Fairs and Markets.

The castes and classes engaged in trade are Baniās of all sects, Agarwāls, Porwāls, Oswāls, Mahesrīs, Nīmas and Bāgdyas. They deal in grain, opium, and cloth. Mechanism of trade.

Muhammadan Bohoras deal in spices, English stores, groceries, kerosine oil, and sundry articles. The big merchants purchase from the cultivators or petty village traders and import to Sītāmau, where they sell to agents of firms in various parts of Central India who export to Bombay and elsewhere.

Carriage is effected by means of carts owned mostly by Khātīs and Mālīs who ply to and from Railway stations to most places in the State. In some places carriage is by pack bullocks and buffaloes owned by Bāgdyas and Musalmāns. The Government rupee is the chief medium of exchange. *Hundīs* and money-orders are also used, but currency notes are not popular. Carriage.

Section VII.—Means of Communication.

(Table XV.)

No railways traverse the State, and only one metalled road, the Sītāmau-Mandasor road, 18 miles in length, runs for four miles in Darbār territory, the remaining 14 being in Gwalior. It connects Sītāmau town with Mandasor station on the Rājputāna-Mālwā Railway. It was started in the famine of 1899-1900 as Railways.

a relief work. The portion lying in Sitāmau is maintained by Government and the rest by the Gwalior Darbār. Traffic passes mainly by bullock cart, but passengers often use springed bullock *shigrams* or pony *tongas*.

Post and Telegraph. A combined post and telegraph office has been opened in Sitāmau town, no other offices exist in the State.

Section VIII.—Famine

(Table XXX.)

Early records. Early records shew scarcity, but never actual famine, in 1857, 1867, 1868, 1886 and 1896.

In 1899-1900, however, the rainfall failed entirely, only 11 inches and 61 cents. falling within the State. The result was a severe famine. No such visitation had occurred within the knowledge of living man and the people were quite unprepared to face it.

The scarcity was followed by disease which carried off large numbers of the weakened population, resulting in a decrease of 28 per cent. in the population. Every measure was taken to alleviate distress but it was not possible to reach all.

The Darbār spent Rs. 60,000 on relief, and remitted and suspended Rs. 37,000.

CHAPTER III.

ADMINISTRATIVE.

(Tables XVI—XXVII.)

Section I.—Administration.

Early day

In early days the administration was conducted on patriarchal lines. The Chief heard all complaints in open *darbār*, deciding everything verbally. He was usually assisted by a minister who was financial adviser. The districts were farmed out to merchants who, after paying the amount of their contract made, what they could out of the cultivator.

Marāthā raids and heavy contributions levied from the Chief increased the burden of the ryot and finally caused the evacuation of most of the villages. After 1820 the country began to recover slowly and cultivators gradually returned to their villages.

Present system.

The Chief is the head of the administration, being the final authority of reference in all matters connected with the general administration and civil suits. In criminal cases his powers are limited.

He is assisted by a *dīwān* or minister who acts under the Chief's order, exercises a general control over all subordinate officials, and is the chief executive officer.

Departme

The administration is divided into the *Mahakma khās* or *dīwān's* office, the Judicial Department, Revenue, Police, Customs, Accounts, Education, *Shāgird-pesha* (dealing with the Chiefs private establishment), Public Works or *Tāmīr*, Medical, *Modīkhāna* and Miscellaneous.

Offici langauge

The official language in the State is Hindi in which all records are kept.

Administ tive divisi

For administrative purposes the State is divided into three *tahsīls* with headquarters at Sītāmau (*sadr tahsīl*), Bhagor and Titrod The *sadr tahsīl* is under a *tahsīldār* who controls the revenue work of the whole State. The Bhagor and Titrod *tahsīls* are under *nāib-tahsīldārs* who act under the orders of the *tahsīldār*. These officials are assisted by a staff of clerks. While the village *patwārīs* and *havildārs* act under their orders. A *patwārī* has charge of from four to five villages.

While the *tahsīldār* is able to deal with all ordinary matters, he refers any important questions to the *dīwān*, who, if necessary, consults the Chief.

The *tahsīldār* is also a magistrate and civil judge. The *nāib-tahsīldārs* are subordinate judicial and revenue officers.

Village Autonomy. No material change appears to have taken place as regards village autonomy. Every village has a *patel* (headman) who is considered the official channel of communication between State officers and the inhabitants of his village. He assists in collecting the revenue and maintains order in the village. His assistance is also required annually when the agricultural operations commence and leases for holdings are given to cultivators. When disputes arise in the village he acts as an arbitrator. He has the honour of presenting *nazar* or *bhet* on behalf of the villagers to the Chief and officials at the *Dasahra* festival and when they come on tour. As compensation for his services the *patel* gets from 20 to 30 rupees per annum from the State. He has also a right to a pair of shoes and a *charas* (leather-bucket) from the village Chamār, free of charge.

The *havildār* assists the *patel* in looking after the village and reports all matters to the divisional officer or the *patwārī*. He is a State-paid servant. The villagers often give him a share of the harvests, but this is optional and not universal. He keeps the village register and assists in the collection of the revenue.

The Balai is the village hereditary watchman. He is given some land, revenue-free, by the State and some small share of the produce of the village by the cultivators. He is supposed to be acquainted with the name, occupations, and exact possession of every inhabitant of the village, and is expected to know every house, tank, well, tree, field, land-mark and boundary of the village. In all disputed land cases his evidence is the most essential. He is an appointed guide to all travellers through his limits. He also carries messages or loads when directed to do so by the *havildār* or *patel.*

The *gāmot* or village priest has a few *bīghas* of land given him free of revenue and gets small fees at marriages, naming of children and funerals at which he officiates. He usually has some old *pothī*, and the current year's almanac by the help of which he fixes the propitious hour for sowing the crops, for marriages, etc., and also foretells good or bad seasons.

The *chaukīdār* or village-watchman is also included in the village community. In most villages he is assigned a small revenue-free holding in return for his services.

The black-smith and carpenter make carts and the implements required by the cultivator and assist in building his houses. The potter fabricates the earthen utensils of the village. The barber besides cutting hair, serves at the time of a birth, marriage, or death, and also on festive occasions. All these receive compensation for their respective labours in a fixed proportion of the village crops, made over at the harvest.

Section II.—Law and Justice.

(Tables XVI and XVII.)

In early days judicial powers were undefined and exercised by any one who was sufficiently strong. It was usually recognised that all *jāgīrdārs* and even farmers of districts could exercise judicial powers within the limits of their holdings. The Chief heard any cases which came before him in open *darbār* deciding them verbally, no records being kept. Early days

In the year 1820 A.D., the State became a feudatory of the British Government, and a *vakīl* was placed in attendance upon the Political Agent in Mehidpur which was then the head-quarters of the Western Mālwā Agency.

Though matters were still left in most part to the Chief to deal with as he wished, cases of dacoity and murder and other crimes of a serious nature were required to be reported to the Political Agent for confirmation of the sentence, though the sentence awarded was in practice seldom interfered with.

There being no regular punishments, these were often invented. As a rule, however, in cases of theft or dacoity a beating with shoes was given and a fine imposed. In cases of murder, the hand or nose was occasionally cut off, capital punishment was rarely resorted to. By degrees these rude measures gave place to more civilised methods.

The Indian Penal and Criminal Procedure Codes and the Evidence Act have heen introduced and are followed in the courts of the State, with necessary adaptation to the customs and usages of the people. In the year 1895 local regulations for the trial of civil cases were introduced. Legislation.

There are four courts of original judicature, the *nāzim's* and *sadr-tahsīldār's* courts at head-quarters, and the two *nāib-tahsīldārs'* courts in the districts. Besides these State courts, the two *thānādārs* and the *jāgīrdārs* of Dīpākhera, Khejria, Lawāri, and Mahua exercise judicial powers. The *jāgīrdārs* of Lawāri and Mahua have been invested with third-class magistrate's powers and civil powers to hear suits up to Rs. 50 in value. While the *jāgīrdārs* of Dīpākhera and Khejria exercise second-class magistrate's powers, and can try civil suits up to Rs. 100 in value. The *sadr-tahsīldār* is a second-class magistrate and can hear civil suits up to a value of Rs. 200. The *nāzim* is invested with first-class magistrate's powers and can deal with civil suits up to a value of Rs. 2,000. Suits beyond 2,000 in value are sent up by him to the *dīwān* in *mahakma-khās*, with his opinion. The *nāzim* also hears appeals from the *thānādārs* and *jāgīrdārs*. The Chief sitting in *Ijlās-khās* is the final court of appeal in the State in all civil suits. In criminal cases he exercises the powers of a Sessions Judge Judicial.

under the Criminal Procedure Code, but submits his decisions in all cases involving a sentence of death, transportation or imprisonment for life to the Agent to the Governor-General for confirmation.

Section III.—Finance.

(Tables XVIII and XIX.)

Up to 1895 no regular financial system existed in the State. In that year a regular budget was prepared for the first time. The finances are collected by the *tahsīldār* who is assisted by the *nāib-tahsīldārs*.

Revenue and Expenditure. The chief sources of revenue are Land giving, Rs.72,300 or 57 per cent.; Customs, Rs. 13,200; Excise, Rs. 900; *tānka*, Rs. 4,500; Law and Justice, Rs. 2,500; Tribute, Rs. 31,000; Compensation for Salt, Rs. 2,000. The chief heads of expenditure are Chief's establishment, Rs. 22,700; General Administration, Rs. 11,200; Police, Rs. 7,100; Education, Rs. 800; Medical, Rs. 1,600; Tribute paid, Rs. 27,300, and Civil Public Works, Rs. 5,200.

Coinage. Until 1896 the silver coin of the State was the *Sālim Shāhī* rupee of Partābgarh. A local copper-coin was struck at Sitāmau.

In 1896, the British rupee was made the only legal tender. Four copper-coins have issued from the State mint. All were circular coins, that issued by Rājā Rāj Singh was marked on the obverse with a trident (*trishūl*) and on the reverse with a sword; the issue made by Rājā Bahādur Singh were dated 1896 and 1897 A. D., and that of Rājā Shārdūl Singh in 1900 A. D. The designs on the last three coins were otherwise the same.

Section IV.—Land Revenue.

(Table XX.)

Early days. In early days the districts were farmed out to merchants who paid the amount agreed on in the contract, and made what they could out of the ryot. Revenue was paid in kind. The amount of land revenue due from the districts was named in the contract, but as no control was exercised over the actions of the *ijāradār*, the cultivator was left to his mercy. During the time of the Marāthā invasion of Mālwā the heavy exactions demanded from the Chief as well as those levied in raids led to the abandonment of most of the land.

The State is the sole proprietor of the soil and all sums paid by the ryot are thus revenue, and not rent.

Present system. Settlement. No settlement has as yet been made, while a survey commenced with this object had to be abandoned on account of famine of 1899-1900.

Method of assessment. The rates on the land are fixed in accordance with the nature of the soil and position of the field as regards villages.

Demand. Although no regular settlement has taken place, assessments are based yearly on the nature of the soil and facilities for irrigation.

The State demand is collected in most cases through *tīpdārs* (bankers), who stand security for the cultivators and pay the revenue due at each instalment recovering from the cultivator. When a cultivator has no *tīpdār* the produce of his land is put in charge of the *havildār* of the village until the State demand has been recovered. The revenue is collected in three instalments. The first falls on the full-moon of *Kātik* (October) and is known as the *pānchwari-tauzī*, at which one-quarter of the demand is paid in. The second instalment called the *jawār-tauzī* falls on the full-moon of *Paus*, when one-fifth is collected. The remainder is collected at the full-moon of *Baisākh* and is called the *unhālu-tauzī*. Collection.

Failure on the part of the *tīpdār* or cultivator to pay the demand incurs a penalty of interest charged at 12 per cent. per annum.

Suspensions and remissions are freely made when necessary. In 1899-00, one-third of the revenue demand was suspended and one-fifth finally remitted. Suspension and remission.

Tenures are of two main classes: *zamīndārī* (*khālsā*) and *jāgīr* or alienated lands. Tenures.

Leases are granted to the cultivator by the Darbār for periods varying from 1 to 2 years. Zamindār.

Alienated holdings are *jāgīrs* and *muāfī*. The former are held by *jāgīrdārs* who pay a certain tribute to the State, while in the latter case nothing is paid, though occasionally a temple or religious institution has to be supported from the revenue of the *muāfī*. Alienated holdings.

Section V.—Miscellaneous Revenue.

The chief sources of miscellaneous revenue are opium and country-liquor. Excise.

The average area under poppy is now 4,300 acres, the actual figure for 1904-05 being 4,480. From 22 to 30 rupees an acre are paid for such land, a return of ten seers of *chīk* or crude opium being obtained of every acre sown. Opium.

The actual amount exported in the last five years has been ; 1900-01, 127 maunds; 1901-02, 556; 1902-03, 332; 1903-04, 581; 1904-05, 460. About 100 maunds pass through State territory each year and pay transit duties.

A duty of Rs. 11-10 per maund is levied on all crude opium exported from the State, and on ball opium Rs. 13-4 per maund or Rs. 24-13 per chest (140 lbs.). A transit duty on all kinds of opium passing through the State is levied at the rate of Rs. 1-10 per maund provided it does not break bulk.

No restrictions are imposed on wholesale or retail vend. The amount of crude opium and of the manufactured article exported in the last five years is given below. Sales.

Year.	Quantity exported in maunds.	Quantity passing in transit, in maunds.
1901	127- 0-12	73-32-8
1902	556-16- 0	119-12-8
1903	332- 1- 0	101- 5-8
1904	581- 8- 0	88-19-0
1905	460-32- 8	147-22-0

Other drugs. No restrictions whatever are imposed on the sale of hemp drugs but a small duty of 6½ annas is imposed per maund imported.

Liquor. Until lately liquor was distilled in almost every village. Now the contract for the State has been given to one contractor who supplies all but certain *jāgīr* villages.

No duty is levied except one of three annas per maund on *mahuā* flower imported for its manufacture. At present there are 12 shops, or one shop to every 29 square miles and 2,000 persons.

No other control is exercised. The income from this source amounts to about Rs. 5,000 per annum.

No foreign liquor or fermented liquor is drunk in the State.

Salt. The sale of salt is regulated by the agreement entered into with the Government of India in 1881 by which all salt that has paid duty in British India is admitted into the State free of duty. As compensation for dues formerly levied, Rs. 2,000 per annum are paid to the Darbār by the Government.

Customs. The total income derived from this source amounted to Rs. 12,000 in a normal year.

Stamps. In 1896 stamps were introduced for judicial purposes. The State accountant supplies stamps to the courts, there being no licensed vendors. The average revenue derived from stamps is Rs. 1,100.

Section VI.—Local and Municipal.

Municipality. The chief town is managed by a committee of which the members are not elected, but nominated, the minister presiding.

Section VII.—Public Works.

(Table XV.)

The State finances have not yet permitted the employment of a trained overseer, and since its organisation in 1895 it has been managed by the *dīwān*, who makes or superintends the making of all estimates. A *darogah* supervises the work of contractors and keeps the accounts.

The average yearly expenditure during the last ten years amounted to Rs. 4,000. Since the organisation of the department in the year 1895 the following buildings have been constructed:—Guest house, school, coach-house, *Zanāna* hospital, some portions of the palace, the new *kothī* in the Rāmniwās garden, and a public library.

Section VIII.—Army.

(Table XXV.)

There is no regular army in the State, but a few Rājput sowārs serve as a body-guard to the Chief.

Section IX.—Police and Jails.

(Table XXIV.)

A regular police force was set on foot in 1896 and put under a Superintendent. Constables are armed with a gun and sword. The police number 114 men, giving one constable to three square miles and 209 people. Police.

No special system of recruiting or training obtains.

The *chaukīdārs*, who number 30, are directly under the revenue officers, but are, at the same time, bound to assist the police in detecting crime and reporting all serious cases. Rural.

A man has been trained at Indore in the classification and registration of finger prints. Finger pressi

Only one jail has been established, that at Sītāmau, which has accommodation for 31 prisoners. Jail (XXV

Previous to the construction of this jail in 1896, prisoners were locked into a small room without any regard for the number of occupants. In the year 1901, there was only one death in the Sītāmau jail by fever and dysentry, and one in the year 1902-03 by pneumonia. In 1904 pneumonia was the prevalent disease in the jail as well as in the district.

The expenditure on the jail amounts to about Rs. 1,200 a year, and the cost of maintaining each prisoner, Rs. 3 per month.

Prisoners are employed on public works and in gardens.

Section X.—Education.

(Table XXIII.)

No school existed in the State till 1895. In that year a primary school was started by the Municipal Committee of Sītāmau. It teaches English, Hindī, and Urdu upto the third standard.

The school had no suitable building till the present building was constructed by the Darbār from municipal and other funds in 1897.

The average number of boys receiving education is 125, of whom about 15 are usually Muhammadans, and the rest Hindus. There are at present 150 boys on the school roll, whose ages vary from 6 to 25 years.

Since the year 1898 A. D. the school has been maintained by the Darbār at an annual cost of about rupees 800 ; the average cost per student is about five rupees.

Section XI.—Medical.

(Table XXVII.)

A dispensary was established in 1893 by the late Chief Bahādur Singh. Before that the public were treated by native *Hakīms* and *Baids.*

The daily average number of patients, in-door and out-door, for the year 1891 was ten; it is now 60.

The ordinary budget allotment amounts to Rs. 1,400, of which Rs. 900 are for establishment, and 500 for medicines, etc.,

The number of operations, major and minor, performed were in 1891, 207 ; 1902, 183; 1903, 212 ; 1904, 179.

Vaccination. Vaccination is regularly carried on and is gradually becoming more popular.

Section XII.—Survey.

As already stated in the land revenue article no survey has yet been carried out. A survey was started in 1897, but was abandoned for want of funds after nine villages had been surveyed. The preparation of the rough estimates and other information regarding these villages is complete.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS
AND
GAZETTEER.

(Tables I, III.—VIII, X, XIII, XVIII, XIX, XX, XXIII, and XXIX.)

Sadr Tahsil:—This *tahsīl* has an area of 168 square miles, and comprises the town of Sītāmau and 46 villages, of which 33 are held by *jāgīrdārs.*

The population in 1901 numbered 12,678 : males 6,416, females 6,262, living in 3,086 occupied houses.

Classified by religions the population consisted of 10,705 Hindus 1,267 Musalmāns, 578 Jains, 128 Animists.

The *tahsīl* is administered by the *Sadar tahsīldār* who is the revenue officer and also a second-class magistrate and civil judge with powers to entertain suits up to the value of Rs. 200.

The present capital town of Sītāmau and Laduna, the old capital are the only places of importance in the *tahsīl.*

Seventeen *jāgīr* holdings are situated in the *tahsīl.*

The metalled road traverses the *tahsīl* from Mandasor to Sītāmau.

The total revenue of this *tahsīl* is Rs. 1,84,700, of which the *jāgīrdārs* receive Rs. 1,16,600.

Bhagor Tahsīl.—This *tahsīl* lies on the south of the State, has an area of 87 square miles, and contains 20 villages of which 9 are *khālsā*, and 11 held by *jāgīrdārs.* The population in 1901 numbered 4,788 persons: males 2,513, females 2,275, living in 1,129 houses. Classified according to religions Hindus numbered 4,596, Muhammadans 83, and Jains 109.

The *tahsīl* is in charge of a *nāib-tahsīldār* who is the revenue official and a third-class magistrate and civil judge with powers to decide suits up to the value of Rs. 75. He is assisted by the usual establishment. Bhagor, the head-quarters, is the only place of any note in the *tahsīl.*

There are 11 *jāgīr* holdings situated in the *tahsīl.*

The land revenue of the *tahsīl* is Rs. 33,200, of which Rs. 9,500 represent the *jāgīr* income.

Titrod Tahsil.—This *tahsīl* which has an area of 95 square miles is situated in the east of the State. It comprises 27 villages of which 8 are *khālsā* and 19 *jāgīr* villages.

The population in 1901[1] numbered 6,397 persons; males 3,246,

[1] Including Bājkheri *tahsīl* now amalgamated with Titrod.

females 3,151, living in 1,532 houses. Classified by religions there were 6,105 Hindus, 167 Musalmāns, 94 Jains and 31 Animists.

A *nāib-tahsīldār* is in charge of this small *tahsīl* who is the revenue collector and also a magistrate of the third class, and civil judge with powers to hear suits up to the value of Rs. 75. He is assisted by two *patwāris* and the usual establishment. Besides Titrod, the head-quarters and the *jāgīr* village of Bājkheri, no placeOof importance exists in the *tahsīl.*

There are 13 *jāgīrs* in this *tahsīl.*

The land revenue of the *tahsīl* is Rs. 23,500, the share of the *jāgīr* holdings being Rs. 15,400.

Gazetteer.

Bājkheri *tahsīl* Titrod:—An important *jāgīr* village, situated 12 miles north of Sitāmau in 24° 13′ N., and 75° 27′ E. The *jāgīrdār* is a Rāthor.

The population in 1901 numbered 327 persons: males 163, females 164, living in 61 houses. Baniās and Kumhārs predominate.

It was formerly the head-quarters of a separate *tahsīl.*

Bhagor *tahsīl* Bhagor:—The head-quarters of the *tahsīl* is situated in 23° 53′ N., and 75° 25′ E. on the Chambal river, ten miles south of Sitāmau town.

The population in 1901 numbered 695 persons: males 356, females 339, living in 157 houses.

The name is popularly derived from *Bhrigu-Kshetra* or the residence of Bhrigu Rishi, who is popularly supposed to have held a great sacrifice here in ancient days. A local deposit of volcanic ash, not an uncommon thing in the Deccan Trap area, is apparently the origin of the tale, these ashes being looked upon as the remains of a vast sacrificial fire, and not, as they in fact are, the remains of one of Nature's own great fires. From the steep banks of the Chambal, lumps of this volcanic ash are taken out by the religiously-inclined, and carefully preserved.

The place is undoubtedly an old one as there are signs of old foundations, and old coins have been occasionally dug up.

A fair is held here annually in the month of *Chaitra* at the *Rām-navmī.*

Brāhmans and Dāngis predominate and are mostly agriculturists.

Laduna *tahsīl* Sadr:—A village situated in 23° 59′ N., and 75° 23′ E., a mile and a half to the south of Sitāmau town. It is very picturesquely placed on the edge of a large lake. This is one of the oldest places in the State.

Popular tradition assigns to it an origin so remote as the fifth century A.D. Laduna is said to be a contraction of Lava-nagara, a supposition which is supported by the name of the lake Lavasāgar. Beyond this no further trace remains as to who this Lava was, whose name thus survives in association with the town and the lake.

The local accounts say that Banjārās originally flourished here and the construction of the old temples of Dharam Rāj and the goddess Pālki Chāmunda and the lake are attributed to these Banjāras. The village passed later to the Mīnās. Nothing is known about them except that a wife of one of these immolated herself with the corpse of her husband and became *sati*. A stone *chabūtra* still commemorates her fate. From the Mīnās it passed into the hands of a Rājput, Dhāndu, from whom it passed into the hands of Ratan Singh, the founder of Ratlām some 275 years ago. An anecdote is told of the way in which Laduna was taken by Ratan Singh. "He encamped near the Lavasāgar and asked for *singhāra* nuts from the lake. But instead of these he was offered by way of joke some lumps of earth. He accepted them, but being offended at the insult seized the village from the Dhāndus. The place where Ratan Singh encamped is to this day called the "Ratangarh." Rājā Keshodās when he was granted the three *parganas* of Titrod, Alot and Nāhargarh and created the independent Chiefship of Sitāmau, at first made his headquarters at Laduna. From 1750 to 1820 it also remained the capital of the State, Sitāmau being too open to attacks by Marāthās.

The population in 1901, numbered 1,697 persons: males 864, females 833, with 470 occupied houses.

Sitāmau Town *tahsīl* sadr:—The capital of the State situated 1,700 feet above sea-level, in 24° 1′ N. and 75° 23′ E., on a small hill.

The town approached from the east is very picturesque. The battlements of the fort stand boldly out above the trees in the gardens below, the old fort, wall, and tower seen from afar having a curious resemblance to the castle at Windsor, on a small scale. The town which is surrounded by a wall with seven gates, is ascribed to a Mīnā Chief Sātāji (1465 A.D.). It fell later into the hands of the Gajmalod Bhūmias, who took it from its original owner about A. D. 1549. There is still a descendant of these Thākurs in the State. In about 1650 Mahesh Dās Rāthor, as has been already related, was forced to stop at Sitāmau owing to his mother's illness and death, and on the refusal of the Bhūmias to grant him land for her cenotaph attacked and killed most of them. The connection thus established between this place and the Rāthor clan caused Ratan Singh to get it included in his grant of Ratlām.

The population amounted in 1881 to 5,764, in 1891, 5,861, and in

1901, 5,877 persons: males, 2,925, females 2,952, living in 1194 houses. Classified by religions, Hindus numbered 4,448 or 76 per cent., Jains 435, Musalmāns 988, and Animists 6. The population has increased slightly since 1881.

The chief wards (*muhalla*) of the town, named, as a rule, after the castes occupying them, are : *Nandwāna-ghāti*, *Khāti-muhalla*, *Ghatiāwās*, *Udambaronki-ghāti*, *Bohora-bākhal*, *Teliāwās*, *Bāgria-Phala*, *Ghorwāl Ghāti*, *Kāzīpura* and *Kāgdibāra*.

A large cattle market is held in the town every Thursday.

A committee for the management of the town was instituted in the year 1895. It consists of 20 members, 6 being officials and the rest nominated by the Darbār from among leading men in the town. The *Dīwān* presides.

The income derived from local taxes amounts to about Rs. 1,000 a year and the expenditure to Rs. 900. Many improvements have been effected by the committee since 1895, including the widening of the streets, improved conservancy and sanitation, installation of street lamps, and erection of a building for the combined post and telegraph office.

The cost of the town police, who number 87 constables, exclusive of the superintendent, is Rs. 348 per mensem. Of the total number of houses, 800 have one storey, 324 are double-storied, 210 three storied, 100 four-storied, and one five-storied; 1,300 are untiled.

The town contains a guest house, hospital and a British post and telegraph office, and *panchāyāti* houses maintained by the Bāgrias, Bohoras, Porwāls and other Baniās where caste dinners are held.

Sitāmau is 132 miles distant by road from Indore. It is connected with the Mandasor station of the Rājputāna-Mālwā Railway by a metalled road 18 miles in length, being 486 miles from Bombay *viā* Ratlām and Baroda.

Titrod *tahsīl* Tirod:—The head-quarters of the Titrod *tahsil*, is situated six miles to the east of Sitāmau town, in 24° 2′ N., and 75° 29′ E. It is an old village and was in Mughal days of some importance being the head-quarters of a *mahal* in the Mandasor *sarkār* of the *sūbah* of Mālwā. The population in 1901 numbered 643 persons, 322 males, 321 females, with 155 occupied houses. In Mughal days Titrod must have been marked by signs of prosperity which have since disappeared. It now contains six Hindu temples and one Swetāmbar Jain temple dedicated to Adi-nāth. Kunbīs and Rājputs predominate.

Statement showing the various Crops grown in the Sītāmau State.

No.	Season.	Name of crop.	Seeds used per acre.	Yield per acre.	REMARKS.
I.	Kharīf.	Makka ...	Lbs.	Lbs.	
1		Sāti	16	1,000	*Makka* (*Zea mays*) is of two kinds one which is reaped within 60 day: and hence called *Sāti*, and another variety after 105 days, is called *Adaya*.
		Adaya	16	1,600	
2		Urad	24	160	If *Urad* (*Phaseolus radiatus*) is sown with *makka*, only 8 lbs. per acre are required.
3		Jowār	8	250	*Sorghum vulgare.*
4		Mūng	2	100	*Mūng* (*Phaseolus mungo*) is sown together with *jowār*.
5		Chavala ...	20	125	*Chavala* (*Dolichas sinensis*) is sown with *makka*.
6		Bājra	8	250	*Pencillaria spicata.*
7		Tūar	16	200	*Tūar* (*Cajanus indicus*) is sown with *jowār*.
8		Rice	48	1,000	*Oryza sativa.*
9		Tilli	7	200	*Sesamum indicum.*
10		Rāmtilli ...	7	250	*Guizotia olifera.*
11		Kāngni ...	7	200	*Panicum italicum.*
12		Cotton... ...	16	250	*Gossypium indicum.* Cotton is picked three times,
II.	Rabi.				
13		Poppy ...	16	24	*Papaver somniferum.* Besides crude opium, the produce of the poppy seeds, amounting to about 280 lbs. per acre, is also gathered and sold.
14		Wheat... ..	64	770	*Triticum aestirum.*
		(1) Wheat produced by irrigation.	......	......	
		(2) Wheat produced without irrigation in Rabi land only.	64	320	
15		Gram—			*Cicer arictinum.*
		(1) By irrigation	48	770	
		(2) Without irrigation.	48	250	
16		Barley... ...	64	950	*Hordeum vulgare,*
17		Peas	64	580	*Pisum sativum* and *arvense.*
18		Masūr	48	250	*Ervum lens.*
19		Sugarcane ...	3,200 pieces of sugarcanes,	lbs. 3,200 (gour),	*Saccharum officinarum.*
20		Linseed ...	8	250	*Linum usitatissimum.* This is produced without irrigation.

APPENDIX B.

SUBSTANCE of an ENGAGEMENT between DOWLUT RAO SINDIA and the RAJPOOT CHIEF of SEETAMHOW, RAJ SING, concluded through the meditation of MAJOR-GENERAL SIR JOHN MALCOLM, G.C.B., and guaranteed by him in the name of the BRITISH GOVERNMENT 1820.

His Highness Dowlut Rao Sindia for himself, his heirs and successors agrees to receive from the Seetamhow country a fixed annual tribute of Salim Sahi Rupees 60,000 by periodical payments as follows, *viz*:—

1st Payment of Muckee kist payable in the Hindee month Kotug	Rupees 12,000
2nd Payment of Jowaree kist payable in the Hindee months Pose and Muk, Rupees 12,000 in the former and Rupees 12,000 in the latter month	Rupees 24,000
3rd Payment of Oonala kist payable in the Hindee months Cheyt and Bysack, Rupees 12,000 in the former and Rupees 12,000 in the latter month	Rupees 24,000
Amount of fixed tribute, Salim Sahi ...	Rupees 60,000

His Highness engages to abstain from all interference in the affairs of the Seetamhow country and from intermeddling with regard to the succession to the government of it. His Highness further engages to withdraw all troops belonging to him from the Seetamhow country, and never in future to send a military force into it.

Raj Sing, the Rajah of Seetamhow, engages for himself, his heir and successors, punctually to render to Sindia's government the aforementioned tribute of sixty thousand Salim Sahi Rupees as above specified, and it is stipulated that provided, after the above-mentioned payments or instalments have severally become due, a period of a month and a half shall elapse, and the whole or any part of the instalments shall remain unpaid, land to the amount of the whole instalment in which a failure in the payment of the whole or a part shall have occurred, shall be forfeited by Raj Sing and continue alienated from him, his heirs and successors for ever, to His Highness Dowlut Rao Sindia, his heirs and successors for ever, but the amount of land so forfeited shall be deducted from the amount of the tribute.

(A true translation.)

(Sd.) WM. BORTHWICK,

Commanding Holkar's Horse and acting under the orders of Major-General Sir John Malcolm.

On the recommendation of Colonel Sir R. C. Shakespear, Kt.

and C. B., Agent, Governor-General for Central India, Maharajah Jayajee Rao Sindia, of his own free will and accord, by a letter to the address of Rajah Raj Sing of Seetamhow, of date 2nd November 1860, remitted (Rupees 5,000) five thousand rupees of the annual tunkha of (Rupees 60,000) sixty thousand payable by this engagement, the said remission to have effect from Sumbut 1916.

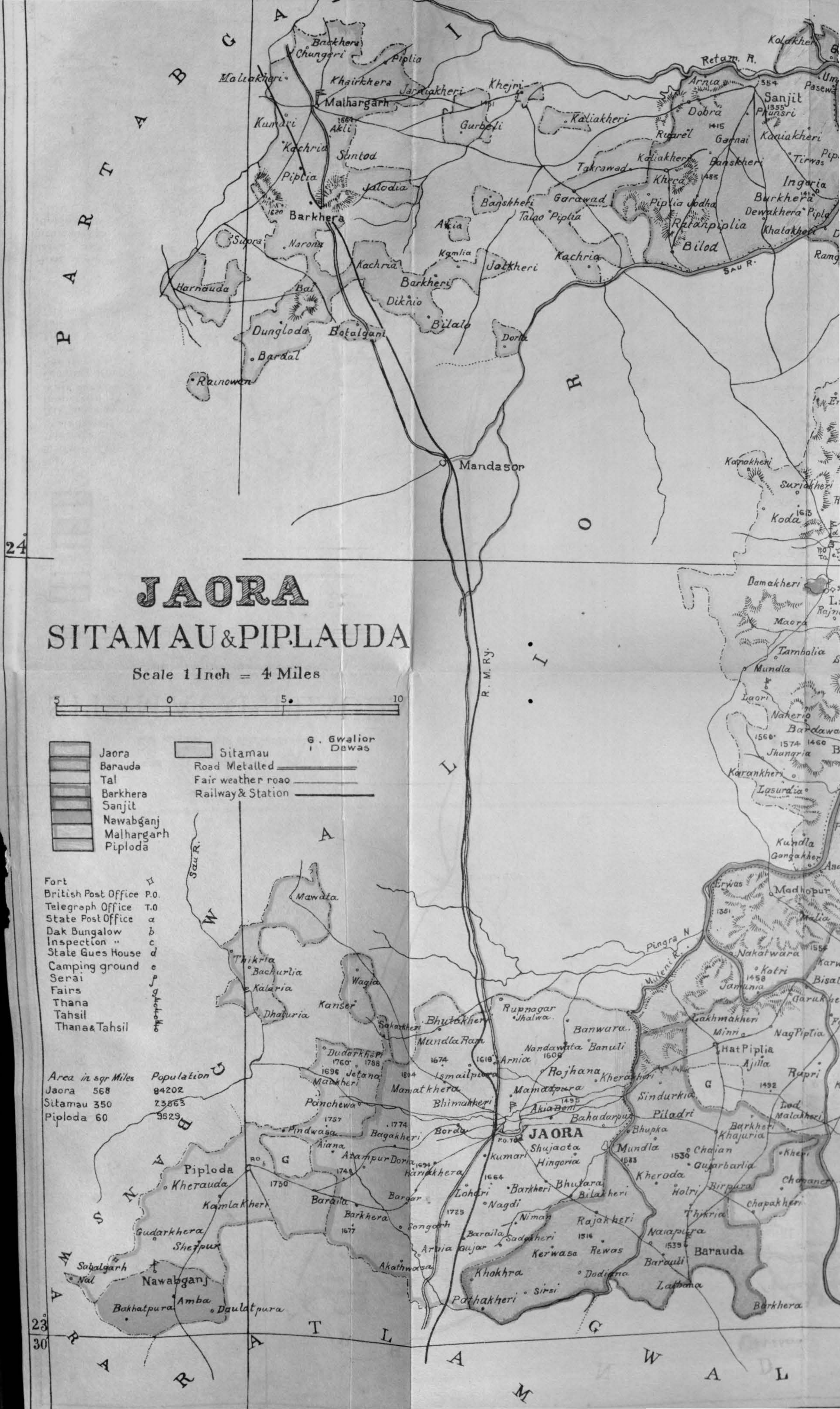
(Sd.) R. J. MEADE,

Agent, Governor-General for Central India.

Camp Seetamhow, 14th December, 1863.

TRANSLATION of a LETTER from H. H. MAHARAJA JAYAJI RAO SINDIA, to RAJA RAJ SINGH of SEETAMHOW, dated 2nd November 1860 A.D., corresponding with Katik Badi 4th, Sambat 1917.

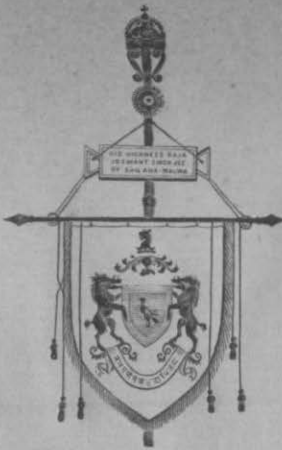
Your letter intimating that you have sent your son, Ruttun Sing, to Gwalior to make some request in the matter of the tribute has been received. Your son has represented that such a reduction may be ordered to be made from the amount of the tribute as will make you ever grateful to us. Therefore from the tribute which you have hitherto paid, Rs. 5,000 a year have been deducted as a favour; and the remaining sum of Rupees 55,000 shall continue to be paid by you, year by year, according to the stipulated instalments.



JAORA
SITAMAU & PIPLAUDA
Scale 1 Inch = 4 Miles
5 0 5 10
Jaora
Barauda
Tal
Barkhera
Sanjit
Nawabganj
Malhargarh
Piploda
Sitamau
Road Metalled
Fair weather road
Railway & Station
G. Gwalior
I Dewas
Fort
British Post Office P.O.
Telegraph Office T.O
State Post Office a
Dak Bungalow b
Inspection " c
State Gues House d
Camping ground e
Serai
Fairs
Thana
Tahsil
Thana & Tahsil
Area in sqr Miles
Population
Jaora 568 84202
Sitamau 350 23863
Piploda 60 9529
P A R T A B G A R H
G W A L I O R
R A T L A M
N A W A B G A N J
G W A L I O R
24
23
30
Mandasor
JAORA
Malhargarh
Barkhera
Sanjit
Bilod
Ratanpiplia
Piploda
Nawabganj
Barauda
Hat Piplia
Madhopur
R. M. Ry.
Retam R.
Sau R.
Pingra N.
Muleni R.
Khejri
Chungeri
Piplia
Khairkhera
Jarniakheri
Kaliakheri
Dobra
Kaniakheri
Kumari
Akli
Kachria
Suntod
Jalodia
Takrawad
Banskheri
Garawad
Talao Piplia
Akia
Kamlia
Jatkheri
Kachria
Barkheri
Diknio
Bilala
Dungloda
Botalgani
Bardal
Harnauda
Narona
Raunowan
Dora
Koda
Damakheri
Maora
Tambolia
Mundla
Laori
Naherio
Bardawa
Jhangria
Karankheri
Lasuradia
Kundla
Gangakheri
Erwas
Nakatwara
Kotri
Jamunia
Lakhmakheri
Minri
Nag Piplia
Ajilla
Rupri
Mawata
Thikria
Bachurlia
Kalaria
Dhaturia
Wagia
Kanser
Sakarkheri
Bhutakheri
Mundla Ram
Rupnagar
Jhalwa
Banwara
Nandawata
Banuli
Dudarkheri
Jetana
Maukheri
Mamatkhera
Ismailpura
Arnia
Rojhana
Kherakheri
Mamadpura
Panchewa
Bhimakheri
Akia Doni
Bahadarpur
Sindurkhia
Piladri
Pindwasa
Bagakheri
Borda
Shujaota
Hingoria
Bhupka
Mundla
Chaian
Gujarbarlia
Aiana
Atampur Doria
Kumari
Kheroda
Holri
Birpura
Kherauda
Hariakhera
Bargar
Lohari
Nagdi
Barkheri
Bhutara
Bilakheri
Kamlakheri
Baraila
Barkhera
Songarh
Niman
Rajakheri
Naiapura
Thikria
Gudarkhera
Sherpur
Arnia
Baraila
Sadakheri
Kerwasa
Rewas
Barauli
Sabalgarh
Nal
Akathwasa
Khokhra
Dodiana
Labana
Bakhatpura
Amba
Daultpura
Pathakheri
Sirsi
Barkhera
Chapakheri
Lod Malakheri
Barkheri Khajuria
Kheri
Chopaner
Ingaria
Burkhera
Dewakhera
Khatakheri
Tirwas
Kolakheri
Pasewa
Phunsri
Garnai
Banskheri
Khera
Piplia Jodha
Supra
Bai
Maliakheri
Gurbeli
Kanakheri
Surjakheri

Sailāna State.

ARMS OF THE SAILANA STATE.



Arms :—Gules, a falcon close argent within a bordure tenne *Crest* :—A leopard's head erased sable. *Supporters* :—Boars argent.

Motto :—*Na bhayam ishat-mahadāshritam.* "In the protection of the great there is not the least fear."

Note :—Red is the colour of the State flag. Tenne was given as showing that they pay tribute to Sindhia. The bird is the Pankhani Devī, the tutelary goddess of the Rāthors.

Gotrāchār :—(*see* Ratlām State Gazetteer.)

GENEALOGICAL TREE OF THE SAILANA STATE.

- CHHATAR SAL (Rājā of Ratlām.)
  - Hāte Singh (Killed at Parnāla.)
    - Beri Sāl (Founder of Dhāmnod.)
  - Kesri Singh (of Ratlām.)
    - Mān Singh (of Ratlām.)
    - I. JAI SINGH (1730-57) (Founded Sailāna State.)
      - Devī Singh (Pre-deceased, his father.)
      - II. JASWANT SINGH (1757-72)
      - III. AJAB SINGH (1772-82)
        - IV. MOKHAM SINGH (1782-97)
          - V. LACHHMAN SINGH (1797-1826)
            - VI. RATAN SINGH (1826-27)
        - Bhopat Singh (Jāgīrdār of Deolān.)
          - VII. NAHAR SINGH (1827-42)
            - VIII. TAKHT SINGH (1842-50)
              - IX. DULE SINGH (1850-95)
                - X. JASWANT SINGH (Adopted) (1895—
                  - Dilīp Singh (Heir-apparent.) (Born, 18th March 1891.)
                  - Bhārat Singh (Adopted to the *gaddi* of Multhān.) (Born, 18th January 1894.)
                  - Māndhāta Singh (Jāgīrdār of Adwānia.) (Born, 6th January 1900.)
                  - Rāmchandra Singh (Jāgīrdār of Bharora) (Born, 20th March 1900.)
                  - Ajāt Shatru (Jāgīrdār of
        - Gumān Singh, (Jāgīrdār of Adivānia)
      - Daulat Singh (Jāgīrdār of Semlia.)
        - Bakhtāwar Singh
          - Shiv Singh
            - ...
            - Khushāl Singh
              - Nāhar Singh
                - Bhawānī Singh
                  - Jaswant Singh (Adopted by No. IX.)
                  - Chhatar Singh
                    - Raghu Singh
                    - Bishwanāth Singh
  - Pratāp Singh (of Raoti.)

CHAPTER I.

DESCRIPTIVE.

Section I : — Physical Aspects.

The Sailāna State is a first-class mediatised State of the Central India Agency, under the Political Agent in Mālwā. It lies on the confines of the great Mālwā plateau, its own western-most district being situated in the hilly tract which terminates the Mālwā plateau in this direction. Situation.

The State is called after the chief town, which is said to derive its name from its position at the foot (*anana*, literally mouth) of the hills (*shaila*). Name.

The State is made up of numerous scattered portions, which are mingled in inextricable confusion with those of the neighbouring State of Ratlām, making it impossible to define the boundaries with any accuracy. Different sections of the State, however, touch portions of the Gwalior, Indore, Dhār, Jhābua, Jaora, Bānswāra States and Kusalgarh Estate, the two last being situated in the Rājputāna Agency. Boundaries.

The confused nature of the boundaries and the lack of a complete survey makes it similarly impossible to give an absolutely accurate figure for the area. Approximately the State covers 450 square miles, the extremes of latitude and longitude being 23° 6′ and 23° 27′ north, 74° 46′ and 75° 17′ east. Area.

The State falls naturally into two sections. The eastern and major portion lies on the Mālwā plateau. The country in this section is formed of wide open rolling plains, with here and there the low flat-topped hills common to the Deccan trap area, while the soil is highly fertile and the inhabitants skilled cultivators. From the chief town westwards, however, the conditions alter abruptly, the wide open downs give place to closely packed hills covered with scrub-jungle and intersected by numerous water courses; the soil, moreover, is poor sand stony, while the Bhīls, who form the greater part of the inhabitants, are very indifferent cultivators. The whole of the western section is covered with hills, but none is of any great height, the only important peak being that of Kawalakhāmāta (1,929 feet) which stands near Barmāwal 23° 7′ N and 75° 10′. On the summit stands the temple of Devī. Natural divisions and scenery.

Only two rivers flow through the State, the Mahī and Malenī. The former rising near Amjhera in Gwalior flows by Bajranggarh village, and then taking a westerly course, traverses the upper confines of Bāgar. This river is used for drinking purpose Rivers and lakes.

only. The Malenī rises just south of Sailāna town and taking a westerly course, flows behind the *Jaswant-niwās* palace. Its waters are not of any value for irrigation. The only other stream worthy of mention are the Simlaodī which rises at Simlaoda village 23° 7′ N and 75° 15′ and, after uniting with the Ratnāgirī, flows for 15 miles through the State. This stream is of value for irrigation.

Geology.[1] The State lies mainly in the Deccan trap area, and has not yet been surveyed. The hilly region to the west of the State belongs to a tract of which the geology is very complicated, and it is quite impossible to form an accurate idea as to its constitution.

Botany.[2] The vegetation is usually of the nature of scrub-jungle with species of *Grewia, Zizyphus, Capparis, Carissa, Woodfordia* as the principal shrubs and of *Butea, Bombax, Sterculia Anogessus Buchanania, Acacia, Phyllanthus* as the leading trees; sometimes *Boswellia serrata* is the principal species, in which case the brush wood is much more scanty. The herbaceous species are mainly *Leguminosie* like *Desmodium, Alysicarpus Crotolaria, Boragineæ* such as *Heliotropium* and *Trichodesma, Compositæ,* like *Pulicaria, Bumea, Goniocaulon* and *Launea.*

FAUNA Wild animals. Wild animals are not found in large numbers, the country, except the portion, lying in hilly tract, affording them but little cover. In the plateau section black buck (*Antilope cervicapra*) and *Chinkāra* (*Gazella beneti*) are common, while in the hills leopard and bears are found.

Birds. The birds of the State include all species usually met with in Central India. Partridges, sand-grouse, quail, pigeon and the common classes of water-fowl are found everywhere.

Fishes. Fish, owing to the lack of large rivers and tanks, are comparatively speaking scarce, though *Rohu* and *Sānwal* are found in some localities.

Climate and temperature (Table I). The climate is temperate over the greater part of the State. There are no records for the hilly region. In the hot season the temperature as recorded at Sailāna varies on an average from a maximum of 101° to 97°, in the rains from 87° to 75°, and in the cold season from 70° to 60°.

Rainfall (Table II). The rainfall in the plains averages 35 inches, and in the hilly tract 40 inches.

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[1] By Mr. E. Vredenburg, *Geological Survey of India.*

[2] By Lieut.-Col. D Prain, I. M. S., *Botanical Survey of India.*

Section II.—History.

(Genealogical Tree.)

The Sailāna Chiefs are Rāthor Rājputs of the Ratnāwat or Ratnaut branch of Ratlām[1]. They are descended from Mahārājā Udai Singh of Jodhpur (1584-95)[2]. Dalpat Singh, the seventh of Udai Singh's seventeen sons, had a son Maheshdās, whose eldest son was Ratan Singh. Ratan Singh rose to distinction under Shāh Jahān and about 1648 received certain lands in Mālwā, ultimately fixing on the village of Ratlām for his capital, and founding the State of this name which his descendants still hold; Ratan Singh was killed at the battle of Ujjain (or Dharmatpur)[3] near Fatehābād on 20th April 1658. He was succeeded by Rām Singh (1658-82), Shiv Singh (1682-84), Keshodās (1684), and Chhatarsāl, (1684). In 1708, Chhatarsāl lost his eldest son, Hāte Singh, and broken down by this bereavement retired from all parts in the administration during the next year.

He had, however, divided his territory into three shares, his eldest son Kesrī Singh receiving Ratlām, Pratāp Singh Raoti (Sailāna State) and grandson Berī Sāl, the son of Hāte Singh, Dhāmnod.

Discussions at once arose and Berī Sāl retired to Jaipur leaving his *jāgīr* to the care of his uncle Kesrī Singh.

At length differences between Kesrī Singh and Pratāp Singh became acute and ended in the death of the Ratlām Chief in 1716. Kesrī Singh's son was at Delhi at the time, Jai Singh, his younger brother, at once informed him of the state of affairs, and the two brothers joining forces defeated Pratāp Singh at Sāgod (23° 18′ N., 75° 4′ E.) two miles, south-west of Ratlām.

Jai Singh, (1730—57).

The Raoti *jāgīr* formerly held by Pratāp Singh now fell to Jai Singh.

Jai Singh in 1736 left Raoti and founded the present capital of Sailāna.

Chiefs between (1757—1850).

Jai Singh died in 1757, and was succeeded by his second son Jaswant Singh, Devī Singh the elder brother having been killed some years previously. Daulat Singh the youngest was given the *jāgīr* of Semlia. Jaswant Singh died without issue and was succeeded by his younger brother Ajab Singh (1772-82) who left three sons. The eldest Mokham Singh (1782-97) succeeded, the two younger brothers Bhopat Singh and Gumān Singh receiving, respectively, the *jāgīrs* of Deolan and Adwānia. The Sailāna State had by this time fallen under Marāthā dominion and

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1 The Gazetteer of Ratlām State should be consulted for further information.

2 Tod *Rājasthān* I 622 II—35—48.

3 *Biernier's Travels* (Constable) p. 58.

much territory had passed into the hands of Holkar and Sindhia the Chief having become a feudatory of the latter. Mokham Singh was succeeded by his son Lachhman Singh (1797-1826), who was ruling during the settlement [1] of Mālwā by Sir John Malcolm. In 1819 an agreement[2] was mediated between Lachhman Singh and Daulat Rao Sindhia, by which the Sailāna Chief agreed to pay Rs. 42,000 Sālim Shāhī annually to the Gwalior Darbār, the British authorities guaranteeing the due payment of the amount. This sum was in 1860 assigned by Sindhia to the British Government to defray the cost of the Gwalior Contingent, and is now paid to the Government of India and not to Sindhia.

Lachhman Singh died in 1826 and was succeeded by his son Ratan Singh who left no issue and was succeeded by his uncle Nāhar Singh in 1827. Nāhar Singh (1827-42) was followed by his son Takht Singh who died in 1850 leaving a minor son, Dule Singh.

Dule Singh, (1850—95.)

The State remained under British administration till the disturbances of 1857, when it was put in charge of Ratan Singh's widow. In acknowledgment of her excellent services at this time in preserving order and furnishing troops, all the members of the Council of Regency were granted *khilats*. In 1859 Dule Singh was granted administrative powers. In 1864 the Chief agreed to cede any land required for railways, and in 1881 abolished all transit duties on salt. In 1884 the Rājā, having no issue, adopted Jaswant Singh the eldest son of Bhawānī Singh of Semlia, who was recognised by Government as his heir. By an arrangement dating from early days the Ratlām and Sailāna Darbārs used to levy customs (*sāyar*) dues jointly in Sailāna State. As may be supposed, considerable friction had been caused by the exercise of this right, and by 1887 the question had reached an acute stage. In that year at the suggestion of the political authorities these difficulties were put an end to by a fresh arrangement under which the Ratlām Darbār relinquished its right of collection, the Sailāna Darbār agreeing to pay Rs. 18,000 Sālim Shāhī, reduced to Rs. 6,000 British rupees, in 1901 to Ratlām and levy the dues itself, while Ratlām undertook not to levy dues on Sailāna goods exported to Ratlām, or imported from Ratlām to Sailāna. In 1887 in honour of the Jubilee of Her Majesty the Queen-Empress all transit dues except those on opium were abolished.

Jaswant Singh, (1895—)

Dule Singh died on October 13th, 1895, and was succeeded by the present Chief Jaswant Singh who had been educated at the Daly College at Indore. Jaswant Singh succeeded to a State burdened with a heavy debt; this was almost paid off, when the disastrous famine of 1899-1900 again embarassed the finances.

Every department of the State has been remodelled and brought into consonance with modern requirements by the present Chief.

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[1] Malcolm's *Central India*, II., 206—344.
[2] Appendix A.

For his excellent administration during the famine and his many reforms Jaswant Singh was presented in 1900 with a Gold *Kaisar-ī-Hind* medal, and in 1904 was made a Knight Commander of the Indian Empire.

Jaswant Singh has five sons Dilip Singh, his heir, Bhārat Singh who has been adopted to succeed to the guaranteed estate of Multhān, Māndhāta Singh who is *jāgīrdār* of Adwānia, Rāmchandra Singh of Bharora and Ajāt Shatru Singh of Morda. He has also three daughters, the eldest Bāpu Devidra Kunwar has been affianced to the Mahārāwal Vijaya Singh of Dungarpur, the second Bāpu Shiva Kunwar to Rājā Arjun Singh of Narsinghgarh, and the third Laxmī Kunwar to Durjan Sāl Singh, Chief of Khilchipur State.

The Sailāna Chief bears the Titles of His Highness and Rājā and enjoys a salute of 11 guns. Titles.

There are fifteen *jāgīrdārs* in the State, of whom twelve hold on a service tenure and three possess maintenance grants. Ten are Rāthors, of whom the first twelve given below are blood relatives of the Chief. Feudatories.

These are the Thākurs of Adwānia, Bharora Morda, Semlia, Barmāwal, Raoti, Ghatwās, Kari, Kaneri, Nayāpura, Chandoria and Kotrà.

The *jāgīrdārs* of Umrao and Nalkoi are Songira Rājputs and the Thākur of Mewāsa is a Sesodia.

An old temple at Bilpānk bears an inscription dated in V.S. 150 (?) or A. D. 144 (?), the last figure being illegible, the temple of Kawalakhāmāta near Barmāwal has a record dated on V.S. 1151 or 1095 A.D. At Semlia village there is an old Jain temple which bears a record dated in Samvat 1533 *Sāwan Sudī* 15 (A. D. 1477) dedicated to Santi Nāth, but beyond this there are no places of known archæological importance. Archæology.

The temple of Kedāreshwar close to Sailāna town is certainly not of any great antiquity, but its situation at the bottom of a deep gorge is unusual, and highly picturesque.

Section III.—Population.

(Tables III and IV.)

Three enumerations of the State have taken place in 1881, 1891, 1901, but in the last only were full records made. In this last census, however, the effects of the recent famine (1899-1900) were still apparent. Enumerations.

The population at each census has been: *1881*, 29, 723 ; *1891* 31, 512 ; and *1901*, 25,731 persons ; males 12,844 and females 12,887. Density and variation.

An increase of 6 per cent. thus took place between 1881 and 1891, followed by a decrease of 1834 per cent. in 1901, shewing only too clearly the disastrous effects of the great famine. The density per square mile at each enumeration was respectively 66, 70 and 57. The population is distributed through one town that of Sailāna and 96 villages with 5,967 occupied houses.

Towns and villages.

Strictly speaking no town exists in the State, the population of the capital amounting to only 4,255 persons. The average village contains 224 inhabitants, 89 out of the 96 having less than 500 people and only 2 over 2,000 inhabitants.

Migration.

No statistics of migration are available. Of the total population, however, 61 per cent. were born within State limits and 87 per cent. in the neighbouring districts of Gwalior, Ratlām and Jaora.

Vital Statistics.

These have only been collected for the last two years, and are not very reliable.

(Tables V & VI.) Sex and Civil condition.

In the Census of 1901 males and females numbered 12,844 and 12,887 respectively, giving practically 100 females to every 100 males. The figures for civil condition are condensed in the table appended :—

	Total.	Males.	Females.
Unmarried	9,974	5,993	3,981
Married	11,409	5,697	5,712
Widowed	4,348	1,154	3,194
Total ...	25,731	12,844	12,887

Religions.

Classified by religions 67 persons in every 100 are Hindus, 24 Animists, 5 Musalmāns and 3 Jains. Hindus number 17,193 of whom 5,900 live in the eastern part of the State, while of the Animists 4,008 or 16 per cent. live in the Bilpānk and Raoti *Kamāsdārīs.*

Language and Literacy.

Lying mainly in Mālwā the dialect spoken by the bulk of the population is the Mālwī or Rāngrī form of Rājasthānī used by 20,159 or 78 per cent., while 455 persons or 2 per cent., employ the forms of Rājasthānī not proper to Central India, and 15 per cent. Bhīlī.

Castes, Tribes and Races.

The principal castes are Kunbīs (2,700), Rājputs (2,100) and Brāhmans (1,700). The Bhils who number 6,300 live in the hilly tract to the west of the State. The Rājputs are the principal land owners, being either *jāgīrdārs* or *zamīndārs*, while the Kunbīs are the most important cultivating class.

Occupation.

The population of the State is almost entirely supported by agriculture or field and general labour.

Except in the use of the coats and shirts instead of the *angarkhas* and *kurtas* little change is noticeable in the mode of living of the middle classes. SOCIAL CHARACTERISTICS

Males usually wear a *pagri* on the head, a coat or *angarkha*, a shirt or *kurta* and trousers, *paijāmas*, or a *dhoti*. Dress.

Females wear small *sāri* to cover the head, a small bodice called a *cholī* and a *ghāgra* (petticoat); a jacket or *bandī* is substituted for the *cholī*, and is often worn by the unmarried girls.

Food consists of wheat bread, vegetables, green if procurable otherwise dry, the latter being eaten especially in summer and during rainy season until the green vegetables are obtainable. Food.

Being mostly agriculturists, the major part of the population rises at daybreak and proceeds to the fields or pasture lands, returning just before sunset. Daily life.

Houses are generally of mud and either thatched or tiled. In Sailāna a few large houses have been erected by merchants and others. The Bhils build rough bamboo shelters thatched with grass Local artisans are not well off for want of sufficient employment, many articles formerly of local manufacture being now replaced by the western manufactured articles. Houses.

Except cholera during the famine of 1899-1900 the State never suffered from any severe epidemic till 1903 and 1904 when plague appeared in Sailāna and some villages. Public Health (Table VI.)

Plague first appeared at Bāngrod in January, 1903. The total number of cases reported being 1,628 seizures and 1,094 deaths. Plague.

The above figures include the cases which occurred in the town of Sailāna, during the rainy season of 1904; they were 567 seizures and 400 deaths.

No case has occurred in the State since the last week of April 1906.

Detail :—

Years.	Seizures.	Death.
(1902-03)	210	129
(1903-04)	206	134
(1904-05)	1,182	819
(1905-06)	30	12
Total...	1,628	1,094

CHAPTER II.

ECONOMIC.

(Tables VII—XV, XXIX and XXX.

Section I. —Agriculture.

General.

As regards general agricultural characteristics the State may be conveniently divided into the three circles of Bāngrod—Sailāna, Bilpānk, and Raoti. The land in the first circle, consists of a deep fertile soil free from stones and gravel; the land of the second circle is rather less fertile, being mixed with a considerable proportion of stone and gravel, while the land of the Raoti circle, which lies in the hilly tract, is shallow and stony and of very low fertility. The prevalent crops of the first and second circles are gram, wheat, cotton and poppy. Poppy is sown to a very small extent in the third circle, where the principal crops are maize, *kodon*, *kāngnā*, *mīl*, *til* and some rice and cotton.

Classes of soil.

There are no statistics giving the acreage of each different class of soil. The different soils are locally known as *kālī* (black cotton soil), *lāl* a red soil, *lāl-kālī* a combination of the black and red, *dhāmni* a brown soil, *bhūrī* a light brown soil, *pathrīli* a stony soil, and *galat* or low-lying ground with a great power of retaining moisture which bears rice.

The black soil is sub-divided into two classes according to its fertility known as *kālī uttam* or best and *kālī madhyam* or average.

The black soil bears excellent crops of all the ordinary grains and of cotton and poppy, while the red, brown and stony soils are only used for *kodon*, *kāngnā*, *mīl*, *tūar*, *jowār* and *til*. No difficulty is experienced in the cultivation of the soils in the first and second circles, but in the third circle, which lies in the hills and is less productive, only those patches of land which lie on the slopes at the foot of the hills can be cultivated.

Soils are also classified as *adān*, *māl*, *rānkar*, *bīr* and *rākhat*. *Adān* is irrigated land growing two crops, usually a maize crop in the autumn followed by wheat, gram, linseed, sugar-cane or poppy in the spring. *Māl* is unirrigated land used for both autumn and spring crops. The *rānkar* is irrigated land capable of bearing a double crop. If the supply of water is not sufficient for the irrigation of poppy, wheat or gram is sown instead. *Bīr* land consists entirely of grass reserves, while *rakhat* is the name given to reserved jungle.

Seasons.

The agricultural year is divided into two seasons known as the *kharīf* or *shiālu*, the autumn season in which the staple food grains such as maize, *jowār* and *kodon* are sown; and the *rabi* or *unhālu*, the spring crop in which the more expensive grains such as wheat and poppy are grown.

Agricultural practice.

Agricultural practice differs in the Mālwā and hilly tracts. In the former preparations for the autumn crops commence on the 3rd : of the light half of the month *Vaisākh* or *akhātīj* as it is called.

The land is first prepared with a harrow and then ploughed and weeded. On the *akhātīj* the cultivators eat food cooked with *gur* (molasses) after which they commence ploughing. When the sowing is over the cultivators worship their implements, and distribute parched maize or wheat. An auspicious day though not essential is usually selected for the commencement of the sowing, the second day of every lunar and dark fortnight being always avoided as seeds sown during that time are believed not to yield a good crop.

The usual charge for ploughing a *bīgha* of land in the plains is one rupee per plough, while in the hilly tract it varies from one rupee and a half to two rupees.

In the *kharīf* or autumn crop maize is first sown, while *jowār* which requires more moisture is not sown till after a good fall of rain has taken place. In the hilly tract the sowings are made only after the rains have fully set in and soaked the ground, as the stony soil is incapable of bearing grain until well moistened.

Cultivated area.

The total cultivated area is 41,800 acres (83,650 *bīghas*[1]), which amounts to 14·5 per cent. of the total area. Of the area cultivated 3,660 acres (7,320 *bīghas*) are irrigable. No records are available giving details for various years. A decrease took place after the famine of 1899-1900, which has now been to a great extent retrieved, except in the hilly tract.

Double cropping,

The fertile nature of the land makes it possible to obtain a *kharīf* and *rabi* crop off the greater part of the State, 3,696 acres or 11·37 per cent. of the cultivated area being *dufasli* or double crop land.

Mixed sowings.

It is a common practice to sow two crops which mature at different times, in the same field, though the yield is not so good in either case. The most ordinary combinations are those of maize and *urad*, *jowār* and *mūng* and *tūar* and *mūng*. Poppy and sugarcane are also sown together. The return in the case of poppy is not so good but the sugarcane is not injuriously affected.

Rotation,

Strictly speaking no systematic rotation of crops is practised, although experience has dictated certain sequences as advisable, when practicable, maize is, as a rule, alternated with wheat, gram or poppy and sometimes cotton with *jowār*.

In *māl* land if sesamum, *mūng*, *urad* or cotton are alternated with *jowār* or rice it is said to improve the yield the next year.

In *adān* soil poppy or gram is rotated with maize, *urad* or *san*.

Tobacco sown in *adān* land is followed by onions. Tobacco, however, is very little sown in the State.

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[1] A *bīgha* in this State is equal to $\frac{40}{81}$ acre or 2 *bīghas* equal to one acre practically.

Manure.

Manuring is not systematically practised, partly because the dung of cattle is so largely used as fuel and for plastering houses. It is chiefly used in double crop land (*ādān*) and principally with poppy and sugarcane. The manure consists generally of village sweepings, the dung of cattle and sheep, and ashes. Night soil is also used as a manure, but only in or near towns. Green manure is commonly used in crops of poppy *san* or *urad* being sown and ploughed into the soil, while still in flower. This is known as *sanchūr* or *uradchūr*. Artificial manures are unknown.

Twenty-five cart loads of manure are obtained from twenty-five head of cattle in a year.

Irrigated crops.

The soil over the greater part of the State is very retentive of moisture and none of the crops except poppy, sugarcane and garden produce require artificial irrigation. When water is available, however, wheat, barley and maize are occasionally irrigated.

Diseases and pests.

Rust (*gerwa*) is the commonest form of blight. Locusts and rats also do much damage especially in years in which the rainfall has been scanty, and no destruction of the young animals takes place. After the drought of 1899-1900, rats swarmed in all the fields and did much damage to the crops in 1900-01.

Hail occasionally causes damage, and in 1905 severe frosts, unprecedented in Mālwā, entirely destroyed the poppy and gram crops and much of the wheat.

Implements.

The implements are few and simple, the most important being the *hal* or plough, *bakkhar* or harrow, *karpa* or *dora* a small harrow used for passing down growing crops, the *nai* a hollow bamboo surmounted by a funnel used for sowing seeds, *pharak* a similar implement having two funnels, *darāta*, a sickle, *nāna* a knife, used for incising poppy heads and the *chharpala* used for scraping off the juice from the heads.

Crops, area in each harvest.

The total area under cultivation is 42,000 acres (83,650 *bīghas*), of which 28,500 acres (57,000 *bīghas*,) are under *kharīf* and 13,500 acres (26,600 *bīghas*) under *rabi* crops.

Dufasli land.

Although the greater part of the cultivated land is capable of bearing two crops, the average area under *dufasli* is 3,690 acres.

Kharif crops.

The principal food, grains sown at this season are *jowār* (*Sorghum vulgare*), *makka* or maize (*Zea mays*), *urad* (*Phaseolus radiatus*), *chaola* (*Dolichus sineusis*), *kāngnī* (*Panicum italicum*), *kodra or kodon* (*Paspalum stoloniferum*), rice (*Oryza sativa*), *til* (*Sesamum indicum*), *rameli* (*Guizotia oleifera*,) *mūngphalī* (*Arachis hypoges*), *tūar* (*Cajanus indicus*), *mūng* (*Phaseolus mūngo*). In the hills *sāmli* and *māl* are the most important grains sown.

Sowings.

The autumn crops are sown in June as soon as rains commence. Maize, *jowār*, *til*, *ūrad* and *tūar* are twice weeded and the *dora*

is passed down the standing crop, while *kodra*, *kāngnī* and *sāmli* are only weeded.

Maize, *sāmli* and *māl* are reaped at the end of the rains, the other crops being gathered in November and December.

The chief food-grains at the *rabi* are wheat (*Triticum aestivum*), gram (*Cicer arietinum*), barley (*Hordeum vulgare*), *masūr* (*Ervum lens*), pea (*Lathyrus sativus*). Rabi crops.

The spring crops are sown in November, gram and *masūr* are gathered in February and the remainder by the end of March.

The average quantity of seed required in the plains per *bīgha* is as given below:— Seed and yield.

If *makka* and *urad* are sown together, *makka* requires 5 *seers* and *urad* 2¼ *seers* of seed. If they are sown separately, *makka* requires 7½ *seers* and *urad* 10 *seers* per *bīgha*. If *jowār*, *mūng* and *tūar* be sown together *jowār* requires 2 *seers* and *mūng* and *tūar* 1¼ *seers* each. *Til* and *Rāmtilli* each require 1½ *seers*, cotton 5 *seers*, rice 8 *seers*, gram 15 *seers*, hemp 20 *seers* and peas 5 *seers* per *bīgha*. These are all sown separately. When wheat and linseed are sown together, wheat requires 16 *seers* and linseed 4 *seers* of seed. If they are sown separately, wheat requires 20 *seers* and linseed 6 *seers*.

The average yield per *bīgha* is as follows:

Wheat	2 to 2½ Mds.
Gram	2 to 2½ Mds.
Pea	2 to 2½ Mds.
Poppy	2 to 5 Srs.
Barley, ...	2½ to 4 Mds.
Linseed	3 to 5 Mds.
Makka	5 to 6 Mds.
Tilli	3 to 5 Mds.
Paddy	5 to 6 Mds.
Jowār	5 to 6 Mds.
Cotton	1 to 1½ Mds. in the plains and about 2¾ in the hilly tract.

In the hilly tract 25 per cent. more seed is required to give the same outturn. Of the grain most sown in the hilly tracts *kāngnī* and *māl* each requires 2½ *seers* of seed, *sāmlī* 5 *seers* and *kodra* 3 *seers* to the *bīgha*.

In the case of maize the heads only are cut off, while *jowār* is cut down with the stalks. The ears are dried and trodden out by bullocks and the grain winnowed. Wheat, gram, linseed, etc., are plucked when dry, the rest of the process being the same as with *jowār*. Reaping.

The subsidiary crops grown are:—*tūar*, *mūng* usually sown with *jowār*, *urad* with *makka* and *masūr*.

Oil seeds. The chief oil-seeds are *til* (607 acres), *rāmtilli* (219 acres) and linseed (250 acres). These crops are not extensively sown however.

Fibres. Cotton (2,166 acres), *san* (230 acres) and *ambāri* are sown to a small extent only, the last two being chiefly sown as a green manure.

Poppy. This valuable plant covers 2,268 acres on an average. The sowings during the last five years being 1900-01, 2,482 acres; 1901-02, 612 acres; 1902-03, 2,268 acres; 1903-04, 2,724 acres; 1904-05, 601 acres; 1905-06, 845.

It is sown in November often together with sugarcane though in this case the yield of opium is not so good. The sugarcane which comes to maturity nine months later is not, however, much affected. The poppy fields are carefully manured either with green manure or village sweepings. The seed is sown in small square beds and carefully watered. In all seven or nine waterings are given. When ripe the heads are scarified with a three-pronged implement called a *nāna* and the juice collected in little linseed oil and sold as crude opium or *chīk* to the manufacturers chiefly at Ratlām.

The average cost of cultivating a *bigha* of poppy land is about Rs. 30.

	Rs.	a.	p.
Seed	0	8	0
Weeding	3	0	0
Watering	9	0	0
Incision and collection...	4	0	0
Revenue on land	13	0	0
	29	8	0
Sale of chik	35	0	0
Profit to cultivator	5	8	0

Hemp for the manufacture of *bhāng* and *charas* is not grown in the State.

Garden produce. The ordinary vegetables and fruits cultivated are gourds of many kinds: cabbages, onions, carrots, egg-plants, (*Solanum melongena*), *mūri* (*Fœniculum panmosi*), *methi* (*Trigonella fœnum græcum*), mango, custard-apple, plantain, shaddock and various figs, melons, and limes.

Betel A betel leaf plantation in the Chanrāni village of the Bilpānk *tahsīl*, covers about three *bighās* of land. The land is cultivated one year, the plant living for two years and giving produce, the soil being allowed to remain fallow during the third year, being again cultivated in the fourth year.

The betel leaf is exported to the United Provinces and the Punjab. The garden has a great name and merchants from Delhi visit the garden to purchase these leaves.

Sugarc

Sugarcane is cultivated on 20 acres (40 *bīghas*), often in conjunction with poppy. The cost of planting a *bīgha* is about Rs. 75, the receipts amounting to Rs. 90. It takes, however, twelve months to reach maturity.

Sugarcane is sown in the months of November and December. The crop is cut down the next year in the same month in which it was sown. It is irrigated continuously up to the end of March and then four times a month until break of the monsoon. It is again irrigated at the close of the rains, twice a month, until the crop is cut.

Progre

No real progress has as yet been made either in the introduction of new implements and seed or the treatment of soils.

New se

In 1899-1900 wheat from Central Provinces was used as seed and grew as well as the local Mālwā seed. Himālayan maize was also sown in the State garden and in a few places in the district. The experiments with Himālayan maize seed proved successful, but as the crop ripens late its sowing has not been extended.

Irrigat (Tables and IX

Irrigation is mainly confined to poppy and sugarcane and garden produce which cannot be grown without it, but is, when available, also used on crops of barley, *mūngphalī*, *methi* (*Trigonella fœnum-graecum*) onions, wheat, gram and peas.

Sources

The principal sources of water-supply are wells, tanks and *orhīs* The usual lift used is the *charas*. The State possesses in *khālsā* land 43 *baoris*, 66 *pakka* or masonry wells, 287 *kachcha* wells, 29 masonry *orhīs*, 79 *kachchī orhīs* and 6 tanks. The cost of irrigating a *bīgha* of land is about Re. 1½ in the plains and Re. 1½ in the hilly tracts.

In *jāgīr* lands 12 *baoris*, 25 masonry wells, 349 *kachcha* wells 167 *orhīs* and one tank exist.

Cost of

The cost of digging wells varies with the nature of the soil, The average cost for digging an unsteened well is on the plateau Rs. 125 and in the hills double that sum, while for a masonry well the average is Rs. 500 in the plateau and in the hilly tract Rs. 700. The water is divided into *khāra* (strong sweet), *mītha* (sweet) and *mora* unsweet). The *khāra* variety is preferred for sugarcane; *mītha* is good for all crops; and *mora* is suitable for poppy.

The total area irrigated is 3,661·5 acres. In comparison with former days the area irrigated is said to be steadily increasing.

Cattle.

No cattle statistics are available. No special local breeds exist. The well-known Mālwī cattle are bred by all cultivators, but no regular breeding establishment is kept up and no care is taken to

preserve purity of stock. Buffaloes, sheep and goats are similarly reared throughout the State, and here and there horses and ponies.

The average price of a pair of plough bullocks is Rs. 60.

Diseases.

The commonest cattle diseases are *zaharbād* which affects the throat of the animal and often the testicles and penis; *kameri*, a kind of gout, which affects the joints of the legs and the roots of horns, causing the horn to hang down; if the disease affects the loins or the joints of the legs the animal becomes unfit for work; *Khursāda* (foot and mouth disease) or ulceration and worms in the hoofs, an epidemic disease. *Kanbarian*, cramp in the joints, which makes the animal restless and uneasy and is often fatal; *chhallì*, rheumatism; and *phaipra* or pneumonia.

In treating *Jaharbād*, *Kameri*, *chhalli* and *phaipra* the affected part is burnt with a red hot iron called a *dāghdena* or cautery.

In the treatment of *Kanbarian* a circular line is made with a red-hot iron round the body, from the face to the haunches.

In cases of *khursāda*, powdered *bel* leaves, brick dust and the hair of a man are mixed together and the preparation thrust into the affected parts.

Pasture lands.

Pasture land is ample. In the hilly tract there are large grass areas. No difficulties are experienced in an ordinary year in feeding cattle. Even in the famine year fodder was sufficient in the jungle reserves. In an ordinary year the supply of *karbī* (dried *jowār* stalks) and hay is more than sufficient, the villagers being able to sell *karbī* and hay after meeting their own wants.

Cattle fairs.

Cattle are sold in the weekly markets held at Semlia and Bāngrod on Saturday and Friday respectively.

Agricultural population.

The chief classes of agriculturists are Kunbis, who form 11 per cent. of the population. Holdings are never large, the average area cultivated by one man being about 15 *bīghas*.

Indebtedness.

Almost all cultivators are in debt usually to local bankers who in most cases act as *tīpdārs* or securities for the revenue of a certain number of agriculturists to whom they advance seed and money. Bad years and no idea of saving money are responsible for the general indebtedness of the cultivators.

The mortality in the late famine has made the supply of field labourers inadequate and has caused a shrinkage in the area sown especially with *rabi* crops which require more care and a good supply of labour. About 38 per cent. of the land is still lying fallow as the cultivator cannot venture to sow when he is unable to count on a sufficiency of labour for the harvesting.

Takkāvi.

To remedy this state of affairs and also to free the cultivator from the exorbitant demands of local bankers the State now makes *takkāvi* advances, to the poorer cultivators of *khālsā* villages. This

is known as *bīj* or seed *takkāvi*; while the advances of grain which are made to poor cultivators during the rains for food are called *khād takkāvi*. *Bail takkāvi* consists of loans granted for the purchase of animals.

The last two are generally given in the month of *Asārh* (June), while the seed *takkāvi* is given in October and November. The advances are recovered at the harvests. Interest when taken in kind is levied at the rate of ¼ of the quantity granted, and in cash at twelve rupees per cent. per annum.

If the cultivator fails to pay the advances within 12 months an additional charge at the rate of 25 per cent. is made for each year of arrears, on seed *takkāvi* only.

Section II :—Rents, Wages and Prices.

(Tables XIII and XIV).

The land being all possessed by the Darbār the contributions of cultivators are revenue and not rent.

The rates for cash wages for skilled and uskilled workmen are given in the table. Wages.

The wages for agricultural operations are usually paid in kind.

For weeding maize or *jowār* 1¾ seers of grain are given per man per diem. For cutting maize 3½ seers; for cutting and gathering *jowār* heads 2½ seers; for gathering gram or wheat 4½ seers weight of the plants. Poppy operations are paid in cash; for incising pods 1¼ anna daily and some opium is also given weighing about two *tolas* and worth 2½ annas.

The wages shewn above are given in a normal year. A *hālī* or permanent servant of a cultivator or land owner, who assists in sowing seeds and does other miscellaneous work, receives monthly pay which amounts to about 2 annas per day, while temporary servants or day-labourers receive from three to four annas a day from October till the end of *rabi* harvest.

Wages for gathering cotton are paid in two ways, either three annas a day per head or it is given on contract at ten annas per maund of picked cotton.

In the famine of 1899-1900 wages fell, weeding operations being paid at the rate of one seer of maize or *jowār* per day per man, the low rate being due to the large numbers demanding employment.

The prices of food grains are given in table XIV. Prices.

The indebtedness of the cultivator has been already remarked on. The famine of 1899-1900 has left the cultivators worse off than usual, and would have been in many cases unable to carry on their operation but for the assistance afforded them by the Darbār. (Table [illegible] Material [con]dition.

The landlord class was also left in poor circumstances owing to difficulty experienced in the collection of the revenue of their holdings.

The field labourer has, of late years, profited materially by high wages in kind and cash, but as he has not learned to save he has derived no permanent benefit from his increased earnings.

The merchant on the other hand has gained largely by the improved administration introduced by the present Chief and is yearly increasing in prosperity.

Section III :— Forests.

(Table IX).

Strictly speaking there is no forest land in the State, but the hills of the Sailāna and Raoti *tahsīls* are covered with stunted jungle.

Control.

Since 1901-02 some forest land in the Sailāna *tahsīl* has been made *rākhat* or reserved. The small value of the forests obviates the necessity for a separate staff, and the forests are in charge of the *kamāsdārs* of the *tahsīl* in which they stand. For the protection of the *rākhat* at Sailāna three forest patrols keep watch over the *khālsā* portions.

The two portions of forest area falling in *khālsā* territory are in charge of the *tahsīldār* of Sailāna town, while the rest which lies in the *jāgīr* of Kotra is under the *jāgirdār*. In the *rakhat* in Sailāna *tahsīl* the following trees are preserved: *sāg* (*Tectona grandis*), *sādad* (*Terminalia tomentosa*), *shīsham* (*Dalbergia sissu*), *imli* (*Tamarindus indica*), *mahuā* (*Bassia latifolia*), mango *am* (*Mangifera indica*), *tinach* (*Ougeinia dalbergioides*), *khair* (*Acacia catechu*), *kaveria* (*Ixora parviflora*), *rohan* (*Soymida febrifuga*), *jāmun* (*Eugenia jambolana*), *dhāora* (*Anogeissus latifolia*) and bamboos (*Dendrocalamus strictus*) and others. These trees are not allowed to be cut down without the sanction of the Darbār. The produce is taken by the State but a certain proportion is given free to cultivators for the construction of huts and agricultural implements.

The forests of Raoti, Bajranggarh and Deolān where there are considerable tracts covered with trees and grass, are used for cutting fuel and timber and for grazing.

All forest land is open to the public for grazing purposes.

The reserved forest area amounts to 675 acres open forest to 24,005 acres and grazing lands 82,872 acres. No income is derived by the State from forest produce. Except in the *rakhat*, the jungle land is open to the public who cut down timber and sell the fruit, lac, gum, and wood, free of all dues. The Bhīls of the hilly tract make a livelihood by collecting and selling jungle produce.

List of the commonest forest trees. Characteristic trees

Sāg, Teak (*Tectona grandis*).
Kavra (*Hollarrhena antidysenterica*).
Sādad (*Terminalia tomentosa*).
Rohan (*Soymida febrifuga*).
Bamboo (*Dendrocalamus strictus*) and others.
Haldu (*Adina cardifolia*).
Sālar (*Shorea robusta*).
Nīm (*Melia indica*).
Shisham (*Dalbergia sissu*).
Garmoro or AMALTAS (*Cassia fistula*).
Mohini (*Odina wodier*).
Karam (*Anthocephalus cadamba*).
Bia (*Pterœarpus marsupium*).
Kauria (*Ixora parviflora*).
Garario (*Cleistanthus collinus*).
Khajūr (*Phœnix Silvestris*).
Mango (*Mangifera indica*).
Jāmun (*Eugenia jambolana*).
Kadangi (*Stephegyne parvifolia*).
Bor (*Zizyphus jujuba.*)
Gūlar (*Ficus glomerata*).
Karondi (*Carissa carandas*).
Khirni (*Mimusopo hexandra*).
Phaīper (*Gardenia latifolia*).
Khākra (*Butea frondosa*).
Karanj (*Pongamia glabra*).
Kharwar (*Ficus asperula*).
Marethi or Aonla (*Phyllanthus emblica*)
Gadhāpalās (*Erythrina indica* and *suberosa*).
Kanthor or
Billa (*Aegle marmelos*).[1]
Dhaora (*Anogeissus latifolia*).
Saras (*Albizzia lebbek*).
Khejra (*Prosopis spicigera*).
Hewan (*Acacia leucophlœa*).
Dhāman (*Grewia tiliæfolia*).
Timru (*Diospyros tomentœea*).
Tinach (*Ougeinia dalbergioides*).
Anjan (*Hardwickia binata*).
Babūl (*Acacia arabica*).

These are mostly used in making agricultural implements. The wood of *dhaora* is used specially in making the axles of carts; of the *hevan* for the yoke; *timru* and *tinach* for the *udai* or pole, which connects the cart with the yoke; *anjan* for the wheels;

[1] As its leaves are offered to the god Mahadev, the Bhils hold it sacred and do not use its wood for fuel. The fruit is used as medicine.

babūl for wheels of carts, and also for the body of the *bakhar*, *hal*, and of carts. *Dhāman* wood is used for the *thāla* which supports the pulley in wells. The fruit of the *imli* is eaten, and its wood used for making the *thāla* of wells, the *ghatār* (*Schreibera swietenoides*), is used for making fences. The Subes of the *semal* (*Bombax malabaricum*) are used in extracting juice of sugarcane in the sugarcane presses.

The *khair* (*Acacia catechu*) is used for making agricultural implements while catechu is obtained from its bark and used in tanning. The fruit of the *aonla* is used for washing the hair of the head, and in making sweet preserves. The *mahuā* (*Bassia latifolia*) is one of the most valuable of these trees, its blossoms being used for distilling country liquor, while its oil is given to cattle. The fruit also is eaten, and the wood is used as timber.

The fruit of the *bahera* (*Terminalia belerica*) is used in dyeing stuffs and skins and also as a medicine. The wood of *khirnī* (*Mimusops hexandra*) and *dudī* (*Wrightia tomentosa*) are used for making wooden toys, such as tops, child's comforter (*chusnī*) *tarāmak* is used for thatching roofs.

Sandal (*Santalam abbum*) is used for timber and its essence in making caste marks on the forehead.

The fruit of the *Karkata* (*Zizyphus xylopyra*) and *Kachnār* (*Baulimia variegata*) are used as vegetables by the poorer classes.

Mokha or ghater (Schriehera *swietenoivodes*) wood is used for making the pestle (*lāt*) of oil presses, while the *bar* (*Ficus indica*), *pīpal* (*Ficus religiosa*), and *gūlar* (*Ficus glomerata*), are used for the *khūnt*, or body of the press. White *musli* (*Asparagas filiciners,*) when dry, is used as medicine.

Grasses.

Many useful grasses are found, the most important being *rusa*, (*Andropogon*), *sāmān*, *bekria*, *kāns*, *gudaria*, *sairan*, *punian*, *toli bharola*, *garela*, *bhalki*, *gadela*, *sukli*, *bagdi*, *punch-bhadra*, *Gundia* and *lapria*. The seeds of *sāmān* (*Panicum*) and *bekria*, are used as food especially in famine time, and *kāns*, *gudaria*, and *rūsa* for thatching huts, and the remainder as fodder.

During the famine all restrictions were removed, and preserved forests were also thrown open to the public.

Section IV.—Mines and Minerals.

(Table XII.)

(Table XII).

There are no known minerals deposits of any value in the State but it is possible that the hilly region may possess minerals of commercial importance. Basalt is found in all parts but is too hard for use, except in plinths, lining wells, etc. A quarry of sandstone is worked at Tītri (23°16′N.—75° 6′E.) and the stone is exported to Ratlām where it is used for building houses.

Sandstone quarries formerly existed also at Kaneri, Lakhia, and Rūpākhera in Bilpānk but they were closed a few years ago.

The quarry at Lakhia was worked by the Godhra-Ratlām Railway when the line was being constructed. Since its completion the quarry has been lying idle.

Section V.—Arts and Manufactures.

(Table XI.)

Only the usual coarse country cloth (*Khādī*) and blankets are made in a few villages in the Sailāna, Bāngrod and Bilpānk *tahsīls*. *Khādī* is especially woven at villages where Balais and Bhāmbīs live; and blankets are made by Gādrīs.

A great decrease has taken place in the output of these articles owing to the importation of machine made cloths.

Cotton is spun in the Sailāna and the Bilpānk *tahsīls*; especially at Barmāwal where there are many handlooms. Dyeing and printing of imported cloths is carried on at Semlia by Muhammadan chhipās. Formerly the *al* (*Morinda tinctoria*) dye produced at the Ghatwās, Gunāwad and Semlia villages was used by these chhīpās but during the last five or six years aniline dyes imported from Bomaby have been substituted.

The usual country utensils of metal and pottery and lac bangles are made in all large villages.

A ginning factory was started by Bhau Sardārmal in November 1892, but the owner became bankrupt and absconded in 1896. Factori

A Steam weaving factory called the Mālwā Weaving and Manufacturing Company, has been started, (18th August, 1906) at Sailāna by Messrs. Gumānji Javāhirlāl of Partābgarh which exports *pagrīs* to neighbouring States and district.

Section VI:—Commerce and Trade.

Commerce has never been very flourishing in Sailāna owing to want of communications, although conditions have improved since the railways were opened. To encourage trade all transit duties (*rāhadārī*) were abolished in 1887 by Rājā Dule Singh.

In the famine of 1899-1900 to further facilitate and encourage trade all import and export duties on staple food grains were abolished. This famine taught the people that it was fatal to confine their trade to Ratlām only and have no connection with British Districts as they found themselves limited to a single source of supply, which was already strained to the utmost.

The principal articles of export are crude opium, unrefined cotton, food grains to a small extent, *til*, linseed and opium seed. Exports Imports

The chief imports are salt, sugar, kerosine oil, *gur*, cloth and cotton seed.

Markets and trade centres.

The chief markets and trade centres are Sailāna, Semlia, Bilpānk Bāngrod, Barmāwal, and Raoti. Traders purchase grain, etc., from the cultivators and export it. Cultivators have usually hypothecated the proceeds of the harvests to their *tipdārs* who sell the produce to merchants from the trade centres.

Mechanism of trade

Trade is carried on by Brāhmans, Baniās and Bohorās, the former two dealing in opium, cloth and grain, the latter in groceries, spices and hardware.

Trade passes to Gujarāt and Bombay by the Nāmli, Runīja and Naugāwān stations on the Rājputāna-Mālwā Railway and the Bāngrod and Raoti stations of the Bombay Baroda and Central India Railway. The chief mediums of exchange are the British rupee, *hundīs* and money-orders; currency notes are but little used.

With Bhīls barter is common, jungle produce such as wax, gum, *lac*, timber and fire-wood being exchanged for cloth, grain, liquor, and necessaries.

Firms.

Bohorā Abdulji Alimohamed, Yusufali, Abdulji Tayeb Khān, deal in sundry articles, from Bombay. Magnirām Gordhandās Rakhabdās Kesrimal and Shivanarain Lakhmidās, deal in cloth and sundry articles. Bhāgirath Kothāri, Pannālāl, Ranka Onkār, Rakhabdās Pannālāl, deal in cloth importing from Bombay, the Punjab and the United Provinces. Jawarchand, Dhūlji, Jamnālāl Chandālia and Bhāgirath Bhandāri, deal in staple food grains and sundry articles.

External trade.

From Bombay cloth and kerosine oil are imported, turbans from Delhi, salt and cotton seeds from Khāndesh and sugar and *gur* from the United Provinces.

Crude opium is exported to Ratlām and Indore, other articles to Gujarāt and Bombay.

Measures and weights.

The weights and measures in ordinary use are given below:—

The weights used are the same as in British India with the two exceptions given.

For weighing articles of trade and manufacture such as sugar cotton, metals, molasses, oil, *ghī*, etc., the following weights are in use:—

4	*Chhatāks*	=	1	*Pao.*
16	*Chhatāks*	=	1	*Seer*[1].
10	*Seers*	=	1	*Dhari.*
4	*Dharis*	=	1	*Maund.*
12	*Maunds*	=	1	*Māni*[2].
100	*Mānis*	=	1	*Manāsa.*
100	*Manāsas*	=	1	*Kanāsa.*

1. This is a *kachcha* seer equal to 39½ British rupees about 1 lb. The *pakka* seer of British India is equal to 2 lbs.

2. The weights from this point are the same as in British India where 6 *pakka* maunds is equal to 1 *Māni.*

Locally the fields and lands are usually measured by *bighas*. Measu[r] surface

20 Biswas = 1 Bigha.

$\frac{18}{40}$ (nearly 2 Bighas) = 1 Acre.

Two methods of reckoning the time of day are in vogue. The English method by which the day and night make 24 hours and the oriental method in which time is measured by the *kachchi ghari*, which is equal to 24 minutes. One whole day and night is divided into 8 *prahars*, 4 *prahars* falling in the day and four in the night. Measu[r] time.

60 Vipals = 1 Pal.

60 Pals = 1 Gharī.

But the duration of *prahars* changes according to the season with the length of the day or of the night. In Mālwā the length of a *prahar* varies from 6 to 9 *gharis*.

Formerly, the State financial year commenced from Bhādon *Badi* 1st: *i.e.*, the day following the full moon of *Sāwan*. In Samvat 1908 (A. D 1852) the commencement of the financial year was fixed from the entrance of the sun into the constellation of Leo known as the Sinha Sankrānt, but in 1858 the old method was again adopted. In order to make it agree as nearly as possible with the Christian months and dates since in 1897 the official year has begun on the first of August which usually falls on or near Bhādon *Badi* 1st.

The Vikrama Samvat as used in ordinary computation commences from 1st *Chait Sudī* or about 5 months before the financial year, thus in 1906 the financial year commenced on August 1st while the Vikrama Samvat year 1963 began on March 25th.

Section VII :—Means of Communication.

(Table XV).

The Rājputāna-Mālwā and the Godhra-Nagda-Ujjain-Ratlām branch of the Bombay Baroda and Central India, both traverse the State. No stations on the Rājputāna-Mālwā Railway fall within State limits, but Sailāna town is connected by a metalled road with Nāmli station on that system. On the Godhra-Nagda-Ujjain-Ratlām branch the stations of Raoti with Nāmli station and Bāngrod fall within the State, while those at Bilpānk, Nāmlī and Runīja though just beyond the border are also useful. Railwa[y]

The effect of the railway was very noticeable during the famine of 1899-1900, grain being imported in large quantities from the United Provinces.

Though prices rose to 150 per cent. above the ordinary rates, there is no doubt they would have risen far higher, but for the railway. The opening of railways has not as yet produced a noticeable effect in the speech or religion of the people.

Only two roads are metalled. One is the feeder road from Nāmli station to the town of Sailāna, a distance of about 10 miles, which was constructed and is still maintained by Government. Roads. (Table

The other is the Mhow-Nīmach high road, also constructed and maintained by Government, which passes near Semlaoda, Bilpānk and Mewāsa.

Vehicles used.

Damnīs (carts) drawn by a pair of bullocks are used by passengers conveyances between Sailāna and Nāmlī station and country *chhakrās* for transporting goods along all roads.

Two Public Works Department inspection bungalows are situated in the State, one at Sailāna at the end of the feeder road from Nāmlī and the other at Mewāsa between Jaora and Nāmli on the Mhow-Nīmach road.

Post and Telegraph.

Imperial post offices have been opened at Sailāna, Bāngrod and Raoti. There is no State postal system. The only telegraph offices are those at the railway stations of Bāngrod and Raoti within State limits and at Nāmli 10 miles from Sailāna town and at Naugāwān about two miles from Bīlpānk village.

Section VIII:—Famine.

(Table XXX).

As the crops are entirely dependent on timely rainfall, a failure of the rains always means scarcity or famine.

The only famine which the State is known to have experienced is that of 1899-1900.

Rain fell plentifully in June and the first week of July, when over 11 inches had been recorded, prospects were good and grain cheap, wheat selling at 16¼ seers per rupee and maize and other grains at about 24 seers. At the end of July the rain suddenly stopped only 19 cents of scattered rain falling during August. Prices at once began to rise, the rates in October being, wheat 8¾ and maize and gram 9 seers each. The *kharīf* crops yielded a very poor out-turn only 50 per cent. of the maize crop being received. No rain fell in October and famine soon declared itself.

It was then necessary to take measures to cope with the calamity. The local grain dealers, contented themselves with importing such grains as they could obtain from Ratlām, where the market was daily getting stiffer and prices were rising rapidly. The Bhils and even the peaceful cultivators, who had lost all means of subsistence, were driven to committing crimes. In Raoti armed bands of Bhīls from Kusalgarh and Jhābua were raiding in all directions, and the regular and irregular forces of the State available for Raoti could with difficulty keep order. Cattle were, moreover, dying from starvation, while large numbers were killed by the Bhils for food. At the same time emigrants from Mārwār and other places streamed into the State in numbers.

By December 1899 in Raoti and Bajranggarh people were already subsisting on flesh and such roots and fruit as could be found in the jungle. Steps were at once taken by the Darbār tc replenish the

grain stock, the State itself importing grain from Cawnpore and other places, thus affording a practical lesson to the local dealers that grain could be imported even from a distance at a margin of profit; and at the same time abolishing the import duties (*sāyar*) and enhancing the duty on export. Relief works were opened at twenty-four *khālsā* villages and nineteen *jāgīrdār's* villages under the supervision of the State. These relief works afforded relief to 10,992 units out of the total population of 31,000 souls. The total cost amounted to Rs. 42,337. Of this sum Rs. 2,891 were distributed in gratuitous relief; considerable sums were also given by the Chief in charity from his private purse. In addition to these measures loans amounting to Rs. 23,069 were awarded to *jāgīrdārs* and others.

CHAPTER III.

ADMINISTRATIVE.

(Tables XVI—XXVII).

Section I.—Administration.

Early days. In early days the Chief farmed out his land usually to bankers who were then left to their own devices and made what they could out of the cultivators. On the appearance of the Marāthās in the eighteenth century matters did not improve as the heavy dues exacted from the Chief were in turn exacted from the wretched villagers. The land rapidly went out of cultivation, and until 1820 practically no settled form of administration existed. After the restoration of peace the State began to recover its position, but it was not till the minority of Rājā Dule Singh that the administrative machinery was thoroughly overhauled and an attempt made to introduce a system based on that in British India.

Present system. The present Chief has entirely re-modelled the administration and brought it as far as possible into agreement with modern conditions.

Chief's Position. The Chief is the head of the administration and the principal authority to whom reference is made in all matters of general administration, while he is the final court of appeal in all civil suits. His criminal powers are, however, limited, with certain provisos to those of a Sessions Judge under the Criminal Procedure Code.

Diwān. The Chief is assisted by his Diwān who is the principal executive officer responsible for the proper working of the various departments.

Departments. The administration is divided into eleven departments dealing with the Revenue, Judicial, Public Works, Military, Accounts, Treasury, Medical, Police, Jails, Customs, and *Mutafarkāt* (miscellaneous Official language matters).

Official language. Hindi is the Court language of the State in which all orders are issued and records are kept.

Administrative divisions. The State is divided into two *tahsīls*, each under a *tahsīldār*, one for Sailāna town and one for the districts, the latter being subdivided into three *kamāsdaris*, each in charge of a *kamāsdār* with headquarters at Bāngrod, Bilpānk and Rāoti.

District staff. The staff in each *kamāsdāri* is composed of the *kamāsdār* who is the chief executive officer and also exercises the powers of a magistrate of the third class, *patwāris* in charge of either one or more, villages according to their size, and a *havildār* and *patel* in each village. These subordinate officials assist the *kamāsdār* in all matters pertaining to the village.

The *tahsīldār* supervises the work of the *kamāsdārs*. He is a revenue officer only and exercises no magisterial functions.

Villages exercise a considerable autonomy. The *havildār*, *patel*, *balai* and *chaukīdār* are the most important officials. The *havildār* is a State servant who assists in the collection of the revenue, while the *patel* is a hereditary village officer. His duties are to assist the *havildār* and at the same time keep order in the village settling all petty disputes between villagers with the help of the village *panchāyat*. Village Autono

The Darbār encourages the settlement of all disputes not of a serious nature by the *panchāyat*.

The *balai* assists the *patel*, while the *chaukīdār* keeps watch and ward, and gives information of all serious crimes to the State police. The usual complement of artisans and domestic servants are found in all villages of any size. These men are paid by a share in the village produce at each harvest.

Section II.— Legislation and Justice

(Tables XVI and XVII.)

In early days the farmers of revenue and *jāgīrdārs* exercised powers of punishment in their own holdings. The Chief only heard important cases in open Darbār. No records were made and suits and cases were determined verbally in accordance with custom.

The British Penal Code is followed as guide in the criminal courts while the codes of Civil and Criminal Procedure are used for reference. Legisl

No enactments have been passed, but circulars regarding procedure, and notifications for the control of the opium traffic, slaughter of animals, observations of festivals, etc., are issued by the Darbār.

During the minority of Rājā Dule Singh, Munshī Shāhmat Alı, who was Superintendent of the State, introduced two courts, one civil and one criminal, modelled on the British courts. They were the first regular courts instituted in the State. Preser system

On receiving powers of administration in 1895, Rājā Jaswant Singh reorganised the judicial department. He established the system now followed in which there are five classes of regular courts, the Chief's Court or *Ijlās-i-khās*, the *Dīwān's*, the *Sar Nyāyādhīsh's*, Subordinate Judge's, and *Kamāsdār's*. Civil c

The *Kamāsdārs* are the lowest civil courts being empowered to entertain suits not exceeding Rs. 50 in value. Suits of a value not exceeding Rs. 100 lie to the Subordinate Judge at Sailāna, while the Honorary Magistrate at Barmāwal can entertain suits up to Rs. 500 in value. Suits beyond the powers of the Lower Courts are heard by the *Sar Nyāyādhīsh*.

The Dīwān hears appeals from the *Sar Nyāyādhīsh*, a final appeal lying to the Chief's Court. Suits are decided rather according to custom than law.

In 1902-03 property of the value of Rs. 3, 261-12-0 was the subject of litigation, in 1903-04, Rs. 5,668-1-6; 1904-05, Rs. 6, 200-12-0; in 1905-06, Rs. 6,634-15-3; in 1906-07, Rs. 10,690-9-6 and in 1907-08, Rs. 14, 838-6-6.

Revenue cases are heard by the *kamāsdārs*, appeals lying direct to the *Dīwān*, who also takes up important cases himself.

Criminal courts.

The *kamāsdārs* exercise the powers of a magistrate of the third class, which are similar to those of third class magistrates in British India. The Subordinate Judge exercises second class powers for Sailāna town, cases beyond the powers of those courts being heard by the *Sar Nyāyādhīsh* as District Magistrate who also deals with appeals from the *Kamāsdārs* and from the Thākur of Barmāwal who is an Honorary Magistrate of the second class for his *jāgīr*. The Dīwān deals in his court with all cases triable by a court of Sessions in British India, committing them to the Darbār for its decision; he also hears appeals against the decision of the *Sar Nyāyādīsh*. The Chief hears all cases committed by the *Dīwān* and can pass any sentence which a Session Judge is empowered to pass in British India under the Criminal Procedure Code, with the proviso that all sentences of death or transportation for life are required to be submitted to the Agent to the Governor-General for confirmation.

Section III.—Finance.

(Tables XVIII, XIX.)

Early System.

The system of revenue collection in former days was practically the same as that now in force, except that collection was made in kind, and the villages were farmed out to Baniās or Sāhūkārs. The whole of the revenue collected was paid into the Darbār Treasury under different headings, and all disbursements were made under the personal orders of the Chief.

Present system.

The present system is similar, but all payment is made in cash, and the land is leased direct to the cultivators for a certain number of years, and a regular budget is prepared yearly.

All sums received and disbursed are first entered in the *Roznāmcha* or cash book, and are afterwards entered under their proper budget headings, in the *Khāta bahi*. An abstract of this account is made monthly and yearly. When the present Chief Jaswant Singh took the reins of administration into his hands, the finances were in a deplorable condition. Careful management, however, freed the State of debt, but unfortunately new loans had to be contracted during the famine of 1899-1900 and 1901-02; half of these loans have already been liquidated with interest, and endeavour is being made to pay off the rest.

The British *Kaldār* currency was introduced in 1897-98 instead of the *Sālim Shāhī*.

The total normal income of the State is 1·5 lakh of which 1·1 lakhs are derived from land revenue, Rs. 21,000 are from *tānka* and tribute from feudatory landholders, Rs. 18,000 from customs, and Rs. 416-8-0 from Government in lieu of salt dues relinquished in 1881. The chief heads of ordinary expenditure are general administration including the Chief's establishment, Rs. 60,000; military, Rs. 12,000; tribute to British Government, Rs. 21,000 (paid to Sindhia until 1860); Rs. 6,000 to Ratlām being the share of *Sāyar*. Sources revenu expend

Two mints for copper formerly existed in the State, one in Sailāna and the other at Barmāwal. No gold or silver has ever been coined. The State either coined its own copper or gave it out to contractors. The expenses of coining were at the rate of Rs. 4-4-0, *Sālim Shāhī* per maund of copper coined. The coins were kept in the State Treasury and issued as required. The coins were known as *gandas* twelve *gandas*, going to one *Sālim Shāhī* rupee. Of late years the rate has risen to 16 *gandas* per *Sālim Shāhī* rupee. Coinag mints.

When the coining was given out on contract, a royalty paid to the State. The weight of the pice to be struck was fixed by the Darbār. No conditions were laid on the contractors as regards the quantity of copper to be struck during the period of the contract and he was gainer or loser according to the demand. The mint at Barmāwal was closed in 1881 but the pice coined in it are still in existence, and circulate in the neighbouring villages. They are equivalent in value to the Government pice. The pice from this mint are all of one type and are known as *Hanumānia* the obverse bearing the figure of *Hanumān*, while the reverse bore the name of the *jāgīrdār* and of the village, "Hindu Singh Barmāwal" with the figure of the temple and the goddess at Kawalakāmāta and her flag. Three issues are traceable.

(1) On the obverse Samvat 1937 in Hindi or Urdu and a dagger (*katār*); on the reverse the flag of the State.

(2) *Sailāna* in Urdu character and a trident (*trisūl*) on the obverse, and the flag of the State on the reverse.

(3) *Sailāna* and Samvat 1944 in Hindi characters, and a trident on the obverse and a flag on the reverse.

On these coins an ornamental garland was struck round the border.

The maximum value of these coins issued in any one year was Rs. 1,378, the minimum Rs. 601.

The *Sālim Shāhī* rupee[1] coined in the Partābgarh mint formed the silver currency of the State. The rate was very variable and in 1897-98 to ensure uniformity the *Sālim Shāhi* rupee was replaced by the Government currency. The conversion was commenced in 1895 when all court fees were made payable in British currency only, and notice given that from 1897-98 all receipts and disbursements Silver (

[1] Coined by Rājā Sālim Shāh of Partābgarh (weight 163·6 grains.)

would be made in the same currency. To discourage importation of *Sālim Shāhī* rupees, a duty of 25 per cent. was imposed in 1899 on all imports of this coin.

The rate of conversion was fixed at 125 *Sālim Shāhī* to 100 British rupees except for guaranteed payments.

Section IV.—Land Revenue.

(Table XX.)

Early days.

The revenue was in early days collected in kind. No rates were previously settled, but an appraisement was made of the standing crops. After deducting an allowance for seed, two-fifths of the remainder were taken by the Darbār, three-fifths being retained by the cultivator. This was followed by farming out groups of villages or whole districts to bankers, who undertook to pay a certain fixed sum each year, making what they could out of the cultivators. This system continued in force until the succession of the present Chief, who is discouraging it.

Present system.

The State is the sole proprietor of the soil, and all contributions by the cultivator are thus revenue and not rent. A settlement is now made on the *ryot-wāri* system directly between the cultivator and the Darbār, leases being granted to individuals.

Rates.

Rates for irrigated land vary from Rs. 10 to 23 per *bigha*, and for dry land from Re. 1 to Rs. 2-6. These are determined with reference to the nature of the soil, the position of the village and facilities for irrigation and disposal of produce.

Collection.

The revenue is, as a rule, collected from *tīpdārs*. The *tīpdārs* are bankers who advance seed and grain to a certain number of cultivators for whom they stand security, undertaking to pay the assessed revenue. The *tīpdārs* receive a discount of 12 per cent. and also charge the cultivators from 3⅛ to 7 per cent. per annum on the advances made to them as well as recovering 25 per cent. in kind on all advances of seed.

Suspension and remission.

Concession.

Concessions are granted in bad years.

Any person who sinks wells or makes improvements in the land at his own expense is usually granted a quit rent (*Istimrāri*). These holdings are hereditary and the *Istimrārdār* pays only ⅓ of the revenue which an ordinary cultivator would pay.

Tenures.

Tenures are of two classes, alienated and *zamīndāri*. Alienated land is held in *jāgīr*, or *Istimrārī* tenure in which either specific service is rendered by the holder to the Chief or a fixed proportion of the revenue is paid to the Darbār. *Zāmīndārs* hold on a lease granted for one year as a rule, paying the assessed revenue on the holding.

Section V.— Miscellaneous Revenue.

(Table XXI.)

The most important article of excise is opium. The duties levied on opium consist of a protective duty to limit the export of crude opium of Rs. 11-10-0 per maund, an export duty of Rs. 24-13-0 on every chest of the manufactured article exported, and a transit duty of Re. 1-10-0 per maund on all opium passing through the State without breaking bulk. Opium.

Sailāna is the only State which has as yet adopted a complete control involving the licensing of all vendors and the keeping of strict accounts.

The only liquor traffic of any importance is that distilled from the *mahuā* flowers. The right to vend is given to a contractor who is left practically uncontrolled and makes his own arrangements as regards shops. The return from the State gives one shop to every 400 persons and to every 6½ square miles. Liquor.

Foreign and other liquors are consumed in very small quantity. The right to vend them is not included in the contract for country liquor. Other l

The salt traffic is regulated by the agreement of 1883 in which the Government of India undertook to pay Rs. 412-8-0 a year to the Darbār in compensation for transit dues formerly levied on this commodity. The Darbār undertaking to allow all salt which had paid duty in British India to pass through free. An import duty of annas 2 per maund is levied on salt brought for sale in the State. Salt.

By the arrangement of 1887 the duties levied on various articles are now collected by the State which pays Rs. 6,000 a year out of the receipts to the Ratlām Darbār. Custom

Judicial stamps being in on an average Rs 214 a year. The actual figures are given in table XVIII. Stamps

Section VI.— Public Works.

(Table XV.)

The Public Works are in charge of the State Engineer. The department deals with all classes of works, irrigation, buildings, and roads. The average yearly expenditure amounts to Rs. 1,850, the only building of importance constructed has been the *Jaswant niwās* palace which cost Rs. 1,50,000. It was commenced in the famine of 1899-1900 as a relief work.

Section VII.— Army.

(Table XXV.)

In early days the Chief's army was formed of the levies of horse and foot (*zābta*) provided by the *jāgīrdārs.*

The State forces are now composed of the chief's bodyguard of 162 cavalry, 15 artillerymen with 5 guns, and 278 irregular infantry or *sibandī*. The bodyguard consists mainly of Muhammadans, and in

the artillery all are Muhammadans, but in the irregulars Hindus, and Muhammadans are both employed.

A *Risāldār* and a *Dafādār* of the bodyguard, receives Rs. 35-0-0 and 17-8-0 per mensem, respectively; *sowārs* of the bodyguard, are paid Rs. 16-0-0, and of the cavalry Rs. 14-0-0 per mensem, and also hold free grants of land. The *Jamadār* of artillery receives Rs. 6-0-0 and the men Rs. 4-0-0 to 4-8-0 per mensem.

The infantry is commanded by a *subhādār*, two *jamādārs*, and one *dafādār*, who draw Rs. 8-4-0, 6-0-0, 6-6-0, and 4-0-0 respectively. Sepoys are paid from Rs. 4-0-0 to 5-0-0, each.

The bodyguard serve as escort to the Chief, the cavalry as mounted police, sepoys of the Infantry act as sentries.

Section VIII.— Police and Jails.

(Tables XXIV and XXVI.)

Until 1895 all watch and ward was done by *chaukīdārs*. In this year a regular police force was established under an Inspector with *thānādārs* in charge of police stations.

It was reorganized at the close of 1899 and a Superintendent and Sub-Inspectors and constables appointed for the town and districts. On an average, the strength of regular and rural police gives one constable per 6·2 and 5·8 square miles, and 352 and 330 persons, respectively.

The regular police perform all the duties of this department while the rural police keep the peace and assist in the tracing and arresting of offenders and finding stolen property.

The work of finger-impression registration has been started.

The police are armed with a words and muskets. Many of the police hold grants of lands in remuneration for their services. The salary thus paid has not been included in the figures of expenditure though it has been shown in the rates of their pay.

Jail. (Table XXVI.) There is only one jail situated at Sailāna town capable of containing 50 prisoners.

Section IX.—Education.

(Table XXIII.)

A primary English school has been opened in the chief town, with an average attendance of 34 boys.

In the districts eight Hindī and one lower primary school have been opened.

The schools in *khālsā* area are maintained from the municipal funds the deficit, if any, being borne by the State. The schools lately started by *jāgīrdārs* are maintained by them.

The cost of education in 1881,1891,1901 and 1903 was *Sālim Shāhi* Rs. 3,56,547 and *Kaldār* rupees 1,184 and 1,605; and in 1905 *Kaldār* rupees, 1,367.

Section X.—Medical.

(Table XXVII.)

From 1881 to 1902 only one dispensary existed in the State, which was situated in Sailāna town. A dispensary was opened in 1902 at Bāngrod, while the Sailāna dispensary which was under the direct supervision of the Residency Surgeon at Indore was brought under the immediate supervision of the Darbār.

An *Ayurvedic* dispensary has also been started in Sailāna town.

Section XI.— Survey.

No survey has been ever made in the State. *Patwāris* measure land for revenue purposes by the chain.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS

AND

GAZETTEER.

Tables I, III, VIII–X; XIII, XVIII, XIX, XX, XXIII, & XXIX.

Sailāna Tahsil.—This *tahsīl* lies round the chief town. It had a population in 1881 of 6,971; *1891*, 7,272; *1901*, 5,831; males 2,903; females, 2,928. Hindus numbered 4,299 or 74 per cent. Jains 299 or 5 per cent., Musalmāns 483 or 8 per cent. and Animists 749 or 12 per cent.

This circle is for revenue purposes in charge of the *tahsildār*. He is not, however, a judicial officer, the magisterial work being done by the sub-judge.

The revenue of the *tahsīl* amount to Rs. 13,420.

The metalled road from Nāmli station to Sailāna traverses this *tahsil*.

Bangrod Kamāsdari.—This administrative division lies in the east of the State, the area is not known; it comprises 22 villages.

Population has been *1881*, 3,314; *1891*, 4,074 and *1901*, 3,881 persons; males, 1,998; females, 1, 983. The population decreased by 17 per cent. during the last Census decade owing mainly to the sickness which followed on the famine of 1899-1900.

Hindus number 3,306 or 85 per cent., Animists 388 or 10 per cent; Musalmāns 107 or 3 per cent., Jains, 76 or 2 per cent., Sikhs 2, Christians 2.

The *pargana* is administered by a *kamāsdār*, who besides being the revenue officer is a Magistrate of the 3rd class. Land revenue Rs. 53,500. The headquarters of the *pargana* are at *Bāngrod*, population 1,660, a station on the Godhra-Ratlām Branch of the Bombay, Baroda and Central India Railway, having a British post office, a dispensary and a telegraph office at the Railway station.

Bilpānk Kamāsdāri.—This *pargana* of the Sailāna State is situated in the south-east of the State, and comprises 17 villages.

Population: *1881*, 7,298; *1891*, 8,055; *1901*, 5,889 persons; males 3,012, females 2,877. Classified by religions, Hindus numbered 4,395 or 75 per cent., Jains 213 or 3 per cent., Musalmāns 112 or 2 per cent., Animists 1,169 or 19 per cent.

Occupied houses 1,313. The population has decreased by 20 per cent. since 1881, and by 27 per cent. since 1891, owing chiefly to the sickness consequent on the famine of 1899-1900.

The *pargana* is in charge of a *Kamāsdār*, who is the revenue officer and a third class magistrate. Land revenue Rs. 36,700.

The Chaurāna village famous for its betel cultivation lies in this *pargana*.

It is traversed by the Rājputāna-Mālwā Railway and the Mhow-Nīmach Road.

Raoti Kamāsdāri.—A *Kamāsdari* or *pargana* lies in the south-west of the State. Population *1881*, 3,167; *1891*, 5,176; *1901*, 3,865 persons: males 1,942, females 1,923. The population increased by 3 per cent. between 1881 and 1891 and has decreased by 25 per cent. since 1891. Hindus number 857 or 22 per cent., Jains 105 or 3 per cent., Musalmāns 554, Animists 2,849 or 74 per cent. Of the *parganas* Rāoti contains the largest population of Bhils.

The *pargana* is in charge of a *Kamāsdār* who is the revenue officer and also a third class magistrate. Land Revenue Rs. 1,954.

Gazetteer.

Barmāwal, *pargana* Bīlpānk.—The headquarters of a *jāgīrdār* of the State, lying in 23°7′ N and 75° 10′ E., with a population of 1,826 persons and well known locally on account of the old temple of Kawalakhā Mātā which contains an inscription dated *Samvat* 1151 (A.D. 1094).

Bilpānk, *pargana* Bīlpānk.—The headquarters of the *pargana* having a population of 721, is situated in 23°12′ N and 75°10′ E. on the other side of the Nowgāon station on the Rājpūtāna-Mālwā Railway, with a telegraph office at the station.

Rāoti, *parganā* Rāoti.—The headquarters of the *pargana* as well as of the *Jāgirdār* of the State, lying in 23-13′ N and 74°55 E. It was the old capital of the State till Samvat 1793 (A.D. 1736).

The Raoti station of the Godhra-Ratlām Nagda Ujjain branch of the Bombay, Baroda and Central India Railway is situated at this place.

A British post office has been opened at Raoti and telegraph office at the Railway station.

Sailāna Town, *pargana* Sailāna.—The chief town is situated in Latitude 23°28′ N., and Longitude 74° 58′ E., 1,847 feet above sea level. Sailāna is ten miles by metalled road from Nāmli station on the Rājputāna-Mālwā Railway, and 522 by rail from Bombay.

The area of the town is about 960 acres. It stands at the foot of some hills. To its east lies the open Mālwā plateau, to its west a rough hilly tract. The situation is a picturesque one, especially at the close of the rains, when hill and plain are still covered with a mantle of green.

To the south-west in a picturesque valley is the temple of Kedāreshwar, with a cascade falling over the perpendicular edge of the valley into a tank close to the temple.

The town was built in Samvat 1793 (A.D. 1736) by Rājā Jai Singh, the founder of the State who transferred his capital from Raoti to Sailāna in that year.

A story regarding the foundation of the town tells how Rājā Jai Singh had already selected a village lying two miles south-west of Sailāna as his capital, and had renamed it Jesnagar. While he halted there with the intention of establishing a town, the god Kedāreshwar appeared to him in a dream and told him that his temple was situated just below the hill on which Jesnagar stood, and the sewage of the new town would flow upon the temple and defile it, and he must, therefore, move eastwards, selecting the spot on which he should first kill and bury game. The god promised that the town founded there should be healthy and prosperous. Accordingly Rājā Jai Singh rode out eastwards till he found a hare which he pierced with his spear and buried on the spot where the great palace gate called the Sūraj Pol now stands.

The population was *1891*, 5,113; *1901*, 4,255 persons; males, 2,103; females, 2,152; occupied houses, 997.

Classified by religions, Hindus numbered 3,275 or 77 per cent., Jains 278, Musalmāns 476, Animists 225, and Pārsī 1.

Formerly a flourishing brass utensil manufacturing industry existed in the town, the articles being sold far and wide. The industry has, however, almost entirely died out, owing to competition. The town has no buildings of any note in it except the Rājā's new palace.

Seven stone temples, 4 Hindu and 3 Jain, stand in the town. Of these the Dwārkādhīsh temple is the largest and was built by the regent Rānī of Ratan Singh at a cost of about one lac of rupees. The temple of Nilkanth is next in importance.

An upper primary English, Hindī, and Sanskrit teaching school, an Imperial post office and inspection bungalow, hospital, *Ayurvedic* dispensary and *dharamshāla* are located, in the town.


RATLAM
&
SAILANA
Scale 1 Inch 4 Miles
0 5 10
Ratlam
Sailana
Road Metalled
Fair weather road
Railway Station
Area in Sq. M.
Population
Ratlam 902 33773
Sailana 450 25731
References
British Post Office P.O.
Telegraph Office T.O.
Dak Bungalow
Inspection Bungalow
State Guest House
Tahsil
Thana
Tahsil & Thana
Serai
Fairs
Camping ground
Archaeological places
Battle Fields
Guaranteed
75
23 30
23
JAORA
GWALIOR
JAORA GWALIOR
PIPLODA
KHACHROD
BARNAGAR
BADNAWAR
JHABUA
DHAR
PARTABGARH
SAILANA
RATLAM
Sheogarh
Dhamnod
Namli
Bangrod
Dhanasula
Simlaoda
Barmawal
Raoti
Mahi R.
Godhra Ratlam Nagda Ry.
Godhra - Ratlam - Nagda Ry.
R.M. RY.
Prepared by
G. D. Sule, Draughtsman,
Gazetteer Office,
Central India, Indore.

Dhār State.

ARMS OF THE DHAR STATE.



Arms[1].—Or; an eagle displayed sable holding a cobra proper in dexter claw; on a chief argent semé of double quatrefoils gules a gateway of the second.

Crest.—A flame proper between wings erect or.

Supporters.—Elephants.

Mottos (i) *Shri rā jna*
Dharya no
Rashtarbho
Pakshepya.

(ii) *Sansthān kile Dhār.*
"The State of the fort of Dhār."

The initial syllables of each line spell *Shri Dharapa* or Lord of Dhār State.

Note:—The eagle (sic) is Garuda the emblem so often found on Paramāra copper plate grants; the quatrefoils represent the lotuses which grow on the lakes of Dhār and Māndu. The gateway symbolizes the Māndu fort. The flame refers to the descent from the sacred fire pit at Abu, and the wings to the world-wide rule of the Paramāras. The elephants similarly refer to this rule as being Gajmantas.

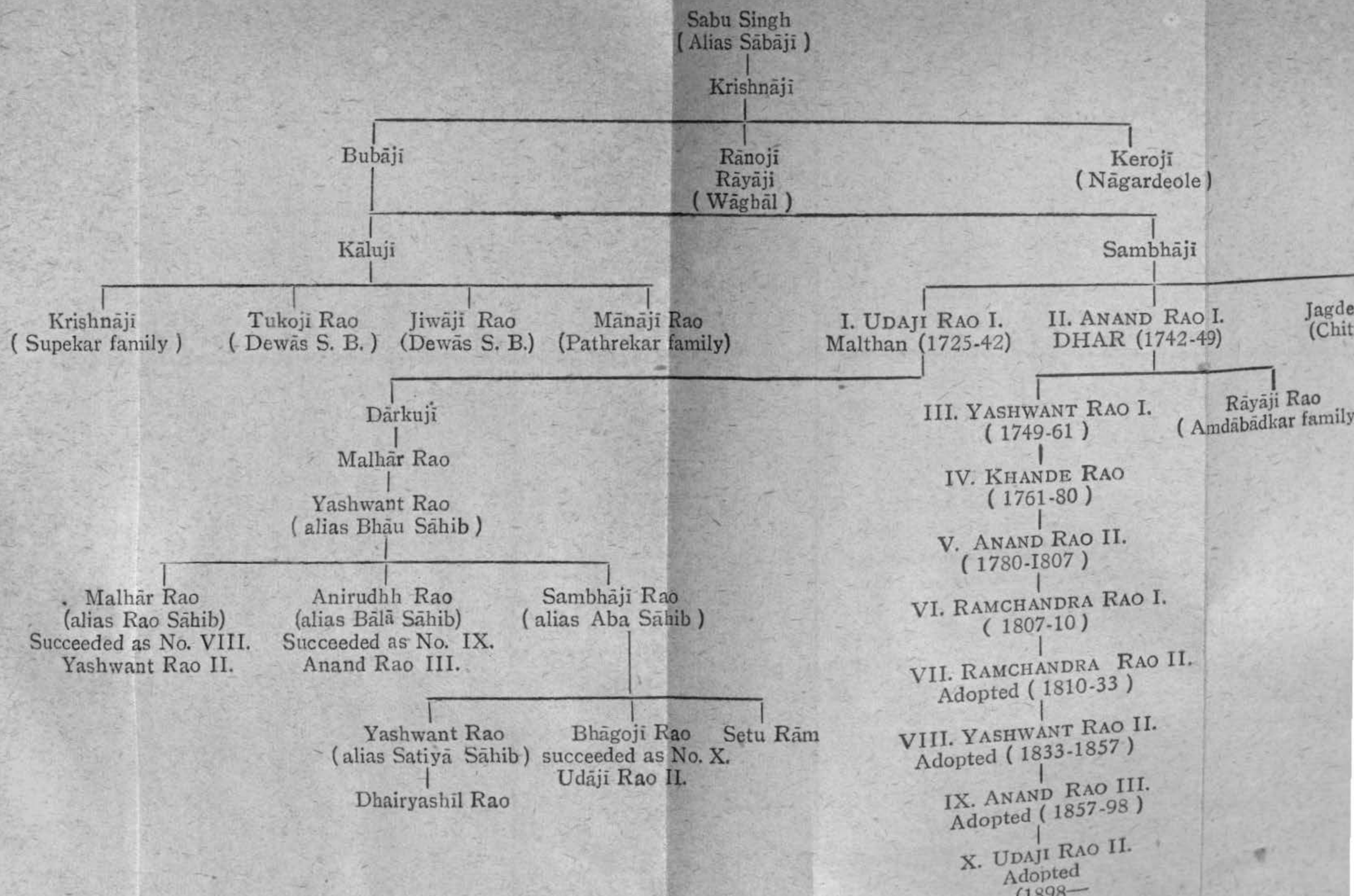
A different motto was given on the Delhi banner.

Genealogical Creed.—The family belongs to the *Rig-veda* and the *Rik-shākhā*. *Vasishth gotra*, having three *pravaras*, the *Vasishth*, *Indrapramada* and *Bharadvasu*. The Chief is a Vaishnav Hindu and belongs to the Marāthā Kshatriya clan. The family deities (*kuladevatas*) are Khandoba of Jejurī and Bhavānī of Tuljāpur, in the Deccan.

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[1]. The arms here given are incorrect due to their not being understood by Darbār. The *semé of quatrefoils* has become a frame of lotuses, while the *flame* between the wings has developed into what looks like two snakes. A crown has been super-imposed also.

GENEALOGY OF THE PONWAR FAMILY, DHAR STATE



CHAPTER I.

DESCRIPTIVE.

Section I—Physical Aspects.

The Marāthā State of Dhār is one of the eleven States of the Central India Agency in direct treaty relation with the British Government lying in the Bhopāwar Political Charge. The State lies principally between 21° 57′ and 23° 15′ North latitude and 74° 37′ and 75° 37′ East longitude. Situati

The State, which has an area of 1,775 square miles, including the area held by guaranteed estates, comparable to that of Servia (1,870), is composed of one large block and three smaller isolated blocks. The first block, which lies round the town of Dhār, consists of the six *parganas* of Dhār, Badnāwar, Nālchha, Māndu, Dharampurī and Thikrī; the three isolated *parganas* being Kukshī, Sundarsī and Nimanpur. Area.

The main block is bounded on the north by the Ratlām State; on the south by the Barwānī State and portions of Indore; on the east by parts of Gwalior and Indore; and on the west by the Jhābua State and parts of Gwalior and Indore. Bound

The State takes its name from the chief town of Dhār, one of the most ancient, and long one of the most famous towns of India. The name is supposed to be derived from *Dhāra-nagarī*, or "the city of sword-blades" possibly in reference to its acquisition by conquest. Name.

The State falls into two natural divisions which are separated by the great Vindhyan scarp. North of this range its territory lies on the fertile Mālwā plateau, while from the line of the range southwards the country is rugged and hilly. The plateau area covers about 869 square miles, the hilly tract 906. NATUR DIVIS AN SCENI

The plateau region has an average elevation of 1,500 feet above sea-level, rising to a maximum of about 2,500 feet along the Vindhyan scarp. Southward from the range the country falls abruptly to the level of the Narbadā valley about 800 feet above sea-level.

The Mālwā tract, and the Narbadā valley region are highly fertile, while most of the hilly tract is covered with valuable forest.

The scenery on the plateau area is typical of Mālwā, generally wide open rolling plains of yellow grass land alternating with fields of rich black soil and luxuriant crops, with here and there the curious flat-topped hills common to the Deccan trap region.

In the hilly tract the scene is very different. Hills succeed one another, ridge upon ridge, their sides covered with heavy forest, and

edge of the Vindhyan scarp, a magnificent view is obtained across the broad valley of the Narbadā to the Sātpurā range beyond.

RIVERS AND LAKES.

The Vindhyan range forms the watershed whence numerous tributaries flow north and south to join the Chambal and Narbadā systems. None of these is of any size or importance. The only large river is the Narbadā which flows for 50 miles through State territory, its bed affording a large area of highly fertile soil. At Dhārdi village (22° 19′ N.—76° 25′ E.) the river precipitates itself in a fine cascade over a ridge of basalt.

The only important lakes in the State are those at Dhār town and Māndu.

GEOLOGY [1].

A considerable portion of the Dhār State, including the tract surrounding the capital, is situated upon the Mālwā plateau and has not been geologically surveyed. The territories lying south of the Vindhyan scarp have been more or less completely examined. One of these, the Nimanpur *pargana*, often spoken of as the "Dhār forest area," has been lately re-surveyed. The northern part of the Nimanpur district contains a portion of the Mālwā plateau and of the lower slopes depending from it, all of which are formed of Deccan trap. The trap is underlaid by strata of Lameta group whose total thickness seldom amounts to more than 80 feet. Their outcrop fringes the base of the Deccan trap scarp, and large, but shallow patches of these rocks occur at intervals between the Mālwā scarp and the Narbadā. The Narbadā river, about 18 miles distant, is more than 200 feet lower, but the ground does not slope uniformly towards it from the foot of the scarp. The Narbadā flows in a gorge, and up to the edge of the cliffs overlooking the river, the level of the country remains remarkably constant, averaging 800 feet above the sea. This uniformity is all the more remarkable as the area is occupied by an extremely varied geological series belonging to the Gneiss, Bijāwar and Vindhyan series. Their intricate geological boundaries are not, however, marked by any prominent physical features, this region being in fact a very old land surface which, previous to the deposition of the Lameta, had been reduced to the condition of an almost flat "peneplain", the final result of long continued denudation. In places like the Nimanpur district where the Deccan trap has been denuded and no longer forms a protective covering to the Lameta, the somewhat soft sandstones and incoherent conglomerates of the latter are easily removed, but the older and more indurated rocks that underlie it are less rapidly acted upon ; consequently denudation is checked just as the old surface of deposition is reached and the ancient land surface is once more brought into view.

In pre-Lameta times this remarkably flat surface must have been connected by a very gradual slope with the adjacent regions, but the topographical features with which it is now associated, the lofty

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1 By Mr. E. Vredenburg, *Geological Survey of India*.

Vindhyan scarp to the north, and the deep Narbadā gorge to the south, are totally different from its original surroundings. The present cycle of erosion has not yet acted long enough to bring it into harmony with these changed conditions and to carve out of its mass regular slopes round the valleys of the Narbadā and its tributaries. These tributaries, after leaving the Vindhyan scarp, sink into rugged gorges which become gradually deeper as they approach the Narbadā, rapids and waterfalls being of frequent occurrence. The whole river system of the Narbadā bears the mark of its recent origin, betraying this by frequent changes in the gradient both of the main stream and of tributaries, and the general irregularity of the topography of the river-basin.

The uniformity of level of the old peneplain and the depth of the channels eroded through it account for the absence of natural springs and the difficulty of obtaining water over a considerable portion of Nimanpur and the adjacent territories to the east and west, as all the rainwater seeks at once, through fissures and underground channels, the low level of the Narbadā and its tributaries. South of the strip of rich "black soil" that fringes the Vindhyan scarp, there is very little land fit for cultivation owing to insufficiency of water even for drinking purposes. Consequently, the greatest portion of this area has remained a forest. Nevertheless, in former times, it derived great prosperity from its richness in iron ores. These belong to a type frequently met with in the areas occupied by Bijāwar outcrops, where dyke-shaped breccias follow lines of fracture or faulting. The siliceous matrix of the breccia is usually highly ferruginous, often so much so as to become a rich iron ore consisting of nearly pure hematite. A fault, whose throw amounts in places to nearly 3,000 feet, separates the Vindhyans from the Bijāwars in the southern part of the district, and is accompanied by a considerable development of breccia. It is along this line that the richest ores are found and have mostly been extracted ; huge chasms represent the old quarries from which a vast amount of this ore has been obtained, and extensive mounds of slag indicate the former position of many ancient furnaces, fragments of the furnaces themselves occasionally remaining. The last straggling remnants of this industry which had flourished continuously for several centuries, disappeared some thirty or forty years ago.

The Vindhyans are well exposed in the southern part of the Nimanpur district along the Narbadā river, and in the western part along its tributary the Khārī. They consist principally of sandstones and shales. The lower massive sandstone band is overlaid by a thick series of alternating sandstones and shales, amongst which are intercalated some volcanic ash-beds which probably correspond with the "porcellanites and trappoids" found amongst the Lower Vindhyans in the Son valley. It appears probable, therefore,

true Lower Vindhyans. Higher up the section there is a coarse conglomerate which probably corresponds with the Kaimur conglomerate occurring farther east in Bhopāl where it also overlies a shaly group, referable to the Lower Vindhyans. The overlying sandstones would then represent the Kaimurs and Lower Rewahs. They are overlaid by a group of shales between 300 or 400 feet in thickness amongst which are intercalated some flaggy limestones. These shales bear the greatest lithological resemblance to the beds identified in Bhopāl with the Jhiri shales and occur at a corresponding horizon. The succeeding sandstones constituting the highest beds preserved in this region must, therefore, correspond with the Upper Rewahs. These sandstones form the crest of a continuous scarp about seven miles long, following the northern bank of the Narbadā, from the confluence of the Khāri down to the neighbourhood of Dhārdi village (22° 19′ N., 76° 25′ E.).

Throughout this interval, the Narbadā flows over the Jhiri shales, and its bed is broad and shallow and fordable at several places during the dry season. At Dhārdi the river leaps over the edge of the shales forming a waterfall of great beauty and enters a narrow gorge through the underlying sandstones. The sandstone all round the falls is excavated into "pot-holes," which are every year cut down deeper, till they finally become complete chimneys or flues open at both ends. When the water recedes during the dry season a number of these pot-holes become accessible, and the pebbles that have been swept into them and which, by their constant rotation, have produced these excavations, can then be obtained. Hard fragments of agate, of Bijāwar jasper, of diorite, or of Vindhyan sandstone have, by the churning action of the water, been smoothed into perfectly regular ovoid spherical pebbles with a polished surface. They are much sought after by pilgrims as *bāna-linga* and the larger ones (sometimes a foot or more in length) are frequently placed in temples as objects of worship.

The Vindhyans of Nimanpur are not much disturbed by folds the dips being usually low, but their geological boundaries are complicated by faulting, and, as in Bhopāl, by the occurrence of two different directions of strike, that interfere irregularly and abruptly with one another. The scarp already mentioned, capped by Upper Rewah sandstone, which rises north of the Narbadā, follows one of these directions; it runs W. S. W. which is the main direction of the Vindhyan range, to which its principal sandstone scarps conform almost invariably from the bend of the Son near Rhotāsgarh to Ginnūrgarh hill in Bhopāl. The second direction trends north-west and is roughly parallel to the sudden bend of the scarps beyond Ginnūrgarh and towards Bhopāl city. This direction when continued south-east, leads to a varied series of rocks exhibiting a similar south-easterly strike, along the valley of the Penganga and Godāvari, the intervening ground being covered by basalt.

Bijāwar rocks occupy a large area in the centre of the Nimanpur district. They consist of the usual conglomerate of white quartz pebbles overlaid by a few feet of alternating sandstones and slates, succeeded by a considerable thickness of cherty limestone which occupies the greatest part of the outcrop, overlaid in its turn by a group of slates. The volcanic-basic rocks so frequently met with in the Bijāwars do not occur in this outcrop.

The oldest rocks, those underlying the Bijāwars, consist of gneiss, mostly a handsome granitic rock associated with various kinds of diorites and schists.

The lava flows of the Deccan trap have been entirely removed by denudation from the foot of the Vindhyan scarp up to the Narbadā. But at several places, the older rocks are cut through by intrusive basalt dykes belonging to this formation. Some of them are remarkable for their columnar structure, the columns being horizontal at right angles to walls of the dyke just as in an ordinary basalt flow they are vertical, being at right angles to the horizontal surfaces of the lava flow. A huge dyke situated about three miles south of the shrine of Sītāban (22° 32′ N., 75° 22′ E.) forms an almost rectilinear narrow ridge, two miles and a half long, rising 200 feet above the surrounding plain. It strikes east and west, and two shorter ridges rise along the same line, west of its termination. The summit of this ridge presents a most extraordinary appearance with its huge six-sided prismatic columns stacked upon one another with perfect regularity and lying quite loose. A similar dyke of small size occurs near Palāsī (22° 32′ N., 76° 30′ E.), at the north-east corner of the *pargana*. The large dyke south of Sītāban rises amidst the Vindhyans, but the one at Palāsī cuts through the Deccan trap itself, shewing that these columnar intrusions do not belong to the earliest period of the eruptions.

The Lameta sandstones yield good building materials, and an unfossiliferous limestone of the same group occuring at Kotkhera (22° 32′ N., 76° 16′ E.), the present head-quarters of the Nimanpur district, is burnt for lime. Some of the Vindhyan sandstones and the limestones associated with the Jhiri shales near Pemgarh (22° 20′ N., 76° 29′ E.) have been locally used for building purposes. Slates of good quality might be obtained in the Bijāwars. The iron ores occurring in the fault breccias of post-Vindhyan age have already been mentioned. The basement bed of Lameta is often impregnated with ores of manganese. West of the Kanār river, there intervene districts belonging to Indore and other States, beyond which occur some extensive dependencies of Dhār. They are largely occupied by lava-flows of the Deccan trap, sometimes with intercalations of "Intertrappeans," that is, fresh water strata that were locally accumulated during the intervals between the eruption of successive sheets of basalt. The ancient city of Māndu stands upon a basaltic plateau

Further west, in the valley of the Mān river, there occurs an inlier of gneiss surrounded by Lameta beds which here do not consist merely of unfossiliferous strata as in the Nimanpur district, but contain limestone with marine organisms of cretaceous age, known as the "Bāgh beds." The gneiss of the Mān valley contains some crystaline limestones amongst which is a black marble used as an ornamental stone.

The districts situated south of the Narbadā consist of the Deccan trap.

BOTANY.[1]

The vegetation consists in southern parts of the State of the forest characteristic of highland Central India; the principal species are *Tectona grandis, Dalbergia latifolia, Terminalia tomentosa, Diospyros tomentosa, Ougeinia dalbergioides, Hardwickia binata* among trees; with *Grewia*, species of *Zizyphus* and *Phyllanthus, Woodfordia floribunda, Casearia tomentosa* among the shrubs; *Spatholobus* and *Bauhinia* among the heavier climbers. Further to the north occur opener forests with *Boswellia serrata* as the leading species and but little brushwood. Still further north the forest on the low hills is of a scrubby character with sometimes patches of *Dendrocalamus strictus, Carissa carandas,* and *Capparis aphylla* among the shrubs; and *Bombax, Sterculia, Anogeissus, Butea, Buchanania* and *Bassia* among the more prominent trees.

FAUNA. Wild animals.

All the ordinary fauna are met with in the jungles. The commonest are :--Among primates the *langūr* (*Semnopithecus entellus*), and common monkey (*Macacus sinicus*); among carnivora the tiger called *bāgh, sher,* or *nāhar* (*Felis tigris*), panther or *tendua* (*Felis pardus*), wolf or *lendiya* (*Canis pallipes*), hyena or *jarakh* (*Hyena triatus*); among rodents the black-buck or *kāla-haran* (*Antilope cervicapra*), ravine deer or *chinkāra* (*Gazella benettii*), barking deer or *koela haran* (*Cervulus muntjac*), *sāmbar* (*Cervus unicolor*), wild boar or *jungli dukkar, jungli suar* (*Sus cristatus*).

Birds.

All the common migratory wild fowl are also met with including many species of duck and snipe, partridges, florican, quail and sand grouse.

Fish.

The Narbadā contains *māhseer* (*Barbus mosal*) and other varieties of fish.

Climate (Table I).

The climate in the plateau and hilly sections differs materially. In the plateau the climate is equitable and mild, the nights being cool even in the hot months. In the hilly region, however, the hot weather is oppressive and the cold season of very short duration, lasting only from the end of December till February.

Rainfall (Table II).

The annual rainfall averages about 26 inches, but varies in different parts of the State, which may for this purpose be conveniently divided into three zones, with an average rainfall, respectively, of 25 30 and 40 inches a year.

The whole of the Kukshi *pargana*, the south-west part of Dharampuri *pargana*, and the western parts of Thikrī *pargana* fall within

[1] By Lieutenant Colonel D. Prain, I. M. S., *Botanical Survey of India.*

the 25 inches zone, Nālchha, Māndu and the south-western part of Dhār *pargana* within the 30 inches zone, and Nimanpur and Sundarsi in the 40 inches zone.

The *pargana* averages for 30 years and their distribution is given below :—

Pargana.	Average for 30 years.	Pargana.	Average for 30 years.	Distribution of rain at Dhār town.	
Mālwā		*Nimār*		*Months.*	*Inches.*
Dhār ...	27·8	Dharampuri.	25·7	December to March.	0·83
Badnāwar ...	24·9	Thikri ...	23·9	April to May	0·73
Nālchha ...	22·0	Kukshi ...	21·9	June ...	4·78
Māndu ...	26·1	Nimanpur ...	30·2	July ...	8·61
Sundarsi ...	30·9			August ...	7·19
				September...	0·98
				October ...	0·64
				November...	0·16
	26·3		25·4		23·98

There has been a steady decline in the rainfall during the last 20 years. In the decade 1870—1880 only three years occured in which the rainfall fell below normal; the maximum being 50·69 in 1875, and the minimum 18·76 in 1877. In the decade 1880—1890 the rainfall was deficient in six years, a maximum of 37·67 being reached in 1882, and a minimum of 18·72 in 1885. In the decade 1890-1900 there were seven years of deficiency, the maximum fall being 33·67 in 1890, and the minimum 12·3 in 1899, the year of the famine. This steady decrease is interesting and appears to be connected with some general natural cause. The actual rainfall in 1903-04 was 32·99 and 1905-06, 32·85.

Section II.—History.

(Genealogical Tree).

Early

The present ruling family of Dhār are Ponwār Marāthās, descendants of the famous Paramāra clān which ruled over Mālwā from the ninth to the thirteenth century, with Ujjain and Dhār as their principal towns. Although, strictly speaking this line of kings has no direct connection with the State as now constituted, a brief notice of their rule will not be out of place considering their connection with the present ruling family.

The Paramāras were one of the four Agnikula or "fire-born" clans

and Parihārs, trace their mythical origin from the sacred fire-pit at Mount Abu.[1]

There is little doubt that this legend is of late date and was invented by the Bhāts and Brāhmans in order to confer divine origin and Kshatriya rank on a useful body of foreigners who were supporting the Brāhmanical faith.[2] Recent research has shown that there are good reasons for considering that the Agnikulas, together with several other well-known Rājput clans, were originally sections of the great Gurjara tribe which entered India from the north-west, and spread over Rājputāna and the country along the west coast. The Paramāra section settled at first in the districts round Abu, where even as late as the thirteenth century a line of Paramāra chiefs was ruling as feudatory to the Chālukyas of Anhilwāra Pātan.[3]

From this point the Gurjara dominion gradually extended westwards and the Paramāra section occupied Mālwā with Ujjain (always the key to this region) as their chief town. On the decline of the Gurjara power the Paramāras acquired independence.

The final separation from the parent stock took place about A.D. 800 under Upendra (*Krishnarāja*).[4]

From this Prince sprang a regular line of kings who ruled at Ujjain, and subsequently at Dhār till the thirteenth century, of many of whom we have dated records. The most famous kings of this line are the seventh Munja Vākpati (973—997) and the ninth Bhoja (1010—55). Under these two kings Mālwā and the city of Dhār in particular, became renowned throughout India as a seat of learning and scholarship. These two kings were themselves scholars and have left works of their own. Bhoja in particular was famous throughout India as a patron of literary men. His end is uncertain, but latterly he suffered reverses at the hands of the Gujarāt and Chedi kings, and though the State temporarily recovered part of its lost glory under Udayāditya, the eleventh king, its decline may be dated from Bhoja's death. During Bhoja's day, Mahmūd of Ghaznī raided India, taking Kālanjar and Gwalior in 1023, and Somnāth in 1026. A period of temporary rest from Muhammadan invasion followed until Kutb-ud-dīn took Delhi and Kālanjar in 1193, and Gwalior in 1196. Altamsh took Gwalior in 1232, and Bhilsa and Ujjain in 1235.[5]

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1 Tod *Rājasthān* 1-80,

2 J, B. R, A, S. 1902-413,
J, R, A. S, 1904-639, 1905-1, 1899-518,

3 J, B, A, S, IV, 18 BI, 34,
Bombay Gazetter Vol. I, P i, articlc on Bhinmal,
Forbes—*Rās Māla.*

4 E. I, I, 122.
E. I. 1:0 for details see Appendix C.

5 E. M. H. II 226. 228, 231, 467.
B. F. i, 66, 67.
R, T. 86, 523, 555—620, 621.

The capture of the last two towns reduced the Paramāra possessions to the country round Dhār and Māndu. In 1304-05 [1] Alā-ud-din entered Dhār itself which remained from this time on, for over five hundred years, a Muhammadan possession.[2] From 1401 till 1531 when Mālwā was annexed to Gujarāt, Dhār was one of the chief towns of the Mālwā Sultāns.[3] In 1569 Dhār fell to Akbar and remained a Mughal province till 1732 when Udājī Ponwār defeated Dāya Bahādur and thus by a curious turn of fortune's wheel brought back into the possession of their ancient dominion the descendants of a line of chiefs whose rule had been in abeyance for seven hundred years.

The Rājput Paramāras on being driven into the Deccan gradually became absorbed into the indigenous population becoming Marāthās.[4] In the twelfth century Sabu Singh *alias* Shivāji or Sābāji Rao Ponwār rose to some position under the great Marāthā leader Shivājī. His son Krishnājī and grandson Bubāji still further extended the fame of the house. Bubājī had two sons, Kāluji and Sambhājī, who both rose to prominent positions under the Satāra Rājā Shāhu. Kāluji's sons Tukojī and Jīwājī founded the Senior and Junior Branches of the Dewās State. Sambhājī had three sons, Udājī, Anand Rao and Jagdev. Udājī[5] served with distinction under the Peshwā Bālājī Vishwanāth and made several incursions into Mālwā even succeeding in holding Dhār for a time. In 1725 Bājī Rao granted a *sanad* to Udāji authorising him to levy dues in Mālwā.[6] In 1731, however, he joined the Gaikwār against Bājī Rao, but was defeated and made prisoner. At length in 1732 he defeated Dāya Bahadur at Tirla (22°·35′ N., 75°·17′ E.) and acquired a permanent footing in the country.[7] Udājī unfortunately incurred the displeasure of the Peshwā and was deprived of his Mālwā possessions, his younger brother Anand Rao being installed in his place. Udāji (1725-4

In 1742 Anand Rao was granted a *sanad* by the Peshwā confirming him in possession of the State. The Dhār State was, at this time much larger than it is at present. It included besides the country round the chief town, the districts of Berasia (now in Bhopāl), Agar (now in Gwalior), Sunel (now in Indore), Tāl, Mandāwal (now in Jaora) and Gangrār (now in Jhālawār). The Ponwārs being next to Holkar and Sindhia, the largest landholders in Central India. Anand Rao died in 1749 and was succeeded by his son Yashwant Rao, then 25 years of age. Anand (1742

Yashwant Rao was killed at the battle of Pānipat (January 6th, 1761). He was succeeded by his son Khande Rao, a minor of two and Yashwa Rao I. (1749— Khande (1761—

1 E. M. H, III. 175; B. F., I. 340, 351.

2 E. M. H., III. 203, 244, 251.

3 E. M. H., IV. 37, 41, 60. E. M. H., VI. 135.

4 Malcolm's *Central India*, I. 80.

5 G. D., I. 408.

6 G. D., I. 415—433.

a half years old. The management of the State was entrusted to a Brāhman, Mādho Rao Orekar[1]. From this time the power of the State began to decline. In 1774 Khande Rao supported Rāghoba Peshwā who sent his wife Anandi Bai to seek asylum in the Dhār fort. While living there she gave birth to Bāji Rao II, the last of the Peshwās, on January 7th, 1775. Dhār was immediately attacked by Rāghoba's opponents, and as Khande Rao had openly espoused his cause the Ponwār territory in Mālwā was resumed and only restored on the surrender of Anandi Bai and her child.[2] Khande Rao married a daughter of Govind Rao Gaikwār, by whom he had a son named Anand Rao, born in 1780, six months after his father's death. Khande Rao died at Kavathe, the ancestral *vatan* of the family.

Anand Rao II (1780—1807).

Anand Rao's boyhood was passed at his maternal grand-father's palace at Baroda where he married Maina Bai, a niece of his grand-mother, and a daughter of Satwāji Rao Sāthe. When seventeen years' old, he proceeded to Dhār, and, though opposed by the Diwān Rang Rao Orekar,[3] succeeded in establishing himself in power. From the time of Anand Rao's return the State met with a series of misfortunes. The disaffected Diwān sought the aid of Sindhia and Holkar against his master and for the next few years the State was subjected to continuous raids by the forces of these two powerful neighbours. In 1803 Anand Rao took part in the battle of Assaye, serving in Sindhia's army. He fled to Dhār after the defeat and opened communications with Major Walker at Baroda.[4] Much territory was lost in his day including lands in Rājputāna and the districts of Agar, Sunel, Badnāwar, Berasia, Tāl and Mandāwal. Badnāwar, which still forms part of the State, was restored in 1819. During these disturbances Anand Rao died at Dhār in 1807, leaving his distracted State to the care of his widow Maina Bai who was then enceint. Maina Bai was fully equal to the responsibility that devolved upon her. With a view to securing herself against the intrigues of her enemies, and especially those of Murāri Rao, an illegitimate son of Yashwant Rao, she formed a party to support her interests at Dhār and then went to Māndu where she gave birth to a son Rāmchandra Rao. On her return to Dhār she managed by showing a bold front to keep her enemies at bay until she procured assistance from Baroda. On the death of the boy Rāmchandra Rao, which occurred about this time, she adopted, with the concurrence of Holkar and Sindhia

Rāmchandra Rao I. (1807-10.)

[1] Third son of Shivāji Shankar Orekar, who had been minister to Yashwant Rao Ponwār.

[2] Malcolm's *Central India*, I. 85, Note.

[3] Eldest son of Shivāji Shankar Orekar, Minister to Yashwant Rao and *Jāgīrdār* of Agar. Shivājī was a native of Raora village in the easternmost part of the Chāndor range (Khāndesh). Rang Rao after leaving Dhār service was killed in a fight. His son Trimbak Rao received a *jāgir* in Hindustān worth 7½ lakhs; another son Mādho Rao succeeded Rang Rao as Diwān at Dhār. (*Selections from Papers in the Bombay Secretariat, Maratha Series*, Vol. I, 686.)

[4] *Wellington's Despatches*, Gurwood, III. 189, 289.

Lakshman Rao, the son of her sister Thaku Bai Sinde. He succeeded as Rāmchandra Rao II. Rāmcha Rao II. (1810—

The State was now reduced to the last extremity. The raids of Sindhia and Holkar and the Pindāri hordes had left Maina Bai no possessions but Dhār itself, where she lived in the fort subsisting on such contributions as her general and Dīwān Bāpu Raghunāth could levy by force of arms in the neighbouring districts.

At this period the British entered on the scene and order was rapidly restored. On January 10th, 1819, a Treaty [1] was signed at Dhār between Rājā Rāmchandra Rao Ponwār and the British Government. By this treaty the Dhār State was taken under the protection of the British Government and the lost districts of Badnāwar, Berasia, Kukshī, Nālchha and some others were restored. A loan of Rs. 2,50,000 was also made, the administration of the Berasia *pargana* remaining with the British Government for five years until this debt was liquidated. Bāpu Raghunāth was appointed minister of the State. Under his management the expenditure was curtailed and the revenue raised from Rs. 35,000 a year to Rs. 2,67,000.

In 1821 Rājā Rāmchandra Rao Ponwār, then only twelve years of age, was married to Annapurna Bai, a grand-daughter* of Daulat Rao Sindhia. In the same year an agreement was made by which the Berasia *pargana* and the tribute from Alī-Rājpur were ceded to the British Government in return for a sum of Rs. 1,10,000 paid to the Darbār annually. In 1832 the peace of the State was disturbed by Achyut Rao, son of Murārī Rao, who made pretentions to the *gaddi*. He was assisted by the Bhils who ravaged the State. Finally, matters came to a crisis and the British Government was obliged to interfere. Achyut Rao was made to withdraw his claims and was granted a pension of Rs. 200 per mensem during life.

Rāmchandra Rao Ponwār died in October 1833. He left no male issue and his widow Annapurna Bai adopted Malhār Rao, a son of Yashwant Rao of Malthan (Deccan), who succeeded as Yashwant Rao II. This selection was made by Anand Rao Ponwār, Rājā of Dewās, Junior Branch, as Yashwant Rao of Malthan was his nephew, Haibat Rao Ponwār, the adopted son and successor of Anand Rao of Dewās, being the younger brother of Yashwant Rao of Malthan. Hence a very close relationship exists between the Rājā of Dewās, Junior Branch and the Rājā of Dhār. Yashwar Rao I (1833-

Yashwant Rao was about eleven years' old when he was adopted, the administration being carried on by Bāpu Raghunāth till his death in 1836. He was succeeded by his son Rāmchandra Rao *alias* Bāba

[1] Appendix A.

Sāhib. In 1837 Yashwant Rao himself took over the administration. He introduced a systematic survey and settlement and enforced a number of economic reforms. Yashwant Rao left a great reputation behind him for piety, generosity and love of learning.

Anand Rao III. (1857-98)

Yashwant Rao died of cholera in 1857, having adopted on his death-bed Anirudh Rao Ponwār, his half-brother, who succeeded as Anand Rao III, a boy thirteen years of age and quite unable to cope with the torrent of mutiny and disaffection which had spread over the whole country and by which his ministers had been affected. Dhār town was taken by the Mhow column on October 25th, 1857, and on the 19th of January 1858, the State was confiscated. The confiscation became a subject of question in England[1] and the State was ultimately restored on the 1st of May 1860 with the exception of the Berasia *pargana* which was made over to the Begam of Bhopāl. The Rājā being a minor, the State continued under British supervision till the 1st of October 1864.

During the rule of Anand Rao numerous administrative reforms were introduced. The revenue of the State rose from about 5 lakhs to 9 lakhs. His loyalty was recognised by the grant of a *sanad* awarding him the right of adoption in 1862; while on the occasion of the Delhi Assemblage of 1877 he was granted the title of Mahārājā as a personal distinction, and created a Knight Commander of the Most Exhalted Order of the Star of India. In 1883 the Companionship of the Order of the Indian Empire was conferred upon him. In 1886 the British Government recognised the jurisdiction of the Dhār Darbār over guaranteed Thākurs within the State in all cases in which such jurisdiction could be fairly proved to have become an established prescriptive right by long continuance. Subsequently the Darbār was able to prove its right of jurisdiction over all the guaranteed holders without exception, and this was formally recognised in 1903-04. In 1887 he abolished all transit dues in the State. For the last seven years of his life he was an invalid. He died on the 15th of July 1898, having previously adopted his nephew Bhāgoji Rao Ponwār of Malthan, who took the name of Udāji Rao II.

Anand Rao III. was a good administrator, considerate to his subjects, and at all times willing to contribute liberally to works of improvement and charity. Of him the people used to say, "He was short of stature but large of heart", and, indeed, no truer thing could be said of him.

Udāji Rao II, (1898—

The present Chief Rājā Udāji Rao was born on the 30th September 1886. He is a son of Sambhāji Rao *alias* Aba Sāhib Ponwār, a half-brother of the late Chief. Soon after his succession he joined the Daly College at Indore where he studied till 1903.

The Rājā had the honour of attending the Coronation Darbār at Delhi in January 1903, and was presented with the gold Coronation Medal. In 1905 he attended the *darbār* held at Indore in honour of

[1] *See* "Dhar not restored," by J. Dickinson.

the visit of Their Royal Highnesses the Prince and Princess of Wales. The State was administered by a Superintendent acting under the guidance of the Political Agent, Bhopāwar, till December 1907 when the Rājā was invested with ruling powers.

The Chief bears the titles of His Highness and Rājā and is entitled to a salute of 15 guns. Title

The families most closely connected with the present Chief are the Ponwār families of Malthan and the Dewās, Junior Branch. Clan relationship also exists with the Rājā of the Senior Branch of Dewās. Conn

The State of Dhār is possessed of many architectural and archæological treasures, among which the old fort of Māndu stands first. There are, however, also at Dhār town many remains both of the Muhammadan and earlier Hindu periods, while several ancient records of the greatest interest have been discovered among them. At Dharampuri (22° 9′ N., and 75° 25′ E.), on the Narbadā, there are some temples of the mediæval period of considerable architectural merit. Arch

Epigraphical researches began in 1871, when Doctor Bhau Dāji of Bombay sent his agent to take copies of inscriptions at Dhār. He was followed by Dr. Bühler in 1875 and by Dr. Führer.

In 1895 Sir J. M. Campbell and his assistant Faizulla Khān visited Dhār and Māndu. They took copies of almost all the important Persian and Arabic inscriptions at Dhār, Māndu and surrounding places. The results of their labours are given in a communication in the Journal of the Bombay Branch of the Royal Asiatic Society's Volume XIX., No. 2.

The relief works undertaken at Māndu during the famine of 1899-1900 led to the discovery of an important Sanskrit inscription belonging to the early Hindu period. This was the first piece of epigraphic evidence shewing that Māndu (*Mandapdurga*) occupied an important position in the time of the ancient Paramāra kings.

The Musalmān inscriptions being more prominent and better preserved naturally attracted greater attention, while the more ancient and historically more important Sanskrit inscriptions did not receive the attention they deserved until 1901. The honour of putting the archæological work of Dhār State on a systematic basis is due to Captain E. Barnes, Political Agent (1900-04). Recognising the importance of the archæological treasures under his charge he established a small archæological department in September 1902 and placed it under Mr. K. K. Lele, then Superintendent of State Education.

The Government of India was also induced to make a grant towards the preservation of the Māndu buildings, the expense being too heavy for the State to bear. An archæological museum has been established at the Anand High School. It contains a number of Hindu and Jain images, sculptured stone specimens of Hindu and

Only two copper-plate grants have been so far found in Dhār, but it is possible that careful search will reveal others.

A detailed descriptive list of objects and places of archæological interest existing in the State is given in Appendix B.

Section III.—Population.

(Tables III and IV.)

Enumerations. There have been four enumerations of the State in 1874, 1881 1891 and 1901. The last Census dealt fully with all results.

The population at the four enumerations was : *1874*, 112,686 ; *1881*, 149,244 ; *1891*, 169,474 ; *1901*, 142,115.

Density and Variation. The density in 1901, excluding the guaranteed area, was 98 persons to the square mile, 106 in the plateau, and 60 in the hilly tracts. These figures shew a decrease of 16 per cent. in the population since 1891, to be accounted for mainly by the severe mortality during the famine of 1899-1900.

Towns and Villages. The State possesses two towns, Dhār (17, 792) and Kukshi (5, 402) and 513⅓ inhabited villages.[1] The fraction is due to the curious tripartite possession by the Gwalior, Indore and Dhār States of Sundarsi village. Of the villages 468⅓ have a population of under 500, 41 of between 500 and 2,000, and 4 of between 2,000 and 5,000. The average village has a population of 232 persons.

Migration. Of the total population 92,234 or 65 per cent. were born in the State and 37,567 or 27 per cent. in other States within the Central India Agency. Of foreigners most came from Rājputāna (5,225) and Bombay (2,328).

Sex and Civil Condition. The population shewed 71,348 males and 70,767 females, giving a proportion of 99 females to 100 males, 97 in towns and 99 in the rural area. The figures for civil condition shewed 33,184 males and 33,349 females married, giving 105 wives to 100 husbands.

Religions. Of the population classified according to religious beliefs Hindus numbered 93,787 or 66 per cent., Jains 2,987 or 2 per cent., Musalmāns 12,648 or 9 per cent., Animists 32,630 or 23 per cent., and 63 others of whom 58 were Christians. It should be noted that the population of Nimār contains 32 per cent. of Animists, and Mālwā 16 per cent.

Missions. The Canadian Presbyterian Mission of Indore has a large station at Dhār where a hospital and schools for boys and girls are maintained.

Language and Dilects. The prevalent language spoken was Hindī, used by 39,332 or 28 per cent., Mālwi employed by 33,532 or 24 per cent., Nimāri spoken by 22,539 or 16 per cent. and Bhilāli and Bhili by 21,247 or 15 per cent.

Literacy. The literate population numbered 5,530 or 4 per cent., of whom 195 were females. Of the literate persons 4,085 were literate in Hindi and 929 in Marāthi. In English 384 were literate.

[1] Since the Census of 1901, 605 villages have been brought on the Register.

Among Hindus the most prevalent castes are Rājputs (12,381), Kunbīs (9,744) and Brāhmans (8,490); among Musalmāns, Shaikhs (4,952) and Pathāns (3,582); and among Animists Bhīls (18,507) and Bhilālas (10,840). Castes, and Ra

Of occupations, agriculture is the most important. 55 per cent. of the population being engaged in pursuits connected with soil. Occupa

Ordinarily the dress of a male Hindu consists of a *pagrī* or turban, a piece of cloth about 80 or 100 feet long and 9 inches wide with gold ends. A *kurta* or shirt, an *angarkha* or long coat reaching to the middle of the leg fastened on the right side, a *dhotī* (loin cloth) worn round the waist and a *dupatta* (scarf) are the principal articles of apparel. All these are generally white except the turban and scarf which are often coloured red, pink or yellow. Agricultural classes wear the *dhotī*, a *bandī* or a small coat, a *pichhoda* of *khādī* cloth and a *pagrī*. In the chief town there is a tendency to dress after the Marāthā fashion, but retaining a *sāfa* or a round felt cap as head-dress, with boots or shoes instead of *jūta*. Soc CHAR SIT Dr

In Dhār town the people assimilate their way of living more to that prevailing in the Deccan than is usual elsewhere in Central India.

All *sardārs*, whether Marāthās or not, wear Marāthā dress, though this is still to a considerable extent the custom in this State, it has to a very noticeable extent died out in Gwalior and Indore.

There is now a tendency among the well-to-do and the middle class to dress after the European fashion, the *angarkha*, *kurta* and *paijāma* are being replaced by a coat, shirt and trousers.

Hindu female dress consists of a *sārī* or a *lehenga* (petticoat) of coloured cloth, *lugra* or *orhnī* (a sheet used as an upper garment to cover the face and upper part of the body), and a *cholī* or a *kānchli* (bodice). The only distinction between Muhammadan and Hindu dress is that Muhammadan men wear *paijāmas* and not the *dhotī* and fasten the *angarkha* to the left and not like the Hindus to the right of the chest; females wear *paijāma* instead of the *sārī* or a *lehenga* and a *kurta* over the *cholī* or *kānchlī*.

Meals are generally taken twice, at mid-day and in the evening; only the well-to-do take light refreshment in the morning and in the afternoon. The staple food grains used are wheat, rice, *jowār*, maize, and gram; and the pulses *tūar*, *urad*, *mūng*, and *masūr*. The ordinary food of the rich and middle classes consists of rice, *chapātis* (thin cakes) of wheat flour, *tūar* pulse, *ghī*, vegetables *chatnis* and milk and sugar. The poorer classes in the country including the peasantry, except on festivals, eat *rotis* (thick cakes) made of coarser grains with pulse, vegetables, uncooked onions, salt and chillis. Food.

No local Brāhmans or Baniās eat flesh. All castes except the Brāhmans, smoke tobacco and Rājputs generally eat opium in the

Daily life.

The greater part of the population being agricultural spends its days in the fields from sunrise to sunset. The mercantile population begin work about 9 A.M., usually closing shops about 6 or 7 P.M. or even earlier. Their houses are generally separate from their shops.

Houses.

Houses are mostly built of mud and thatched. In town there are several brick-built houses, of which the palaces and houses of *Jāgīrdārs* and high officials are worthy of notice.

Marriage.

Child-marriage is common with the higher classes. Polygamy and widow marriage prevail generally among the lower classes.

Disposal of the dead.

The dead bodies of Hindus are burnt, except those of *sanyāsis*, *bairāgis* and infants which are buried. Cremation takes place by the side of a stream, the ashes being, if possible, conveyed to a sacred river such as the Ganges, Narbadā or Siprā, otherwise they are committed to some local stream. Muhammadans bury their dead.

Festivals and amusements.

The principal festivals are the *Dasahra*, *Diwāli*, *Holī*, *Gangor*, *Ganesh Chaturthī* and local fairs. All the *sardārs* of the State attend the *Dasahra darbār* to pay their respects to the Chief. Before the celebration of the festival all weapons are examined and repaired. This is a relic of the old days when the *Dasahra* heralded in the recommencement of forays, and arms together with horses, elephants, etc., as forming part of a military force are worshipped. This martial feast is observed with great enthusiasm. All these are general festivals, except the *Gangor* which is confined to females only.

The ordinary amusements in villages, are drum-beating, singing and the reciting of tales and poetry among grown up people, and hide-and-seek, *gili danda* (tipcat) and *ankhmichi* (blindman's buff) and kite-flying among children. In the town *chausar*, card games, cricket, football, &c., are also indulged in.

Nomenclature

Hindus name their children after gods or famous personages. As a rule, each man has two names; the *janma-rāshī nām* which is used when the horoscope is drawn up and the *bolta nām* or the name by which persons are generally known; the latter are of religious origin or merely fanciful and affectionate, such as Rāmchandra, Anand Rao, Udājī Rao or Khāshe Sāheb. The agricultural and lower classes are very fond of dimunitive, such as Rāma, Nāthia Sukkha and the like.

Names of places are given after deity or persons such as Gopālpura after Gopāl, Anandpura after Anand Rao, Rādhāpura after Rādha Bai, and so on.

PUBLIC HEALTH.

During the last thirty years public health has been exceptionally good.

Diseases.

The prevailing diseases are: fever, dysentry, ophthalmia and chest affections. These ailments prevail at particular seasons. Malarial fever being common about the close of the monsoon. Dysentery prevails during the rains, and guinea worm is common throughout the State.

The usual epidemics are small-pox, measles, chicken-pox, hooping cough and mumps.

There were outbreaks of cholera in 1885, 1891 and 1892, of small-pox in 1887 and 1897, and influenza in 1890. The unprecedented famine of 1899-1900 carried away a large number of people of whom a certain number, no doubt, died of starvation, but the largest number fell victims to remittent fever that followed the famine and prevailed in epidemic form.

The first serious epidemic of plague assailed the State in the autumn of 1906. In Dhār town it was most severe. Plague

CHAPTER II.

ECONOMIC.

Section I.—Agriculture.

(Tables VII to XV.)

General conditions.

The general character of the land differs in the two natural divisions. It is, however, for the most part, fertile and bears good crops, but is entirely dependent on the rainfall for its water supply.

Of late years the rainfall has been irregular and often deficient, and the area under cultivation has been subject to considerable variation.

Conformation of surface.

The southern portion of the Dhār *pargana* and the whole of Nālchha *pargana* form the central portion of the State. The land here gradually rises from the Narbadā valley and is, for the most part, broken and rugged, being composed of a succession of small hills and valleys intersected by water courses. The soil is not very rich. The remaining portion of the plateau division is open and undulating. The soil is deep, black, and of high fertility. The western border is mountainous, being occupied by spurs of the Vindhyan range. From the Vindhyan scarp the land declines rapidly southwards down to the level of Nimār, where the Narbadā separates the Dharampurī and the Thikrī *parganas.* A great part of the Nimār soil is characterised as *bhūri phatrotī, i. e.,* brown stony, it is a shallow soil used chiefly for sowing *kharīf* crops.

Classes of soil.

Broadly speaking the soil of the State may be classed as *kālī* or black and *bhūri* or brown. These two principal classes are sub-divided into good, middling and poor. Good black and brown soils are the most valuable, growing excellent crops of both *kharīf* and *rabi* grains. Deep *kālī* soil being more retentive of moisture than good *bhūri* of the same class is more suitable for *rabi* crops. The black soil and its varieties occur, to a larger extent, in the plateau area than in Nimār where the brown and its varieties prevail.

Seasons.

The principal agricultural seasons are the *kharīf,* the autumn or rain harvest, and *rabi,* the spring or cold weather harvest.

Cultivated area and variation.

The total area of the State is 1,136,320 acres. Of these 210,700 acres or 18·54 per cent. are alienated to the 14 guaranteed estates and 163,265 acres or 14·37 per cent. to other *Jāgīrdārs, muāfi* holders, etc. The *khālsā* area, therefore, consists of 762,355 acres or 67·09 per cent. of the whole area.

In 1902, of the total area of the State (exclusive of the guaranteed estates) or 925,620 acres, 545,503 acres or 58·93 per cent. were classed as uncultivated; the remaining 380,117 or 41·07 per cent. as cultivated.

Of the uncultivated area 170,716 acres or 18·44 per cent. were unculturable or waste, 244,130 acres or 26·38 per cent. were under

forest and 130,657 acres or 14·11 per cent. were culturable. Out of the cultivated area 16,821 or 1·83 per cent. were returned as irrigated and the remaining 363,296 or 39·24 per cent. as dry or *māletru*, while 12,618 acres were shewn as yielding double crops or *dufasli* land.

As regards the two natural divisions, roughly speaking, nearly 40·8 per cent. of the State is included in Mālwā and 59·2 per cent. in Nimār. In the Mālwā division the percentage of the uncultivated area was 18·73 and that of the cultivated was 22·07; the percentage under these two heads for the Nimār division being 40·20 and 19·0 per cent. respectively.

Exte cultiv

From a comparison of the average percentages of the last twenty years ending 1900 and the individual figures for the succeeding two years as given in Table No. IX, it is evident that a slow yet steady progress has been made in the reclamation of land, forestry and irrigation. In the first decade ending 1890 the percentages of the uncultivated and the cultivated area of the whole State were 64·2 and 35·8 respectively. In the next decade ending 1900 the average percentages under these two heads were 60·32 and 39·68 respectively. In 1902-03 the percentages stood at 58·93 and 41·07, in 1903-04 57·24 and 42·76 and in 1904-05 at 62·68 and 37·32.

With regard to crop acreage no marked progress is noticeable. The increase in irrigated crops was 4,511 acres or 0·5 per cent., that in dry crop was 33,190 acres or 3·59 per cent. and that in total crop acreage 37,701 acres or 4·87 per cent. From 1900 there has been a rapid shrinkage of the wheat acreage but it has been successfully counterbalanced by a corresponding expansion in other food grains and pulses.

Syste tivati

The system of cultivation necessarily varies with the soil and characteristic differences are observable in the systems prevailing in the Mālwā plateau and Nimār sections, especially in the amount of labour and the cost required to make the soil fit for cultivation, the make and size of implements, the yield and quality of the crops and the necessity for irrigation. Taken as a whole the soil in Nimār being inferior to that in Mālwā, requires more ploughing and more frequent manuring and watering.

The implements, especially the *hal* (plough) and the *bakkhar* (harrow) are stronger and heavier, while the *nai* and the *tiphan* (seed drill) are of different make and have more tubes than those used in Mālwā.

The hardier grains such as *kultha* (horse gram), *matha* (kidney gram), *sāwān* and *rāla*, are grown in Nimār and not in Mālwā. In Nimār as soon as the *kharīf* crops are reaped ploughing and harrowing is taken up at once and continued at intervals till the next sowing season. In the rich soil of Mālwā these operations are not

In Nimār manuring is extended to unirrigated land and not as in Mālwā confined only to irrigated land.

The time of sowing is almost the same both in Mālwā and Nimār. It depends upon the breaking of the south-west monsoon which generally takes place between the sixth and the twenty-first of June.

The hotter climate of Nimār matures the crops a few weeks earlier than in Mālwā.

It is interesting to note that the better natural conditions in Mālwā are often compensated by the greater care that is taken in agricultural matters by the cultivators in Nimār. The yield per *bigha* is often larger in quantity and in some cases even better in quality than in Mālwā.

Of the cultivated area Mālwā has ordinarily $\frac{1}{3}$ under *kharīf* and $\frac{2}{3}$ under *rabi*, while Nimār has $\frac{3}{4}$ under *kharīf* and $\frac{1}{4}$ under *rabi.* But as stated already, the irregularity and the deficiency of the rainfall of late years has changed these ratios considerably.

Dufasli land. *Dufasli* land or land bearing two crops in the same year is confined to *rākhad*, (*i. e.* manured land close to a village) and irrigated lands. In the *rākhad* land the first crop is usually maize and if it rains in October and November, or if there is sufficient moisture, a second crop of gram, *batla* or *masūr* is sown. In irrigated land maize, *urad* or *san* forms the first crop, poppy or wheat the second. The total *dufasli* land in 1902 was 12,616 acres (19 square miles) or 3·31 per cent. of the total cultivated area and in 1905,11,032 acres or 3·13 per cent.

Mixed crops. Different crops are often sown together in one and the same field at the same time; such sowings are called *bejada* or mixed sowings. Both in Mālwā and in Nimār the following grains are thus sown together.

Makka, *urad* and *chavlī;* (*chaola*) *makka* and *sāl; jowār*, *tūar*, *mūng*, *ambāri* and *tilli*; wheat, linseed, mustard; sugarcane, poppy, barley; poppy, barley *rājgīra*, onions, radishes, etc., are sown together in water courses. In Nimār *tūar*, *urad* and *mūng* are also sown separately but seldom in Mālwā. This simultaneous sowing of various kinds of grain is considered a precaution against total failure and is very popular.

Rotation of crop, its uses, etc. Rotation with a view to maintaining or improving the fertility of the soil is well understood by the cultivators, though not very systematically practised. In *bhūri* soil *jowār* is generally rotated with *bājra*, *tilli*, or *rameli*. In black soil *jowār* is alternated with wheat, gram or cotton: *jowār*, tobacco, ginger (*adrak*) and chillis are regarded as the most exhausting crops and are, therefore, never grown in successive years in the same field. *Tilli*, *san*, gram and cotton are restoratives and are, therefore, sown immediately after the exhausting crops.

Manure. The value of cow-dung and sweepings as manure is generally understood, but artificial manures are not used. Irrigated land is invariably manured in both natural divisions, but dry crop lands only

in Nimār, wherever the cultivators have the means. Holders of poppy and sugarcane land use all available manure on those crops, and their dry crop lands are apt to suffer more than those of second class cultivators who have no such *pāima* land and who, therefore, use all the manure they get on their dry crop lands.

There are four kinds of manure known to cultivators. The first is a mixed manure, which consists of stubble, ashes droppings of cattle, urine, sweepings and rubbish generally, which is stored in a pit near the husbandman's house. Here the heap is allowed to rot for five or six months until it is required in the field. During the dry months, cow-dung is turned into fuel-cakes, and therefore goes to the manure-pit only during six months from June to November. It is estimated that fifty head of cattle give about fifty cart-loads of manure. The second kind of manure is night-soil or *sonkhāt*, but this is not in general use. The third kind consists of sheep and goat droppings obtained by herding and feeding flocks on the land. The fourth is green manure. *San* (Bombay hemp), and sometimes *urad*, is sown and allowed to grow for three months when it begins to flower. It is then ploughed into the soil. This is considered a good substitute for ordinary manure in fields of poppy.

The supply of manure is limited. From eight to ten cart-loads of manure are required for a *bīgha* of poppy and twice as many for one *bigha* of sugarcane. Manure is also essential to tobacco, chillis and all garden produce.

Irrigat crops.

The only crops irrigated on the plateau are poppy, sugarcane, tobacco and garden produce. In Nimār other crops are irrigated such as wheat and gram.

Pests.

The diseases and pests met with are rats, locusts, and various kinds of beetle. The rats cause great damage in years of deficient rainfall, as the young broods are not reduced by drowning; locusts appear occasionally only.

Imple

No new agricultural implements have been brought into general use, a strong prejudice existing in favour of the old tools used from time immemorial. In two or three places the Persian wheel water lift and Nariads *(Norias)* manufactured by Messrs. Richardson and Cruddas, of Bombay, are being used; while the old-fashioned clumsy *kolhu* or press is giving way to cast-iron roller sugarcane mills.

The common field tools used by cultivators are:—*Hal*, a plough; *parāna*, a small goad; *bakkhar*, a large harrow, or weeding plough; *doria*, a small plough for passing between rows of standing grain; *nai*, a seed-drill with one hole; *phadak*, a seed-drill with two holes; *tīphan*, a seed-drill with three holes; *khurpī*, a hand-weeder; *darāta*, a sickle; *khandāsa*, a cutter; *kurāda*, an axe (large); *kurādi*, a hatchet (small); *parai*, an iron crow bar; *kudāli*, a spade; *phāora*,

a scraping spoon for collecting *chik* (crude opium); *bātki*, a saucer—a metal vessel in which opium is collected; *kunda*, an earthern pot; *charas*, a leather-water bucket or leather bag; *charkhi*, sugar-mill; *nānd*, a large earthern pot used to store *chīk* or sugarcane juice; *karhāi*, a large iron vessel used in boiling sugarcane juice; *tarvaya*, a tripod to stand on; *tokra*, a basket; *chālna*, a sieve; *supda*, a winnowing fan; *gāda*, the long agricultural waggon used for big loads of grain, etc

Area cropped. (Table X.) In 1902-03, which may be taken as a normal year, the total crop acreage of the State was 361,394 acres or 95·07 per cent. of the total area returned as cultivated. Out of these 252,078 acres or 66·31 per cent. were taken up by *kharīf*, while 109,316 acres or 28·76 per cent. were occupied by *rabi*. The details of crops with the area occupied are given in Table X.

Kharīf. Of the total area sown at the *kharīf* (252,078 acres), cereals occupied 173,985 acres or 69 per cent., pulse, 19,865 acres or 7 per cent. oil-seeds, 15,785 or 6·2 per cent., cotton, 30,175 or 11·9 per cent, and other crops, 12,268 or 4·9 per cent.

Rabi. Of the total area sown at the *rabi* (109,316 acres), wheat occupied 75,488 or 69 per cent.; gram, 20,734 or 19; poppy, 5,020 or 4·6; other crops, 8,074 or 7·4 per cent. In the natural divisions the distribution of *kharīf* and *rabi* crop acreage stood thus :—

Division.	Kharīf.	Rabi.	Total.
	P. C.	P. C.	P. C.
Mālwā	25·93	23·85	49·78
Nimār	40·38	4·91	45·29
Total...	66·31	28·76	95·07

The crop details of the natural divisions with the area actually under those crops were as follows :—

Crops.	Mālwā.		Nimār.	
	Acres.	Per cent.	Acres.	Per cent.
Kharīf—				
Cereals ...	77,671	20·43	96,314	25·33
Pulses ...	1,749	0·46	18,116	4·77
Oil-seeds ...	6,339	1·68	9,391	2·47
Cotton ...	6,128	1·61	24,077	6·33
Miscellaneous.	6,657	1·75	5,611	1·48
Total...	98,599	25·93	153,479	40·38

Crops.	Mālwā.		Nimār.	
	Acres.	Per Cent.	Acres.	Per Cent.
Rabi—				
Wheat ...	64,375	16·94	11,113	2·92
Gram ...	16,766	4·41	3,968	1·05
Poppy ...	4,111	1·09	909	0·23
Sugarcane ...	86	0·02	......	......
Linseed ...	3,686	0·97	2,150	0·57
Miscellaneous.	1,605	0·42	547	0·14
Total...	90,629	23·85	18,687	4·91
Grand total...	189,228	49·78	172,166	45·29

Thus with respect to *kharīf* Nimār, owing to the nature of its soil, had more land under cereals, cotton and pulses, while with respect to *rabi* it had less land under wheat, gram and poppy than Mālwā.

Of the total area under crops 16,821 acres or 1·83 per cent. were irrigated, Mālwā having 9,826 acres or 1·07 per cent. and Nimār 6,995 acres or 0·76 per cent.

Averag per Big

The usual yield per *bīgha*[1] of the principal crops in *pakka* maunds in both the natural divisions of the State is shewn in the following table :—

Name of Crop.	Mālwā, in *pakka* maunds.	Nimār, in *pakka* maunds.
Makka (Pāima) ...	9	7
Makka (Māletru) ...	6	5
Jowār (single corp) ...	4½	7
Jowār (mixed corp) ...	3	5
Bājra...	3	5
Rice	6	4
Tūar	3	4 } When grown as mixed crop, the yield is half only.
Mūng...	3	4 }
Urad	3	4 }
Tilli	1½	4 }
Cotton	4	7
Wheat	3	6
Gram	4	5
Linseed	3	4
Poppy	5 seers	4½ seers.
Sugarcane	12 (gur)	Not grown.

Princi crops.

The principal *kharīf* crops grown in the State are :—*jowār* (*Sorghum vulgare*), *makka* or maize (*Zea mays*), *bājra* (*Pencillaria spicata*), *sāl* or rice (*Oriza sativa*), *bhādli* or *kodor* (P

scrobiculatum), *tūar* (*Cajanus indicus*), *mūng* (*Phaseolus mungo*), *urad* (*Phaseolus radiatus*), *chavla* (*Dolichos sinensis*), *tilli* (*Sesamum indicum*), *rameli* (*Guizotia oleifera*), *mūngphalī* (*Arachis hypogea*), *kapās or* cotton (*Gossipum indicum*), *ajwān* (*Lingusticum ajowan*), tobacco (*Nicotiana tabacum*).

The principal *rabi* crops are : *gehun* or wheat (*Triticum aestivum*), *chana* or gram (*Cicer arietinum*), poppy (*Papaver somniferum*), sugarcane (*Saccharum officinarum*), *alsi* or linseed (*Linum usitatissimum*), *jau* or barley (*Hordeum vulgare*), *batla* (*Pīsum sativum* or *arvense*) *sarson* (*Brassica campestris*), *masūr* (*Ervum lens*), and *tiwada* (*Dolichos biflrous*).

The poor classes live on *kodon*, maize, *jowār*, etc., the middle class, on wheat *jowār*, *bājra*, etc., and the well-to-do on wheat, rice, etc.

The subsidiary food grains are : *chavla*, *chana*, *kultha*, *masūr*, *mūng*, *tiwada*, *tūar*, *urad*, etc.

Oil-seeds. Oil-seeds are *alsi* (linseed), *mūngphalī*, *rameli sarson*, poppy seed and *tilli*.

Fibres. Fibre plants are *ambāri* (*Hibiscus cannabinus*), cotton, *san* (*Crotolaria juncea*).

Spices. The most important spices and condiments are *adrak or* ginger *badi-sonph* or anise (*Trigonea foenum graccum*), *haldi* or turmeric (*Curcuma longa*), *methī* (*Trigonela fornum graceum*), *mirach* (*Capsicum*), *rāi* (*Sinapis junua*), *ajwān* (*Lingusticum ajowan*), *lahsan* (*Allium sativum*), *kānda*, *onion* (*Allium copa*).

Poppy. Poppy is the most valuable of the *rabi* crops covering 5,020 acres out of 109,316 acres or 4·6 per cent. of the cropped area. It is moreover, the principal crop from which the cultivator pays his revenue. Its cultivation requires much care and labour.

Of late years the deficency of rainfall as well as the decrease in the demand has diminished the area sown under poppy.

Poppy land is usually double cropped. It is ploughed three times just before the rains. When the monsoon bursts and the soil becomes saturated to the depth of about 9 inches, 10 lbs. of maize and the same weight of *urad* or *chaola* (*Dolichos sinensis*) are sown in every *bīgha*. On the fourth day after sowing, the seeds sprout. The fields are then harrowed two or three times and weeded. Maize is ready for harvesting within two or three months of the sowing. When the maize has been reaped the field is again ploughed five or six times. Small rectangular beds are then formed, and carefully manured with cattle dung and village sweepings a year old and poppy seeds sown broadcast by hand, about 5 lbs. being required for each *bīgha*. The soil is then turned up and irrigated. It is again watered within a week. The crop sprouts about seven days after the second watering. Weeding operations commence a month after the sprouting of the plants. Weak plants are pulled out, only the healthiest being allowed to grow. Each plant requires a space

of about 9 inches square. The young plants so pulled out are eaten. The first three waterings are called *korwān*, *gārwān* and *tijwān* respectively. The fourth, fifth and sixth waterings take place with intervals of 12 days, between every two waterings. When the poppy field has been watered five times buds begin to form. At the seventh watering the flowers open and at the eighth or ninth watering the capsules or poppy heads are ready for scarifying. Within a week of the last watering the capsules are incised with a small instrument resembling a fork with three sharp pointed prongs called *charpala*. Each capsule is incised about four times at intervals of two to three days. The second and third incisions produce the largest quantity of juice *(chīk)*. The field is usually divided into three sections, the different tappings being done in each part successively, otherwise the labourers would not be continuously engaged in work. The incisions, which are verticle, are made in the forenoon and the juice which exudes is collected early in the morning of the succeeding day. Linseed oil is used in order to prevent the juice from sticking to the hands and the implement used for collecting it. When the capsules have undergone four tappings no more juice exudes. These operations, from sowing to collecting the juice, extend over four months from November to February.

Well water is supposed to be better for poppy than that from tanks and rivers. Garlic is often planted on the ridges dividing the opium *kyāras* or beds, while on the borders of the poppy fields barley, onions and corriander, &c., are grown in small quantities.

The conditions most favourable to the growth of poppy are warm sunny days and cool dewy nights. Wind and rain are unfavourable to the poppy heads as they injure the capsules while frost absolutely destroys them. Cloudy weather prevents the juice from exuding. The chief varieties of poppy seed sown are seven. The *lakaria* variety bears pink flowers. The plant is tall, reaching a height of six feet. The seed-pot is bigger than that of other varieties. It thrives best and requires nine waterings. The incision of the capsules should be commenced while there is still some moisture in the soil. The yield is high. The *lilia* variety bears either rose or purple flowers. The plant is not so tall as the *lakaria* plant, and the capsule is smaller. It is watered seven times. It ripens earlier than the *lakaria* variety, but incisions are not commenced until the soils cracks from dryness. The *dholia* variety resembles the last in all respects except that it bears white flowers, and yields less opium than the first two varieties. The *agria* variety bears red flowers. Its seeds are also reddish. It requires only six waterings. The yield is similar to that of the *dholia* variety. The *kathia* variety, so called from the colour of its juice, which resembles that of catechu, bears also white flowers. The petals are thick and coarse. It needs to be watered seven times. The yield is good.

those of *lakaria*. The capsule is globular in shape, flattened at the top and bottom. It yields less *chīk* than *lilia*. It is watered seven times. The *kunpalīa* variety resembles the *lilia* in all respects except that its capsule is oval in shape.

Stimulants.

Stimulants and narcotics are betel-leaves, *bhāng*, *gānja* and opium.

Vegetables.

The commonest vegetables are *ālu* or potato (*Solanum tuberosum*), *gorādu or* yam (*Dioscorea*, all kinds), *gājar* or carrot (*Dancus carrota*), *mūla* or radish, *shakarkand* or sweet potato (*Ipomara Batatas*), *pindālu* (white yam), *shalgam* (turnip), *suran* or elephant's foot (*Colocasia esculenta*) *arvi* (*Colocasia antiquorum*), *batla*, *methi*, *chaola*, *ambāri*, *pālak* (*Rhinacanthus communis*), *kardai*, *ghol* or *loncha*, *khatimithi* (*Rumex vesicarius*), *kothmīr* (*Coriandum sativum*), *lal-kohla*, *toria*, *altumdī*, *gilki*, *karela* (*Momordica karantia*), *kākdi* or *kakrī*, *bhura-kohla*, *chichenda* or *padwal* (*Cideu brumani*) *ringna* or brinjal, *tindura*, *sāngar*, *bhendi* (*Abelmoschus esculenta*), *bālor*, *gavārphalī*, *surjana*. Many foreign vegetables are grown in the State gardens at Dhār such as peas, French-beans, cabbage, cauliflower, beet-root, lettuce, etc.

Fruits.

The principal kinds of fruit cultivated are *rāmphal* or bullock's heart (*Anona reticulata*), *sītāphal* or custard apple (*Anona-squamosa*), *jāmbu* or rose apple (*Eugenia jambolana*), *kamrak* (*Averhoa carambola*), *arandkākdi* (*Carica papaya*), *phanas* or jackfruit (*Atrocarpus integrifolia*), orange, *chakotra* or pumelo (*Citrus decumana*), *mītha limbu* or sweet lime, *mahālung* or citron (*Citrus medica*), *nimbu* (*Citrus bergamia*), *ām* or mango (*Mangifera indica*), *kela* or plantain (*Musa sapientum*), *jāmb* (guava) *anār* or pomegranate (*Punica granatum*), *angūr* or grapes, *aonla* or emblic myrabolam (*Phyllanthus emblica*), *ber* (*Zizyphus jujuba*).

The common jungle fruits are: *Khirnī* (*Mimusops hexandra*), *imli* (*Tamarindus indica*), *khorāsāni imli* (*Adansonia digitata*), *karonda* (*Carissa carandas*), *achār* (*Buchanania latifolia*), *temru* (*Diospyros tomentosa*), *dūdhi* (*Wrightia tomentosa*).

Kharbūja (musk melons) and *tarbūja* (water melons) are cultivated in sand on the banks of rivers, or in tanks, when they are dry. Singāda (*Trapa bispinosa*) or waternut is grown in tanks.

Improvement in quality by selection of seed, etc.

It is much to be regretted that the importance of selecting the best seed is not as thoroughly understood by the cultivator as it ought to be. No attempt at improving seed or growing specially selected varieties is noticeable anywhere in the State. The generality of cultivators is curiously indifferent in this very important particular. The cultivator will sow any grain as seed provided that he has it at hand or can procure it from grain dealers at a low rate. It is enough for him that it has the power of germinating without regard to its striking true or yielding a high percentage of grain.

About 25 years ago a variety of wheat called *pissi* (soft red wheat) was introduced into Mālwā from Gondwāna. It throve well and yielded good crops, and as it possesses some economic advantages over the Mālwā red variety its use is gaining ground. In the year immediately following the late famine the usual indigenous varieties of seed were not available and foreign varieties of maize, *jowār*, wheat, and gram were tried in many parts of the State, but none of them proved successful.

IRRIGA[TION]. General [con]dition.

The State, lying as it does mainly in the trap area, affords but few facilities for the construction of effective irrigation works. The soil of the Mālwā portion generally is less suited to the construction of permanent wells than that of Nimār; while as regards irrigation from tanks, rivers, and *nālas*, it is decidedly superior. This accounts for the preponderance of well irrigation in Nimār.

Ordinarily, artificial irrigation is not needed during the rains. In other seasons when it is required, it is mainly confined to wheat, sugarcane, poppy, and garden produce. The general water supply is sufficient for all irrigation purposes.

The average depth at which water is reached varies from 20 to 50 feet. In Sundarsī it exceeds 50 feet.

Total a[rea] irrigate[d] (Tables [VIII] and IX).

The area of land assessed as *pāima* or irrigable in 1902 was 16,821 acres (26,904 *bīghas*) or 4·42 per cent. of the total cultivated area, but partly through insufficiency of water, partly through the fall in price of opium, and partly owing to the insolvent condition of the peasantry, the area actually irrigated is considerably less, though the decrease is not shewn in the annual *jamābandi patrak* or registers.

All classes of cultivators, except the Bhils, shew a desire to avail themselves of the means of irrigation.

The State contains about 3,242 State and private wells and *orhīs* and 147 tanks; the average area irrigated by each well, *orhī* and tank being roughly 45·7, 4·42, 14·34 acres, respectively.

The cost of irrigating one acre of land is from 3 to 5 rupees.

Tables VIII and IX, give the particulars of irrigated land. The total number of acres returned as irrigated is 16,821. Of these 12,292 acres, *i.e.*, 73·14 per cent., are irrigated by wells; 2,109, *i. e.*, 12·54 per cent., by tanks, and 2,420, *i.e.*, 14·32 per cent. acres, by *orhīs*. and other means.

Sources [and] methods.

The usual water lift employed is the *charas* or *mot* for wells and *orhīs*; from tanks water is led into fields through sluices or *moris* by means of small drains or channels called *pāts*.

The *orhīs* are holes or pits made in the banks of streams, into which water from a neighbouring *nāla* or river is led by means of trenches. They serve only as temporary wells so long as the water

Cost of wells. The cost of building a well varies with the nature of the soil, the depth at which the water level is reached, and the character of the sub-soil.

The Nimār soil is better suited to well construction than that of Mālwā. The average cost of a well in both divisions of the State are :—

Class.	Mālwā.	Nimār.
	Rs.	Rs.
Kachcha	100—250	50—150
Pakka (or brick or stone-built) ...	600—1,200	300—600

The form of irrigation wells is generally square and they are mostly built of stone and lime.

The number of irrigation works has greatly increased within the last 20 years, and, as might be expected, the increase was most marked during the last few years of insufficient rain. In 1880, the total number of irrigation works was reported to be 3,286. Of these as many as 493 or about 15 per cent. were returned as not in working order.

The statement below gives the number of irrigation works actually in use in 1902 :—

Division.	Works.	State.	Private.	Total.
Mālwā ...	Tanks	126	21	147
	Wells and Baoris	258	824	1,082
	Orhis	58	419	477
	Total Mālwā...	442	1,264	1,706
Nimār ...	Tanks	...	...	...
	Wells and Baoris	33	1,581	1,614
	Orhis	...	69	69
	Total Nimār...	33	1,650	1,683
	GRAND TOTAL...	475	2,914	3,389

The last figure in the Table shews that during a period of 22 years the increase has been 596, that is, about 27 works per year.

Though the totals for the divisions differ by only 23, a comparison of individual sources of irrigation discloses a few interesting facts. In Mālwā there are 1·95 irrigation works to every square mile, while in Nimār there are 1·85. On an average there is one working tank in Mālwā in every six square miies ; there are none in Nimār.

The number of wells per square mile in both the divisions shews only a slight difference, 1·24 in Mālwā against 1·78 in Nimār.

In Mālwā, one *orhi* exists in every two square miles, but in Nimār in every 13 square miles only.

Of the total irrigation works in Mālwā, 25·90 per cent. belong to the State, and 74·10 to private individuals. In Nimār nearly 2 per cent. are State works, and 98 private.

State irrigation works are maintained under the supervision of the Chief State Engineer. Contr

There is no separate water tax as such for well irrigation. But in some cases water is given from tanks to *jāgīrdārs* and cultivators to irrigate their lands at a rate of Rs. 3 per *bīgha*. In Badnāwar *pargana* the rate varies from Rs. 4 to 10 in a few special cases. The scale of water rates for flow and lift vary from Rs. 3 to 9 according to the nature of soil, crop, and the supply of water. These are the rates for double crops. The rates for single crops, if not irrigated, are from Rs. 2 to 6.

The advantage derived by the Darbār from irrigated land depends mainly on the increased rates paid. The rates for irrigated land vary from Rs. 6 to 15 per *bīgha* for double crops, the highest rate for single crop (*makka*) in Mālwā being Rs. 6. The rate in Nimār varies from Rs. 2 to 5 per *bīgha* of irrigated land, except in Kukshi where it rises to Rs. 9. The rate for unirrigated land in Mālwā is from 8 annas to Rs. 5, and in Nimār from 4 annas to Rs. 2½.

Water used for irrigating lands is mostly sweet. A few wells have brackish (*mola*) water which the cultivators regard as inferior, except for irrigating poppy crops.

In every budget a certain sum is allotted to irrigation. The money spent on this account during the last 30 years amounted to about two lakhs This is exclusive of the large sums charged on this account for special relief works undertaken during the great famine of 1899-1900, and in 1902-03, the figures for which were Rs. 2,25,000 and Rs. 66,000 respectively.

It is regretable that full information is not available for gauging accurately the productive, protective, and financial results attained from the outlay on irrigation works. But some general idea of the progress or otherwise, achieved during the past 22 years, both in irrigation and the revenue derived from it, can be obtained if figures under those heads for the years 1881 and 1902 are compared. These figures (for *khālsā* area only) for the two natural divisions are :—

1881.

Division.	Irrigated area in acres.	Revenue.
Mālwā	6,535	89,644
Nimār	4,370	15,296

1902.

Divisions.	Irrigated area in acres.	Revenue.
Mālwā	6,260	85,108
Nimār	6,561	44,706
Total...	12,821	1,29,814
Difference in favour of 1902 ...	1,916	24,874

The comparison shews that, though there is a total increase of 1,916 acres in the irrigated area and Rs. 24,874 in the revenue, the figures for Mālwā have fallen, while those for Nimār have risen by nearly 150 per cent. in area, and 292 per cent. in revenue. The reasons for this progress in Nimār are attributed to the industrious and thrifty habits of its peasantry, and the moderate nature of the assessment.

Local breeds (Table VII.) There are no horse or cattle breeding institutions in the State.

Mules. The country people have a strong prejudice against mules, which are, therefore, never bred here or used for riding.

Asses. Two indigenous varieties are known, the Mālwī and the Nimārī asses. They are mostly reared or kept by the potters and Kahārs, who use them to carry their wares. In the monsoons, however, when carts and other vehicles become unserviceable, they are used in carrying small bags of grain from one place to another. On an average, an ass's burden is from 40 to 60 seers, which it will carry 20 miles a day.

Cattle. *Cows and bullocks* :—The indigenous breeds are the Mālwi and Nimārī. The Mālwī cow is generally smaller in stature, white in colour, and gives from half a seer to 2 seers of milk per day besides that drunk by the calf. The Nimārī cow is larger in stature and either reddish, brown or black in colour, rarely pure white. Some are spotted white on a red ground, while others are spotted white on black ground. They are finer in appearance, but less tractable. They yield more milk than an ordinary Mālwī cow. The cows are milked twice a day, once in the morning and in the evening. Among Mālwī cows the *Kālī sind* and *Jhālrāpātan* variety are considered the best. Cows of this type are stronger in make, finer in appearance, and yield from 2 to 4 seers of milk.

The Nimārī bullocks are superior to those of Mālwā in size strength, and appearance, and command a higher price as traction animals. There is a great demand for them in the Government Supply and Transport Corps, a good pair costing about Rs. 300. The Bhāruds, Bhilālas and Sirwis in Nimār keep large herds of cattle for breeding purposes, and carry on a lucrative trade in it.

The two common varieties are the Mālwī and Nimārī. The Mālwī she-buffaloes (especially of the *Kāli sind* type) are superior to those of Nimār in every respect. They yield from 3 to 6 seers of milk per day, besides that allowed to the calves. They are milked twice a day, morning and evening. Unlike the cows they do not refuse to give their milk should the calf be removed or die. Male calves are weaned earlier than females, which are the objects of particular care. Males are not much priced. They are mostly used for carrying loads and occasionally for drawing carts, etc. They are never used for agricultural purposes. Buffa

The local varieties of sheep are two, Mālwī and Nimārī. White, brown and black colours are found in both varieties. They are shorn thrice a year in *Kunwār* (October), *Chait* (March), and *Asārh* (June). They are classed by their age. A sheep of under one year is called *halwān*: above one but under three years, *lām*, above three *bher*. The respective prices of these three classes are Rs. 2, 3 and 4. Their wool is coarse and is only used in making rough blankets. Shee

Goats are of two kinds, the *barbari* and *jangli*. The *barbari* goats (probably first imported from Barbary) are small in size and are generally kept by town people for the sake of their milk. The *jāngli* variety is kept by villagers and Bhils. It is bigger, longer in the leg, and finer and cleaner in appearance. Goa

A herd of camels consisting of about 200 head is maintained by the State in the Badnāwar *pargana*. Breeding is carried on, the grown up camels being trained to carry baggage and for riding. This variety is known as *desi* or local. The females begin to breed when they are 7 or 8 years old, and bear generally every third year. The usual load of a camel is from 240 to 300 seers (600 lbs.) which it will carry for 30 miles a day. A camel costs from Rs. 40 to 60. The present strength of the herd is:—2 males, 100 females, 79 *bothas* (5 years old), and 59 young. Cam

The following table gives the average cost of the most common of the domestic animals in the two natural divisions of the State:— Cost an

No.	Name of animal.	Mālwā.			Nimār.		
		Good.	Middle.	Poor.	Good.	Middle.	Poor.
1	Cow	15–20	10–12	8	25–40	20–25	10–20
2	Bullock ...	50–60	30–35	20	75–100	50–75	30–50
3	She-buffalo ...	50–60	30–40	20	50–60	30–40	20
4	He-buffalo ...	12–15	10	8	12–15	10	8
5	Horse	100	60–70	30–40	100	60–70	30–40
6	Sheep	5	34	2	5	3– 4	2
7	Goat	8	5	2– 3	8	5	2– 3

Pasture grounds.

Since the introduction of the new rules for the conservancy of the State forests, some limits and restrictions have been put upon the grazing and pasture lands. There is, however, sufficient pasture in every *pargana*. In Nālchha and Māndu it is ample, and in Nimanpur very abundant. But the Dharampurī and Kukshī *parganas* are somewhat deficient in this respect. Besides the usual village common, almost every *kirsān* possesses in his holding a grass *bīr* from which grass is cut and stacked for the use of his cattle. This supply of fodder is further supplemented by *karbī* (*jowār* stalks), and *sukla* (wheat chaff), which almost every cultivator gets from his fields. Special State grass *bīrs* supply grass to State animals.

The area of the pasture land amounts to about 123,000 acres or 12 to 13 per cent. of total area of the State.

Difficulties in feeding.

No want of fodder is felt in normal years, and no difficulty is experienced in maintaining agricultural live-stock.

Diseases.

The commonest diseases that affect cattle here are: *Phāssi*, this is caused by congestion of the blood under the tongue. The animal does not eat or drink and gives no milk. The affected part is opened with a lancet and the congested blood let out. Oil mixed with turmeric and salt is rubbed on the part. *Chhad*, the animal becomes thinner and thinner, losses its appetite and thirst and stops giving milk. The animal is fired with a horizontal mark on the neck and below the tail, a cautery mark of the shape of a trident is also made on the right side over the ribs. Water and oil are rubbed on the abdomen and back. *Bādla* or *Uparki bīmārī*, breathing becomes stertorous and moisture collects on the nose and foam drops from the mouth. A cautery is applied to the chest and on the waist. *Kamānia*, the animal becomes giddy. A cautery is applied below the chest. *Khursāda* or *Rāl* (foot and mouth disease), fever ensues and salivation with swelling of the hoofs. Oil is given freely, and chunam (mortar) from old buildings reduced to a fine powder and mixed with *bel* fruit. This is forced into the cracks of the hoofs, and the hoof bandaged. Small fish mixed with flour, and the flesh of a tiger are also given if procurable. *Chechak* (small pox), *ghī*, *nīm* leaves, bruised and mixed with water and *jowār* porridge and whey are given. *Kalijeka phoda*, oil, onions, and turmeric mixed with water are given. *Gindola* (worm) roots of *shindi* (*khajūr*, common in this part), are pounded and mixed with water and given.

Fairs. (Table XXVIII).

In all 24 principal fairs are held in the State. They are held in honour of a Hindu deity or a Muhammadan saint and are of a religious character. Of these only three, however, are important, being attended by over one thousand persons from different parts of India. The first is *Kamlya Punam-kā-melā*, held on the *Kunwār Punam* (full-moon in September-October) lasting two days. It is held to commemorate the *Rās-līla* of Krishna. The chief feature of this fair is the gambling which is allowed for two days. This attracts people, from such remote parts as Lahore, Amritsar and Delhi.

Sweetmeats command an extensive sale, and native-made and foreign toys and trinkets are largely sold.

The second fair is the *Biyābāni Dātākā-mela* held near Kāli Baori (22° 15′N and 75°24′E.) in Dharampuri *pargana* on the first Thursday after *Māgh Punam* (full-moon of January-February). It is held in honour of a Muhammadan saint popularly known as *Biyābāni Dāta.* The real name of this personage is unknown, *biyābāni* literally meaning the forest-dweller. It lasts for 5 days and is attended by about 10,000 persons from the neighbouring Native States and the British District of Khāndesh. Brass and copper pots, cloth, books, stationery, and many other articles are sold in great quantity. The Bhils, Bhilālas and other similar tribes attend in large numbers and much liquor is drunk. The third is the *Khanderao-Mela* held at Thikrī. It takes place on the first of *Phāgan Bidī* in honour of Khanderao, one of the incarnations of Shiva. It continues for five days and similarly to the last mentioned fair is of commercial importance. The other fairs are simply local or are confined to certain *parganas* and do not influence the trade of the State.

About 55 per cent. of the total population are engaged in agriculture; 24 per cent. of whom are actual workers and the remaining 31 dependants. The classes chiefly engaged are Kunbis, Mālis, Lodhis and Ahirs. Agric Popu

It is estimated that not more than ten per cent. of the cultivators are free of debt. The rest are indebted either to the village banker or *sāhūkār*, or to the State, or to both. Those who are helped by the *sāhūkārs* are called *sāhūkāri asāmīs.* To the *sāhūkārs* they are indebted not only for the *tauzi* (revenue) they pay to the State, but for all the money which they require to satisfy their daily wants. The consequence is that all the produce of their fields goes to the money lenders to whom it is, as a rule, hypothecated. Indel

Cultivators who cannot secure help from the *sāhūkārs* are assisted by the State. They are called *sarkāri* or *khālsā asāmīs. Khād* (grain for food) and *bīj* (seed) are advanced to them by the Darbār and is recovered in kind or in money at the harvest with interest at 6 per cent. per annum. Advances are also given for purchasing bullocks and for repairing wells, etc., their recovery being extended over 3 or 4 years. The rate of interest in such cases varies from 6 to 12 per cent. per annum. Before the famine of 1899-1900 there was not a single *khālsā asāmī* in Nimār, though there were some in Mālwā. But that famine and the bad years that followed it have greatly increased their number, especially in Mālwā, and have thus thrown a very heavy responsibility upon the State, as the large sums advanced as *takkāvi* during the last five years clearly shew. The sums were :— Takk

				Rs.
1899-1900	...	...	...	11,021
1900-01	...	...	...	1,27,039
1901-02	...	...	...	1,00,922
1902-03				92,990

Section II.—Rents, Wages and Prices.

(Tables XIII and XIV.)

Wages.

About 30 years ago unskilled labourers were paid two annas a day and skilled labourers 4 to 8 annas a day. At present unskilled labourers earn from 2 to 2½ in villages and from 3 to 4 annas in towns. Women and children are largely employed as labourers; a woman earns about three-quarters and a child half a man's wages.

Of skilled labourers, carpenters and masons earn from 4 to 8 annas a day in villages, 4 to 12 annas in the *pargana* headquarters and annas 4 to Re. 1 in Dhār town. Blacksmiths get 4 to 8 annas in villages, 4 to 10 annas in the headquarters and 4 to 12 annas in the Dhār town.

System of payments.

Day labourers when employed in fields for agricultural operations are generally paid in kind, the rate and form of wages differing according to crop gathered.

For weeding, the usual rate in Mālwā is 2½ seers of *jowār* per head per diem. In Nimār it is one *chauki*.

For reaping *makka* and *jowār* the wages vary from 5 to 10 seers of grain.

Wages for cutting wheat are given in *pulas* or bundles, the labourer getting one *pula* for every 20 he cuts. A *pula* yields from 5 to 7½ seers of grain. Labourers who assist in sowing wheat get 2½ seers of wheat per day.

Wages for pulling up gram, etc., are paid by the *chāns* or row of plants in one furrow. The rate amounts to one *chāns* for every 20 to 30 pulled up. The average daily weight in grain so received varies from 5 to 8 seers.

Of ground-nuts the labourer takes ⅛ of what he digs or picks up. For gathering *mūng*, *tūar*, *tilli*, *rameli*, &c., the rate is from 2½ to 4 seers of *jowār* or 2 annas in cash.

Cotton is picked at a rate of Rs. 1½ to 3 per each *Mālwā mānī* (240 seers) picked.

Each stage in the collection of the valuable poppy crop must be carried out punctually. To ensure this the services of labourers who incise the heads of poppy are secured in advance by a retaining fee in cash, the services of a labourer being retained for 8 to 10 days by paying him one rupee in advance. If no advance is made the usual rate is from 3 to 4 annas a day.

Village artisans and servants are paid in kind by the cultivators mostly at the wheat harvest, the rates differing in the *parganas* and even from village to village. The average rates in kind ordinarily given for the agricultural work done during the year are, for the

carpenter and the blacksmith from 25 to 30 seers of wheat per plough; a barber from 10 to 15 seers per head. A Chamār gets almost as much as the carpenter and blacksmith. The potter, the washerman and the Balai get about 5 seers per plough. The *havildār* gets from 7½ to 10 seers per plough. The *parsai* (village priest) and the *chaukīdār* gets a *pula* from every cultivator or *khāta* holder.

Of the village officers the *patel* generally enjoys some *khotī* or rent free land. Some *patels* are entitled to receive from cultivators 1¼ seers of wheat per *bīgha* as *sukdī*.

In Mālwā the *patwārī* used to be paid in *sukdī* realised from the cultivators as a cess at 2½ seers of grain per *bīgha* of land in the holding and also received other small *haks*. This system has been abolished and he is now paid in cash in accordance with a fixed scale, the minimum and maximum salary being Rs. 8 and 20 respectively per month. Besides the grain mentioned above, the village servants receive a little opium and small quantities of unripe corn at the respective seasons. No such *haks* (perquisites) are given to any of the village servants or officers in Nimār.

Vari- wage- their (Table

From a comparison of the figures given in Table XIV it is evident that since 1881 there has been a rise in the wages, both of skilled and unskilled labourers. The chief cause of this rise is the decrease in population caused by the famine. The extension of cultivation and the opening of three ginning factories have not yet affected the wages to any appreciable extent. In the famine year though food grains were very dear, wages fell considerably, as there was no demand for skilled labour, and unskilled labour was being utilised on the State relief works, where the rates of wages were much below the normal. In 1902 food grains were comparatively cheap, but the wages of agricultural labourers rose unusually high. This was undoubtedly due to reduced population and to the increased area sown at the *kharīf*, much *rabi* land being abandoned owing to uncertain rainfall and comparative costliness of seed. The cheapness of food grains also made day labourers indifferent as to obtaining work. Wages, therefore, rose to four and five times the normal rates, while the harvesting of the *jowār* was delayed over two months and many fields had to be reaped on the *batai* system, *i.e.*, by giving half the produce of the fields to the labourers as wages.

Cart

Rates of cart hire remain almost the same as they were some 30 years ago. Carts when engaged for a month or longer period are paid according to the number of months or days, but ordinarily the hire is paid according to distance. The usual rate for a two-bullock cart is a rupee for 12 miles.

The rates (seers per rupee) of different staple food grains that prevailed in the different *parganas* of the State and at the Dhār town in 1902 were as follows :—

Name.	Maize.	Jowār.	Bājra.	Wheat.	Tūar.
Mālwā.	*Seers.*	*per.*	*Rupee.*		
Dhār town ..	24·4	19·6	16·6	9·4	14·7
Dhār *pargana*...	26·0	20·25	...	9·5	12·5
Badnāwar ...	24·6	22·4	...	9·5	14·7
Nālchha ...	24·1	20·5	...	9·4	10·5
Māndu ...	23·1	18·7	...	8·9	13·2
Sundarsī ...	26·9	21·4	...	9·6	13·4
Nimār.					
Dharampurī ...	25·1	24·4	27·5	10·3	12·1
Thīkrī ...	23·8	22·7	20·9	8·7	14
Kukshī ...	22·0	22·4	29·7	9·5	14
Nimanpur ...	18·9	15·1	19	9·7	...

Excepting *bājra* which is largely cultivated in Nimār the other food grains mentioned in the above table are grown in all the *parganas*, and, therefore, their rates do not shew much variation. But the rates themselves on the whole are far from being normal. Owing to the partial failure of both the *kharīf* and *rabi* crops the prices of food grains rose very high in 1902 and there was some scarcity during the first four months of the year (April to August). In 1903 the prices fell rapidly ; maize was sold at 44 seers to a rupee, *jowār* at 39 seers, wheat at 16 seers and gram and *tūar* at 17 and 22½ seers respectively.

The following comparative table gives decennial prices of the principal staple food grains at the Dhār town from 1874 :—

	1874.	1884.	1894.	1904.
	Seers.	*per.*	*Rupee.*	
Makka	29	27	24½	35¾
Jowār	25	27	24	33¾
Bājra	23	24	20	24½
Wheat	15	22½	17	14½
Gram	19	26½	26½	25½
Tūar	21	24	20	16¾
Salt	8	10	9½	12¼

This table shews that excepting wheat and *tūar* all the food grains were dearer in 1874. This fact may appear surprising as roads and facilities of inter-communication and export were much fewer than now, and grain accumulated.

Material condition of the people.

The material condition of all classes has improved and it would have been still better, but for the famine of 1899-1900. The peasants lost most of their cattle and were reduced

to great straits. The resources of the middle classes even were drained. The day labourers were greatly reduced in number and were almost penniless. Slowly and steadily the condition of all is improving. The people of Nimār who are habitually far more thrifty and industrious than those of Mālwā are rapidly regaining their former prosperity. But it will require a series of good years to completely restore prosperity.

Section III.—Forests.

(Table IX.)

Forest trees.

A separate forest department for State was created in 1896. Prior to this, excepting in Nimanpur, the jungle of every *pargana* was looked upon as a separate local unit. The trees in Nimanpur were divided into two classes *pakka* and *kachcha*. No trees of the *pakka* class could be cut without license, and a tax which varied according to species and dimensions called *khut katai* was levied on every tree felled. The proceeds from this tax represented the revenue from the forests, the export duty levied on forest produce being separately credited to the *sāyar* (customs) revenue, of the *pargana*. The revenue derived from other jungle produce was credited mostly under *siwai kālī*.

In 1896 all the forests of the State were placed under a *munsarīm* and a forest department was organised. A trial of five years shewed that it was not working satisfactorily and it became necessary to place it under the management of a trained forest officer. A European was then appointed as the head of the Agency Forest Department.

Descrip of fores

The forests are of the mixed deciduous type, common to Central India. As constituted at present the State forests are divided into Reserved and Protected forests :—

The Reserved forests are permanently settled for forest management, while in protected areas the extension of agriculture is still permitted.

The forests are being gradually provided with regular defined boundaries and boundary marks.

The forest trees are divided into two classes :—

Valuable species which include timber trees used in building, and miscellaneous species utilised for fuel, erection of huts and thatched dwellings, etc., etc. Under the first category are :—

Sāg, *shīsham*, *biya*, *sādad*, *anjan*, *haldū*, *kaim*, *tinas*, *babūl*, *khair*. These are exploited departmentally as far as possible.

Miscellaneous species include *baheda*, *mahuā*, *shivan*, *jāmbu*, *rohan*, *kahu*, *dhaora*, *mokha*, *chichalya*, *rinjda*, *bor*, *gūlar*, *aonla*, *semal*, *shindi* or *khajūri*.

Control

For administrative purposes the forests are divided into five ranges

There is no real forest in the *pargana* of Badnāwar, but a forester is posted there to realise dues on imports of foreign produce, and to regulate cuttings of *bahūl*, sandal wood and *khajūr* growing on the banks of the *nālas* and waste tracts.

A ranger is in charge of each range assisted by foresters and guards.

Dues are realised at the *nākas* situated on the main routes from the forest.

The forests are under the direct control of the forest department which is responsible for their proper working.

Relation with people. Agriculturists and forest tribes commute for their requirements by the annual payment of a small fee per plough. In special cases concessions are granted to deserving families. The grazing rules of the State allow free grazing for cows and plough cattle owned by State inhabitants, other animals are taxed according to a scale of fees. Head loads of fuel and grass are not taxed.

A large number of the poor classes earn a livelihood by the sale or barter of forest produce, and edible products, which they collect.

Supply of local needs. These are amply met by the forests except when timber of large dimensions is required. This is not obtainable and has to be imported.

Fuel. The fuel supply is ample, the Nimanpur forest also supplying large quantities to outside markets.

Fodder. Fodder is plentiful, while under a fodder reserve scheme a large quantity is always kept in stock against bad years.

Use of forest in famine. Forest rules are modified or suspended during years of scarcity or famine. In the famine of 1899-1900 all the forests were opened for grazing and the aboriginal tribes were allowed to remove bamboos, fuel, inferior classes of wood for agricultural purposes and all minor products such as fruits, gums, &c., &c., free.

Fire prevention. Protection against fire is effected by cutting and burning traces, usually 50 or 60 feet wide along boundaries, or when these do not exist along roads, *patlis*, ridges, *nālas*, &c. A staff of watchers is also entertained during the fire season (from February to June) to patrol the forests and guard against carelessness and malice.

Miscellaneous. A set of game rules have been framed for the protection of game birds and animals.

Experiments in planting and sowing are carried out annually.

Forest areas. The forest area in charge of the Forest Department is approximately 535 square miles, of which 385 square miles are under old forest while 150 square miles consist of culturable land which has become overgrown with forest.

The revenue and expenditure for the periods shewn are contained in the table below :—

Year.	Revenue.	Expenditure.	Surplus.
	Rs.	Rs.	Rs.
1901-02	10,630	15,530	*Nil*
1902-03	24,220	19,122	5,098
1903-04	26,024	20,771	5,253

Efforts are now being made to improve the growing stock by sowing and planting indigenous and exotic species. Plantir trees.

Bhils, Banjāras, Kolis and Korkus are the principal tribes that live and work in forests; they receive wages for their labour, men at 2, women at 1½ and children 1 anna a day. Forest

The principal sources of income classed under the head of minor produce are: the roots of *muslī*, *āl* (*Morinda tinctoria*), *nāgarmotha*, &c.; the bark of the *babūl*, *khair*, *sādad*, *rohan*, *turwar*, &c.; the leaves of *sāg*, *palās*, *apta*, *nīl*, *mahuā*, *nīm*, *kadilimb*, *khajūrī*, *temru*, &c. the flowers of the *palās*, *mahuā*, *hārshringār*, *kachnār*, *dhawai*, *bhilāwa*, and the fruits of *temru*, *chironji*, *bahera*, *bor*, *ritha*, *indarjav*, *marodphali*, *karonda*, *girmal*, *aonla*, *khajūrī*, *khirni*, *sītāphal*, *mahuā* ; gums and resins are also extracted. Such products are usually removed from the forest in small quantities by the jungle tribes and disposed of either by barter or sale in the neighbouring markets. The *mahuā* tree is a considerable source of income. The fruit is eaten alone or mixed with cereals by the aboriginal tribes. The fruit is also crushed and a valuable oil extracted which is used for burning and culinary purposes, while the flowers are used in distilling country liquor. Revent

Flowers of the *hārshringār*, *dhawai*, *palās* and the bark of *babūl*, *khair*, *sādad* are used for dyeing and tanning. The fruit of the *bahera*, *aonla*, *bel*, *bor*, *ghatbor*, *bhilāwa*, *indarjav*, &c., are used medicinally or for tanning or dyeing.

The following are the most important varieties of grass found in the State, the best are *punia*, *kunda*, *kharalia*, *chenari*, *dūb* or *durab* (*Cynodon dactylon*), while *gondrādi*, *zenzru*, *kania*, *chin cheda*, *baksa* and *rūsa* (*Andropogon*, *martini* and *schœnanthus*) and other varieties are less useful as fodder; *sheran*, (*Ischaemum laxum*) *sukli*, *gulgul*, *dongla*, *moya* (*Saccharum munja*), *kusa* (*Eragrostis cynosuroides*) *kāsadi*, and *lepti* are coarse grasses used in thatching chiefly. *Rūsa* is valuable and produces the "lemon oil" of commerce. *dongla* and *kāsadi* are used mostly as fodder for elephants; *dongla* is also made into mats. *Gondrādi* and *kāsadi* are used for thatching. *Durab*, *kāns* and *moya* are regarded as sacred grasses and Grasse

are also used for fodder. *Durab* is by far the most useful of all fodder grasses especially for horses. It is sacred to Ganesh, the Hindu god of wisdom, whose worship is incomplete without an offering of this creeping grass; it is also used medicinally. *Kūsa* or *Darbha* is an inferior grass not relished as fodder except by buffaloes; it is, however, a sacred plant and is in constant requisition for funeral and other Hindu rites and ceremonies. The stout culms which are said to possess diuretic and stimulant properties have a bitter taste. It is plaited into small *asans* (mats) on which Brāhmans sit while saying the daily prayer or *sandhya*. *Moya* or *munja* is too coarse to be used as fodder, except when quite young. It is the grass from which the sacerdotal girdle or *mūnj* is prepared which is used at the thread investiture ceremony of youths. *Kūsa* and *moya* are very often used in making ropes. *Moya* is also used for making *kunchas* or small brooms.

Trees. List of principal trees met with:—

Vernacular name.	Scientific name.	Uses.
Achār (Chironji.)	*Buchanania latifolia*...	Fruits eaten.
Al	*Morinda tinctoria* ...	Used for dyeing.
Am	*Mangifera indica* ...	Fruits eaten; timber used in building, &c.
Amaltās ...	*Cassia fistula* ...	Fruit used medicinally.
Anjan ...	*Hardwickia binata* ...	Wood for building.
Aonla	*Phyllanthus emblica*...	Fruits eaten and used medicinally.
Astra, (Apta) ...	*Bauhinia racemosa* ...	Tree worshipped; *bidis* of leaves.
Babūl	*Acacia arabica* ...	Used in implements; gum used.
Bahera... ...	*Terminalia bellerica*...	Fruits used medicinally; leaves in dyeing.
Baikal... ...	*Celastrus senegalensis.*	Wood for fuel. Leaves for medicine.
Bāns	*Dendrocalamus strictus*	Used in building.
Bel	*Ægle marmelos* ...	Fruits in medicine; leaves in worshipping Shiva.
Bia	*Pterocarpus marsupium.*	Wood for implements. buildings and drum.
Bhilāwa ...	*Semecarpus anacardium.*	Fruit eaten and for making ink and used medicinally.
Bor	*Zizyphus jujuba* ...	Fruit eaten.
Chinchola ...	*Albizzia procera* ...	Wood for furniture; seeds as tonic and for snuff.
Chhindi, Shindi.	*Phœnix sylvestris* ...	Fruit eaten; wood as beams; leaves for brooms and juice for drink.
Dhāman ...	*Grewia tilliæfolia,* and *Vestita.*	Wood for implements and charcoal.
Dhaora ...	*Anogeissus latifolia* ...	Wood for fuel and building

Vernacular name.	Scientific name.	Uses.
Dhawai ...	*Woodfordia floribunda.*	Bark in medicine and flower in dyeing silk.
Dūdhi	*Holarrhena antidysenterica*	Wood for charcoal and for structures below water.
Gadha-palās, Dholdhak ...	*Erythrina suberosa* ...	Wood for fuel.
Ganiar... ...	*Cochlospermum gossypium*	Used medicinally.
Ghatbor ...	*Zizyphus xylocarpa* ...	Fruit eaten.
Haldū	*Adina cordifolia* ...	Wood in buildings and implements.
Hārshringār, Pārijātak, Sirāli.	*Nyctanthes arbor-tristis.*	Flowers in religious ceremonies; cozolla tubes give a dye; shoots with leaves for thatching.
Jāmun	*Eugenia jambolana* ...	Fruit eaten; wood in implements.
Jamrāsi... ...	*Elæodendron roxburgii.*	Wood in houses and implements.
Kachnār ...	*Bauhinia variegata* ...	Flowerbuds eaten.
Kahu	*Terminalia arjuna* ...	Wood for implements and buildings.
Kalam	*Stephegyne parvifolia..*	Wood for implements and buildings.
Kalak	*Bambusa arundinaceæ..*	For thatching.
Karanj... ...	*Pongamia glabra* ...	Oil from fruits as medicine.
Karonda ...	*Carissa carandas* ...	Fruit eaten.
Karrai	*Sterculia urens* ...	Fruit eaten.
Khair	*Acacia catechu* ...	Catechu extracted; bark in tanning; wood for implements.
Khirni	*Mimusops hexandra* ...	Fruit eaten; sticks from shoots.
Khorasāni Imli.	*Adansonia digitata* ...	Fruit in dyeing.
Kumbi... ...	*Careya arborea* ...	Wood in buildings and in implements.
Kusam... ...	*Schleichera trijuga* ...	Wood for sugercane presses; lac thrives on it.
Kākria... ...	*Lagerstræmia parviflora*	Used as fuel.
Kānkar, Kemkar	*Garuga pinnata* ...	Used as fuel.
Lasora, Gondi.	*Cordya myxa* ...	Flower buds and immature fruit as vegetable.
Mahārukh ...	*Ailanthus excelsa* ...	Used as fuel.
Mahuā... ...	*Bassia latifolia* ...	Fruit eaten and liquor extracted and for building.
Mershing ...	*Dolichandrona falcata.*	Used medicinally.
Mohin	*Odina wodier* ...	Bark used medicinally; wood for cart &c.
Mokha... ...	*Schebrera swieteniodes.*	Leaves as vegetables, bark for flour.
Nīm	*Melia indica* ...	Wood for implements; used medicinally.

Vernacular name.	Scientific name.	Uses.
Nirgur	*Viex negundo* ...	Leaves used medicinally.
Palās, Khākra...	*Butea frondosa* ...	Wood for fuel, gum and lac ; used in religious rites; leaves for plates, flowers for dyeing.
Pāngra, Mandāra	*Erythrina indica* ...	Used as fuel.
Pendra ...	*Gardenia turgida* ...	Fruits used for washing clothes.
Phāsi	*Dalbergia paniculata*...	Used for timber.
Rinj, Riunjha...	*Acacia leucophloea* ...	Gum used medicinally.
Rohan	*Soymida febrifuga* ...	Bark for dyeing; wood for wells.
Sāg	*Tectona grandis* ...	Wood in buildings.
Sāj, Sādar ...	*Terminalia tomentosa*..	Wood in building and implements.
Salāi	*Boswellia serrata* ...	For implements; gum used.
Semal	*Bombax malabaricum* ...	Silk of pods; used to stuff cushions.
Siris (Kāla) ...	*Albizzia odratssima* ...	Wood in implements.
Shīsham ...	*Dalbergia latifolia*, and *sissu*	Wood in buildings.
Shiwan ...	*Gmelina arborea* ...	Root as medicine; wood for drums.
Tendū	*Diospyros tomentosa* ...	Fruit eaten; wood in buildings.
Tinas	*Ougenia dalbergioides*..	Wood in structures.

The only unusual tree, which may be considered peculiar owing to its being met with in large numbers, is the *Adansonia digitata*, the Baobab of Livingstone. It is a native of Africa, but is traditionally supposed to have been introduced into India by one of the Khiljī kings of Delhi from Khurāsān. It was, no doubt, first planted in Māndu by the Mālwā Sultāns. Locally it is known as the *Khorasāni īmli*, or *Ghorki imli*[1].

Section IV.—Mines and Minerals.

(Table XII.)

No mines exist in the Sate at present, but it would appear that the mineral resources of the Nimanpur *pargana* are likely to prove considerable. Iron is found in many places, particularly in Nimanpur, but is not at present worked. Traces of old workings are still met with in this district which clearly shew that formerly the ore was extensively used.

Out-crops of sandstone furnish an abundant supply of stone for building purposes. Jasper of purple, green or reddish colour and a great variety of silicious minerals, quartz and agates are met with. Red and yellow ochres, potter's clay, lime nodules (*kankar*) and road metal are obtained in most *parganas*, but as yet none of them possesses any commercial or economic importance.

[1] *History of Mandu by a Bombay Subaltern.* Note 4. Wight "Illustrations of Indian Botany," I 69.

Section V.—Arts and Manufactures.

(Table XI.)

Fine A

Monuments of ancient sculpture, engraving and architecture are found in many parts of the State. Of ancient sculpture there are numerous specimens in the Hindu and Jain temple remains used in erecting houses at Dhār and Māndu, while numerous inscriptions in high and low relief scattered over these buildings give examples of the sculptor's art.

Sculpt

The best specimens of this art are preserved in the numerous inscriptions on stones found in ancient buildings both Hindu and Muhammadan. The Bhoja Shāla inscription discovered in 1902 is a beautiful example of ornamental stone cutting in the 11th century Deva-nāgarī characters.

Archit

There are no specimens of modern architecture in the State. As architectural examples, the old palaces and mosques at Māndu present some of the finest specimens of the Pathān style known in India.

Poetry Litera

In the 10th and 11th centuries, Dhār was one of the chief seats of learning in India, and many Hindu and Jain scholars flourished at the court of the Paramāra Rājās.

Indust Arts.

Of hand industries in the State the only important one is the manufacture of opium, which gives employment to a large class of people. The system of manufacture is that usually followed in Mālwā.

Manuf of Opi

The *chīk* (crude opium) collected from the poppy plants (see Agriculture) is received from the cultivator soaked in linseed oil to prevent its drying. This composition is kept for about six weeks in bags of double sheeting in a dark room until the oil drains off. In the beginning of the rains, the bags are emptied into large copper vessels called *chak* in which it is pressed and kneaded, after which it is again kneaded in a succession of flat copper pans called *parāts* till of sufficient consistency to be made into balls. Each ball weighs about 40 *tolas* (16 ozs.). The ball is then dipped into some waste opium liquor called *rabba* or *jethāpānī* and covered with pieces of dried poppy leaves. It is then placed on the *pathria*, a shelf or rack, also covered with poppy leaf, to dry. The balls are thus freed of all superfluous oil. After about a month the cakes are cut open and re-made so as to allow the interior portions to dry and the whole to become of uniform consistency. Opium before sale is tested by being boiled with water for ten minutes, the solution being filtered through a triple thickness of blotting paper, if it passes clear it is good, if it leaves a sediment on the paper or in the vessel, it is not accepted. An inferior opium called *rabba* is extracted from the old bags by boiling them. The residual solution, after the boiling is over, is the *jethāpānī* mentioned above. This liquid is collected by soaking cloths in it which, when dried, bear a residuum of opium. The process is called *jhob*. The *rabba* opium sells mostly in the Punjāb.

Cotton Weaving. Cotton weaving goes on in towns and in large villages. It is practised, by Balais, Bhāmbīs, Māvis, Sālvīs, Mārus, and Momins. The manufacture is confined to coarse cloth, such as *khādi*, *dhongda anguchha*, *chaddar*, *langot*, *pāl*, *jhoria*, *nawār*. Sālvis and Mārus make *lugdas*, (*lugras*) and *sārīs*, and Momins, *pagrīs*.

The spinning of cotton into yarn or thread is the occupation of women of the lower order.

Printing Cotton Fabrics. Printing of cotton fabrics in various colours is done at Kukshī Dharampurī and Thikrī, by the Chhīpas and Bhāvsārs. The printed stuffs are of various kinds, such as *jājams*, *khols*, *athans* or *pātals*, *orhnīs*, *or lugdās*, etc. The fast colours principally used are black, red, yellow and green. The printing blocks are often clumsy and inelegant; and the printing is generally done on coarse cloth.

Colour printing on fine cotton fabrics and multi-colour dyeing are practised by a few Muhammadan dyers (Rangrez) in Dhār town. This colour printing is confined to *lugdas*, *orhnis*, *pātals* and *d[illegible]otis*. The common colours used are brown or *mendi* and piem black. The chief varieties of multi-colour dyeing are called *gathia* [illegible] *bandhāgar*, *sajanshāhī* and *leharia*.

Wood and iron work. Blacksmiths work in iron in almost all villages. Besides the manufacture of agricultural implements, ornamental wood work is turned out at Dhār and Gūjrī. At Dhār and Gūjrī tent poles, the legs of beds, pegs and toys are turned and coated with lac in bright colours, simply applied by the heat of the friction in turning.

Tanning. Tanning is carried on in almost all villages by Chamārs.

Oil pressing. Oil pressing is an important industry and is practised in most large villages by Telīs. The chief oil-seeds pressed are *tilli*, *rameli*, *dāna* (poppy seed), *alsi* (linseed) and *toli* (*mahuā* seed). Of these the oil from *tilli*, *rameli*, *dāna* and *toli* is used for cooking and that from linseed for burning, painting, etc. Oil is also extracted to a small extent from mustard, and *karanj* (*Pongamia glabra*). Mustard oil is used in pickles and as medicine, and *karanj* oil medicinally in skin diseases. Cocoanut or *khobra* oil is mostly imported. Another valuable oil is the grass oil from the *rūsa* grass (*Andropogon martini*) which is chiefly extracted by Bohoras.

Gur. Owing partly to insufficient rain and partly to the poverty of the cultivators the manufacture of *gur* has declined. In 1902, 86 acres were under sugarcane against 72 in the preceding year; in 1904-5, 20 acres and in 1905-6, 40 acres were sown. The juice is extracted either by means of stone mills (*kolhū*) or by crushing between iron or wooden rollers.

Bidis. The smoking of *bidis* is increasing rapidly and a new industry has sprung up in the manufacture of these articles. Three or four years ago, no demand for *bidis* existed and the small supply required was imported from Bombay, Poona and Nāsik. But the increased demand is now fully met by local manufactures at four annas per thousand. *Temru* leaves are invariably used in preparing them. Four kinds of

bidīs are sold. The first class, which is fragrant, is sold at Re. 1 per 1,000; the second class called *kadak* or strong at 10 annas; the third class called ordinary (*sādha*) at 8 annas; and the fourth class (poor) at 6 annas. This last class is much used by boys.

Three cotton ginning factories have been established, at Kukshī in November 1893, at Limrāni in 1897, and at Dharampuri in 1903. The factory at Kukshi had originally 30 gins but ten more gins were added in 1902. The number of gins at Limrāni is 24 and at Dharampuri 18. These factories are owned by three different companies formed of local *sāhukārs* and a few outsiders; the capital invested in each of these factories, was Rs. 60,000, 26,000 and 40,000 respectively. The factory at Kukshī is in a very flourishing condition; but the other two are less prosperous. Factor dustrie (Table

The cleaned cotton is mostly exported to Indore and Khāndesh. Children are not employed in these factories. The wages of the adult male and female labourers are 3½ and 2½ annas a day, respectively.

Permission has been given for the establishment of another factory at Kukshi and one at Badnāwar which will open shortly.

The factories work for about six months in the year; from February to the end of May or to the setting in of the monsoon is the busy season; while December and January constitute the slack season. Busy se

The factory industry being very small has no appreciable effect in causing imigration from neighbouring States. One noticeable effect of these factories, however, has been the increased area put under cotton cultivation. In the decade ending 1900 the average annual area under cotton was 1,300 acres. In 1902-03 it was 30,000; 1904-05, 39,000; and in 1905-06, 44,000 acres. Effect c factory dustrie interna gration

Wages are higher and the condition of the factory hands is rather better than that of ordinary field labourers.

The following statement shews the number of hands employed and the capital spent in wages of temporary labourers at each of the three factories in the calendar year 1903:—

Name of factory.	When started.	No of gins.	Horse-power of engine.	Hands employed.		Capital spent in wages of temporary labourers.		Days during which factory worke
				Permanent.	Temporary.	Busy.	Slack.	
1	2	3	4	5	6	7	8	9
Kukshi ...	1893	40	16	26	121	3,902	...	172
Limrāni ...	1897	24	12	7	75	2,531	...	180
Dharampuri..	1903	18	10	10	73	342	...	75

Hands employed daily during the working season:—

Permanent	16
Temporary	78
Out-turn in bales	3,744
Value of the out-turn in rupees ...	1,75,034
Average income in rupees	20,797

In 1902-03 about 918 tons of cotton of the value of Rs. 96,582 was ginned at the Kukshi factory, the out-turn being 6,120 cwts. or 2,146 bales worth about Rs. 1,09,458. The daily average number of hands working was 117, of whom 17 were permanent hands and the remainder temporary. Deducting all expenses the net profit to shareholders is about Rs. 2,200 per annum.

Section VI.—Commerce and Trade.

General character of trade.

The somewhat remote and secluded situation of the State makes it unfavourable for commercial or industrial prosperity of a high order, and trade cannot be said to be in a very flourishing condition. Dhār in particular is said to be slowly yet steadily losing its importance as a trade centre, its former outlets of trade being almost closed, and until it is directly served by a railway or new industries are established, there is little hope of its regaining its former importance or even maintaining its present position.

A great many of the smaller merchants of the State depend on borrowed capital. Most are fairly well-off, while several have amassed considerable sums in the grain and opium trade.

Savings are usually invested in the purchase of gold and silver ornaments and jewellery, and occasionally it is invested in land and houses, but practically never in Government securities or ordinary investments.

Money lending.

It is sometimes put out at interest as loans. When ornaments are pawned, the yearly rate of interest is usually 12 per cent., for pearls, 6 to 9 per cent., for pure gold 9, and for silver 12 per cent. When land and houses are mortgaged the yearly rate varies from 6 to 9 per cent. The rate of interest on unsecured loans varies from 12 to 18 per cent. according to the credit of the borrower. A certain class, however, makes a large profit by lending small sums to poor people at exorbitant rates. This mode of money lending is known as *reti* and is, unfortunately not at all uncommon. When suits in such cases are brought into the Darbār courts, however, it is the practice not to allow more then 12 per cent. notwithstanding any stipulation or agreement to the contrary.

Chief Imports and Exports.

The chief imports are rice, salt, metal, cocoanuts, dates, groceries, kerosine oil, glass, hardware, crockery, timber, stationery, books, paper, yarn, twist, and piece-goods.

Rice is now chiefly imported from British India. Before the opening of the Ratlām-Godhra Railway, however, it used to be brought to Dhār from Rambhāpur and Rānāpur in Jhābua, Rājgarh in Gwalior, Jobat and Alī Rājpur.

Salt was formerly brought entirely by pack bullocks from Gujarāt and Ratlām. That brought from Gujarāt was known as *barāgra* and that from Ratlām as *pachbhadra*, the latter was cheaper than the *barāgra*. At present only *barāgra* is used throughout the State. It is made from brine-wells and pits on the borders of the Ran of Kachh. Wholesale purchases of salt are made at Khārāghora whence it is imported by Railway to Barnagar and Mhow, and by carts to Dhār. About 12 waggons, each containing 309 maunds (or 11 tons) are imported annually to the Dhār town.

The metals principally imported are gold, silver, brass, copper, and iron.

About 1894 when the price of silver fell very low, it was largely imported but during the famine of 1899 and the bad years that followed it, large quantities of gold and silver left the State in the form of ornaments. As no duty is imposed either on the import or export of gold and silver, figures are not available to shew the weight and value of these metals either imported or exported.

Sheets of copper, brass, and iron are imported in small quantities, but ready-made vessels and drinking pots are brought in large quantities from Poona, Nāsik, Ratlām, and Morādābād. Iron is brought mainly from Bombay, Mhow, and Indore by Bohoras. It is used for wheel-tyres, cart axles and for making tools and implements and sundry articles required for agricultural and domestic purposes.

Dates, groceries, kerosine oil, cocoanut oil, glass lamps, buckets, tubs., etc., are brought from Bombay, Mhow and Indore.

Books, stationery and paper, both writing and printing (Indian and Foreign), are brought from Bombay, Poona, Lucknow, and Calcutta.

Wood and timber are brought from Bombay, Khandwa, Harda, and Indore.

Steam spun twist is brought from Bombay, Khāndesh, and Indore, and sold to the country weavers. Of piece-goods, made by hand, turbans are chiefly imported from Chanderī, Delhi, Sārangpur, Ujjain, and Indore; women's robes (*sārīs*, *lugdas*, *pātals*, &c.); and men's waist-cloths (*dhotars*, *uparnas*, *dupattas*, etc.), from Maheshwar, Chanderī, Burhānpur, Sārangpur, Nāgpur, Ahmadābād, Barnagar, Ujjain, Indore, and Madras.

Silk cloth, simple and lace, such as *pītāmbars* *paithanīs*, *khans*, *kads*, *mugtas*, etc., are imported from Poona, Burhānpur, Benāres, and Ahmadābād.

Of machine made cloth, the coarse cloth is mostly obtained from Indian mills, the finer cloth from foreign mills.

The chief exports are wheat, gram, *jowār*, and maize. These are mostly exported to Mhow, Indore and Bombay; of spices, corriander, *ajwān*, chillis, etc., go mostly to the neighbouring States; of oil-seeds, *tilli*, *rameli*, linseed, and poppy-seed are exported to Bombay; of other products, cleaned cotton (*rui*) is exported to Indore and

Khāndesh; manufactured opium to Bombay, and crude opium to the neighbouring States; tobacco is sent to Mārwār. No figures for export and import are available, as distinction is not made between local and foreign produce, and no reliable returns are kept.

Markets and trade centres. The chief centres of trade and the principal market towns in the State are Dhār, Kukshī, and Dharampurī. At Dhār, besides the general market which is held every Thursday, a subsidiary *hāt* is held twice a week (Sunday and Tuesday) for the convenience of the Bhīls who bring inferior wood, bamboos, fuel, grass, and other minor forest produce for sale, mostly in head-loads. Firewood is also brought in bullock-carts.

Weekly markets are held at the headquarters of all the *parganas*, except Māndu and Nimanpur. The market days are :—

Pargana.	Name of locality.	Market day.
Sundarsī	Sundarsī	Monday.
Dhār	Dhār	Thursday.
	Kesūr...	Saturday.
Badnāwar ...	Badnāwar	Wednesday.
	Nāgda	Monday.
	Kānwan	Tuesday.
Dharampurī ...	Dharampurī	Tuesday.
	Gūjrī	Thursday.
	Lunera Senior ...	Sunday.
	Sundrel	Thursday.
	Dhāmnod	Friday.
Nālchha	Nālchha	Tuesday.
Thīkrī	Thīkri	Friday.
Kukshi	Kukshi	Tuesday.
	Gandhwānī	Sunday.
	Singhāna	Thursday.
	Lohāri	Monday.

The markets held at *pargana* headquarters, and those at Kesūr, Kānwan, Sundrel, Gandhwānī are the most important. These weekly markets and the religious festivals or fairs held during the year are the principal commercial meetings which take place in the districts.

The markets at *pargana* headquarters are gathering as well as distributing centres, but the village markets are mainly distributing centres, whence the village population obtains all the necessaries such as groceries, spices, salt, oil, tobacco, metal and earthern vessels, coarse cloth, etc. To a certain extent corn, cattle and opium are also collected for sale.

The cattle-markets at Dhār, Kānwan, Dharampurī and Kukshī are well-known and attract purchasers from Khāndesh and Berār.

The sellers in these weekly markets are of representative character, few in number and are as a rule the producers of the commodity they sell, such as potters, oil-men, tailors, and other craftsmen. The rest are generally petty independent dealers in various necessaries, such as cloth and grocery. Most of these sellers are inhabitants of the State, the numbers which come from neighbouring States being very small, and are chiefly Chhipas. Most of the sellers are itinerant and visit several markets in regular order.

Village keeper

Shop-keepers are found in all large villages. They are generally Baniās. A village Baniā of this type generally keeps a stock of all the ordinary necessaries of life required by villagers. He is both a distributor and a gatherer distributing necessaries of life among the villagers and collecting corn, *ghī*, and other produce which he sells to the big merchants in towns. He also lends money to villagers and is a very necessary factor in a village community. In money matters he is assisted by big merchants in towns who employ him as their agent in collecting corn or opium.

Tradi classe

The principal castes engaged in trade are Baniās, Muhammadans, Bohoras, Brāhmans, and Kāchhis. The Baniās and Brāhmans deal in corn, cloth, opium, money-lending, grocery, etc.; Muhammadans and Bohoras in glassware, hardware, cutlery, metals, metal-work, stationery, provisions, patent medicines, spices, &c.; while the Kāchhīs are wholesale merchants, and deal generally in cloth and *kirāna* (spices), of all sorts.

Medi excha

The medium of exchange is the *kaldār* or British Indian rupee *hundīs*, and Government currency notes. The last are gradually coming into general use but are not popular.

Barte

Barter has become a thing of the past, except in the case of very poor villagers, and the Bhīls who often exchange forest produce and timber for necessaries such as salt, chillis, oil, tobacco, etc.

Vegetables and fruit are often given in exchange for grain by hawkers, while the Bohoras and pedlers exchange small brass pots, etc., for old clothes. Local produce such as corn and opium is collected for export by *dalāls* or brokers who negotiate bargains between the cultivator and the merchants or their agents. In some cases large merchants send their agents into the districts, and buy up grain and opium at favourable prices before they are ready for the market, advancing half or even three-quarters of the price in payment of the revenue due to the State from the cultivator. This practice locally known as *jalap* was found to be highly injurious to the cultivator and has now been authoritatively abolished in the State. The practice was common only in Nimār and not in Mālwā.

Routes mode c riage,

The nearest railway stations to Dhār are Mhow, Indore, and Barnagar on the Rājputāna-Mālwā Railway. Mhow and Indore lie 34 and 38 miles east of Dhār, and Barnagar 38 miles north. All these are connected with Dhār by metalled roads which form the chief highways for commerce. Excepting the three detached *parganas* of Sundarsī,

Nimanpur and Kukshī, the other *parganas* of the State have direct communication by metalled roads with the capital and with other centres of trade. Short branch roads join Thikrī and Dharampurī to the Agra-Bombay trunk road and Badnāwar to the Mhow-Nasirābād road.

Banjāras.

Before the existence of metalled roads the Banjāras were carriers of goods all the year round. They carried on a regular transport service between important centres of trade, and though carrying goods was their chief avocation they not infrequently traded on their own account, whenever such a course proved to be profitable. But since the opening of the metalled roads carrying is done almost wholly by bullock-carts as that means is both more economic and convenient. Where no carriage roads exist or where they become quite unserviceable in the monsoon, the Banjāra agency is still employed.

WEIGHTS AND MEASURES. Precious stones.

All trade with the neighbouring States of Indore and Gwalior is carried by road, but that with British India by railway.

For weighing precious stones and pearls the weights most commonly used are :—

1 *Viswa* (*i. e.*, 5 full-sized grains of linseed)	=	*1 Pao rati*
2 Pao ratis	=	1 *Adhi-rati.*
2 Adhī ratis	=	1 *Ratti.*
24 Rattis	=	1 *Tānk.*

The weights are usually made either of a gate or cornelian highly polished and of conical shape.

Pearls.

Pearls though weighed, like diamonds, against *ratis* are valued according to *chao* into which the *ratis* are converted in accordance with somewhat intricate rules. Dealers in pearls always keep ready-made tables in which the equivalent number of *chaos*, *dokdās*, and *badāms* are shewn :—

16 Badāms (almonds)	=	*1 Dokda.*
100 Dokdas	=	*1 Chao.*

Gold and Silver.

For weighing gold and silver the unit weight is the *tola* which is equal to 12 *māsās (māshas)* : a *māsa* being equal to 8 *gunjas.*

The standard *tola* weight is generally made of brass or bell metal, and is either square or circular in form. In Dhār, however, a *tola* is equal to one Hāli-Ujjain rupee *plus māsa* ; or else 1 Imperial rupee plus ½ *māsa.* Since the introduction of Kaldār coin, however the Imperial rupee has been popularly regarded as the standard *tola* especially in buying and selling silver.

Inferior metals and articles of bulk.

Inferior metals and other ordinary articles are sold by the following table:—

5	*Tolas*	=	1	*Chhatāk.*
2	*Chhatāks*	=	1	*Adhpao.*
2	*Adhpāos*	=	1	*Pao.*
2	*Paos*	=	1	*Adhseer.*
2	*Adhseers*	=	1	*Seer.*
2½	*Seers*	=	1	*Paserī.*
2	*Paseris*	=	1	*Dharī.*
4	*Dharis*	=	1	*Kachcha Man* or *maund (20 seers).*
12	*Maunds*	=	1	*Mānī (kachcha).*

A Mālwī *mānī* is equal to 240 seers or 6 *pakka* maunds of 40 seers each.

100	*Mānīs*	=	1 *Manāsa.*
100	*Manāsas*	=	1 *Kanāsa.*

Before the introduction of cast-iron weights, the old weights consisted of square pieces of wrought iron weighing from 5 seers down to a half *chhatāk.* Each piece was marked with an authoritative mark which warranted its genuineness as a legal weight.

The new sets now in use throughout the State were introduced in 1898.

Each set consists of 8 pieces.

1 *Dharī*	=	5 *Seers*	(400 Imperial rupees)
1 *Paserī* or *adhaiseer*	=	2½ *Seers*	(200 Imperial rupees)
1 *Seer*	=	1 *Seer*	(80 Imperial rupees)
1 *Adhseer*	=	½ *Seer*	(40 Imperial rupees)
1 *Paoseer*	=	¼ *Seer*	(20 Imperial rupees)
1 *Adhpao*	=	⅛ *Seer*	(10 Imperial rupees)
1 *Chhatak*	=	$\frac{1}{16}$ *Seer*	(5 Imperial rupees)
1 *Adh-chhatāk*	=	$\frac{1}{32}$ *Seer*	(2½ Imperial rupees)

Each piece, except the last, has its weight stamped on it, together with the name of the State in Hindī and English and the year of issue.

Sets are obtained from the State stores for Rs. 3-4-0.

In villages, vegetables sellers especially use the *kachcha* seer which is equal to half the *pakka* seer given above.

Articles are sold in bulk by maunds and *mānīs*.

Five weights are issued by the State, of the following denominations:— Bulk w

10	Seers	=	*Adhaman.*
20	Seers	=	*Man (kachcha).*
40	Seers	=	*Man (pakka).*
60	Seers	=	*Dedman.*
80	Seers	=	*Doman.*

In Mālwā almost all articles whether solid or liquid, and grain are sold by these weights.

There is no dry measure of capacity in the Mālwā division. But in Nimār all grain and even the ground-nut is sold by measure, the table being:— Meas capac

Mulia	=	*Adhpao.*
Tichia	=	*Paoseer.*
Tulī	=	*Adhseer.*
Kāngan	=	1 *Seer.*
Chaukī	=	4 *Seers.*
16 *Chaukī*	=	1 *Man.*
12 *Maunds*	=	1 *Mānī.*

A *chaukī* is the measure of capacity which will exactly contain 4 *pakka* seers weight of grains of *mūng* or *jowār*.

In other tracts where measures of capacity are in use the standard measure is formed, by taking equal portions of Nav-Dhānya (nine kinds of grain) *viz.*, barley, *sāwān*, *nāglī*, gram, wheat, *bājra*, *jowār*, rice, and *tūar*, and taking a certain weight of the mixture. A measure which exactly contains this amount forms the standard measure. The origin of this peculiar standard or *chaukī*, used in Nimār is not traceable. A Nimārī *mānī* is equal to 768 seers by measure. These measures are now invariably made of sheet iron and are cylindrical in form. They used at one time to be of copper or wood. Each standard weight bears the State stamp on it, without which it, is not regarded as genuine.

Liquid measure is not used either in Mālwā or in Nimār.

Capacity measures for liquid substaces.

Milk is sold by measure, but a seer by measure is exactly a seer by weight, and the use of the measure is simply a matter of convenience. Oil in small quantities is sold to petty purchasers by means of *palas* which are of two sizes, holding a *chhatāk* and *adhpao*, respectively.

In Nimār *ghī* (clarified butter) in the liquid state is purchased by the Baniās from its manufacturers by *palas* holding a *pao* weight. But they sell it to others by weight only.

Liquor is sold by bottles measuring quart, pint, half-pint, and the lower quantities by small measures.

Measure by length.

The most common measures used are the *hāt* (cubit) of 21 inches *gaz* or *wār* (yard); and *adhawār (half-yard)*. The *hāt* and *gaz* are sub-divided into *girahs*.

$1\frac{1}{2}$ *Tassu*	=	1 *Girah*.
8 *Girah* / 12 *Tassu*	=	1 *Hāt* (*cubit*).
2 *Hāts*	=	1 *Gaz*, *wār* (*yard*).

The English yard is, however, commonly used now-a-days.

In some places *gaz* and *wār* are synonymous terms. In the Dhār town, a *gaz* is now synonymous with a *hāt*, the *gaz* as mentioned in the old table above being practically out of use.

Silk cloth and valuable cotton cloths such as men's waist-cloth (*dhotīs*); women's wearing robes (*lugras* and *sārīs*); and the coarse country-cloth *khādī*, *dhongada*, &c., are sold by the *hāt* or cubit, all other cloth by the yard.

As a rule cloth of all kinds is sold by length. But *darīs* manufactured in the Central Jail at Dhār, and *jhoras* and *pāl-pattis* made in certain villages, are sold by weight.

Kambals, *patadas* and piece-goods (*thāns*) are sold to wholesale purchasers by number. The unit in the first two cases being a *korī* or score, the last being sold singly.

Cloths manufactured to meet special requirements, such as *sārīs*, *lugras*, *dhotars*, *uparnas*, *muktas*, *pagadīs*, &c., are sold in entire pieces.

The measures in common use consist of an iron bar, less than half an inch in width and marked with sub-divisions. The cubit used by the *Kabāla Daftar* (Registration office) measures 21 inches. Very few articles are sold by this measure.

Bamboo-matting is sold either by the square cubit or foot, and slabs and planks by the square foot. Measu surfa

This measure is invariably used in measuring land, and in work done by the Public Works Detpartment, such as painting, plastering, paving, colouring, white-washing, ceiling, roofing, etc.

In land surveying the acre is now used officially. The ordinary measure, however, is the *bīgha*, which is equivalent to a *jarīb* of 100 hands square (each hand being equal to 20 inches). A *bīgha* that measures 166·66 square feet or 0·625 of an acre or 4 *bīgha*s equal $2\frac{1}{2}$ acres.

In masonry and earth-work the most common measure is either the cubit or foot. In the case of superior kinds of timber the measure is the cubic foot but it is often sold by weight. Measu cubic conten

Lime, *i.e.*, dry chunam for building purposes is sold by the *petī* or box which measures $1\frac{1}{2} \times 1\frac{1}{2} \times 1$ foot. The contents weigh about 80 *pakka* seers and therefore three *petīs* make one *mānī*.

Small quantities of bamboos, *sāgtīs*, &c., are sold by the *korī* or score and large quantities by hundreds and thousands. Meas numb

Cut or hewn stone is sold singly or by hundreds and uncut by the cartload.

Country made bricks and tiles are sold by thousands.

Cocoanuts are sold by hundreds: mangoes by hundreds or by *chhakadīs*; a *chhakadī* means six. In Dhār 32 *chhakadīs* make one hundred. Lemons are sold by hundreds.

Since 1900 a change in the offical year has been introduced. Before that the official year was the *Mālwī Faslī*[1] which is two years behind the *fasli* proper introduced in the reign of Akbar. It begins on the day on which the sun enters the fifth asterism or the *Mrigshīra Nakshatra* about the sixth of June. The Christian era is now followed and the official year begins on the first of July. The people, however, follow their own eras; the Hindus the *Vikram Samvat* era and the Muhammadans the *Hijri*. For most Hindus the Samvat year begins from *Chaitra* (March and April); but the Hindu trading community of this part commence it on the first of *Kārtik Sudī* (light half of October-November). Hindus who live north of the Narbadā begin the month from the next day after the full moon, but those living to the south, on the day succeeding the new moon. In other words on the north side of Narbadā the month begins with the dark fortnight (*Badī*), while on the south it begins with the bright fortnight (*Sudī*). Measu time.

[1] This era is always so called locally. It is in fact, however, the Deccan *Fasli* started by Shāh Jahān in A. H. 1046 or 1636 A. D. It was probably brought into Central India by the Marāthās.

Section VII.—Means of Communication.

(Table XV).

Railway. Although the Rājputāna-Mālwā Railway passes through the Badnāwar *pargana* no railway station has been opened within State limits.

The *parganas* of Kukhsī and Sundarsī depend on the Godhra-Ratlām and Ujjain-Bhopāl lines respectively, the nearest stations being those of Meghnagar on the former and Kālī Sind and Bercha on the latter railway. These lines were of inestimable benefit during the famine of 1899-1900 enabling food grain to be distributed in the most remote parts, and it was entirely owing to them that food grain was available throughout the affected areas.

The prices of grain, oil, cotton, &c., have risen owing to increased facilities of export, while the prices of fine cloth, kerosine oil, European stores, and all articles from Bombay have been lowered.

Owing to the absence of close communication between the State and the railways, little or no effect is noticeable in the language or habits of the people.

Road system. (Table XV). In 1891 the total length of metalled road in the State was 127 miles, 52 of which were constructed and maintained by Government, and the rest by the State. Of the Agra-Bombay grand trunk road, which traverses the Thikrī and Dharampurī *parganas*, 28 miles lie in State territory. This, the oldest road in the State, is constructed and maintained by Government. The next important road is the Mhow-Nīmach road which was constructed by Government from contributions made by the Native States through whose land it passed.

The section in Dhār territory extends over 37 miles (from 21 to 58 miles), was taken in hand in 1868, and completed in 1873. The contribution of the Darbār towards this road and the bridge over the Chambal at Ghātā-Billod amounted to Rs. 1,52,260 and 50,000 respectively. The third road, the Dhār-Lebhad-Tirla road (17 miles) was also contstructed by Government from State contribution.

It was commenced in 1873 and completed in 1876, the contribution amounted to Rs. 1,02,057. The annual charge for maintenance and repairs from Lebhad to Tirla is Rs. 4,800.

The most important State road is the Dhār-Dūdhī. This road joins the Bombay-Agra road near San-Kota, a small village two miles south of Gūjrī.

A deviation was ultimately made from Dūdhi, the original place at which it was proposed to meet the great trunk road, but the old name remained. It is 30 miles in length and was constructed during 1860-64 at a cost of about five lakhs. Since the opening of the Rājputāna-Mālwā Railway and the Dhār-Mhow feeder road, however, traffic on this road has practically ceased. The second State road is the Lunera-Māndu (10 miles). This made the famous ruined fort more easily accessible.. The remaining five miles of State road are in and about Dhār town, Dharampurī and Kukshī.

During the last 12 years the total length of road has been increased by 163 miles, only 34 of which, however, have been metalled, the rest being still incomplete. Present system.

These roads may be placed in three classes; those under Central India Public Works Department, under the Bhopāwar Agency Engineer and under the Darbār Public Works Department. All particulars are given in table No. XV.

The total length of all classes of roads at present is 303 miles, 172 being metalled. Of these 38 miles (all metalled) are classed as Imperial, 79 (63 metalled) as contributed, and 186 (71 metalled) as State roads. The annual cost of maintenance on contributed roads extending over 27 miles is Rs. 5,738. Total m and co mainten

The extension of railways has thrown the Bombay-Agra and the Mhow-Nīmach road somewhat into disuse, but has increased the number of feeder roads to railway stations.

The Narbadā is the only river in the State on which a ferry is maintained. Ferries are situated at Khalghāt and Dharampurī during the rains. When the stream falls, a temporary trestle bridge is erected at Khalghāt. Ferries boats.

Several patterns of country cart are used in the State. They differ with the nature of the country and the character of the roads. A great improvement is noticeable in carts, the antiquated and clumsy pattern being rapidly superseded by lighter vehicles. The prevailing patterns of cart may be divided into two general classes, the Mālwī and Nimārī, each class having sub-classes. Conveya

According to their use they are divided into *kirsānī* or agricultural carts, called *gāda (gāra)*; or *bhārkasi* or carts for carrying loads; *gārī* (*gādī*) *or damnī* and *sawārī-gādī* or the carts for carrying passengers called *gādī*, *chhakada*, *a damnī* and *shigram*.

The common types found at Dhār and in the Dhār *pargana* are described below.

The *gāda* is a heavy and clumsy vehicle. Its frame work called *māch*, consists of three beams arranged in the form of an isoceles triangle, the base measuring about 3 cubits (5 ft. 3 inch.) and each side 9 cubits. Between the base and the apex three or more cross pieces are fixed, which project beyond the side beams and have holes at their ends for the insertion of the uprights called *khadwa*, which form the sides of the cart. The wheels are made of three solid blocks of wood joined together by a massive iron tyre. The axle holes are lined with iron rings called *mollās*. The axle is generally made of *dhaora* (*Anogeissus latifolia*) wood. The *khadwas* are pierced for the insertion of bamboos, the space between the bamboos being closed with a rope net or matting. The yoke or *jūda* is fixed at the apex of the triangle which forms the body. Though clumsy and heavy, these carts are very useful for carrying large quantities of grass and field produce. Such carts are usually drawn by four oxen, and cost about Rs. 60 to 80.

The *gādī* is of much the same make as a *gāda*, but is smaller and lighter, and the wheels, which are about 3 feet in diameter, are made with spokes. The axle is of iron. It is drawn by two bullocks and carries about 3 *mānīs*. Its cost is from 40 to 60 rupees.

The *bhārkasi-gādī*, or *bhārbardāri-gādī* as it is usually called locally, has an oblong frame generally six cubits long and three cubits wide. It is supported on two poles called *judas* which are fixed into a solid block called the *akhari*, to which the iron axle is attached. The wheels have twelve spokes each and are larger in the diameter than those of the *gādī*. It is, generally speaking, lighter than the *gādī*, but carries as much or even more. It is surmounted by an arched covering of matting. These carts are used for carrying goods, and occasionally passengers. They are drawn by two bullocks and cost about Rs. 30 to 40.

The *sawārī-gādī (damnī* or *chhkada)* is a light vehicle capable of accommodating four or five persons. In form and make it is similar to the *gādī*, but is much shorter, lighter, and more elegant. Where good roads exist it is often furnished with springs. The cost is about Rs. 60 to 75.

The *shigram* is a superior variety of *sawārī-gādī*, and though a little heavier, it is more comfortable than a *damnī*. It is always set on springs and is furnished with a door, small windows, a step and lamps. It has a waterproof top and is lined and cushioned inside. The outside is painted or varnished. When properly screened it serves as a *zanāna* carriage. It is generally drawn by a pair of bullocks. The average cost of it is about Rs. 125 to 150.

The Dhār *tonga* is a well-known vehicle in these parts. Its pattern was the Khāndesh-*damnī*. It was introduced about 25 or 30 years ago. As a rule, it is springed and accommodates four passengers. It is drawn by a pair of ponies. There are about 50 such *tongas* at Dhār, which form the ordinary mode of conveyance between Mhow and Dhār and even through the *parganas* where there are tolerable fair weather roads. The average cost of the *tonga* with a pair of ponies is about Rs. 125 to 150.

In the Kukshi *pargana* the bamboo cart built without the use of nails is still met with.

Motors.

Motor-cars are also coming into vogue, and an attempt was made to institute a motor-car postal and passenger service between Dhār and Mhow. The attempt did not prove a success however.

Post and Telegraph (Table XXIX).

During the greater part of the 19th century, the *Brāhmanī-dāk* a well known institution in these parts, was the chief means of carrying letters between various places in Central India and Rājputāna, not served by the Imperial post. It was purely a private institution organized and conducted by Jaipurī Brāhmans whence its name. Stations were established in most Native States in Central India and Rājputāna, and though it received some help from a few Darbārs, it was chiefly supported by the merchants and traders, who, besides using

the regular letter service, used to obtain special couriers (*kāsīds* or *khepyas*) for urgent work. The fee for carrying letters not exceeding two *tolas* in weight was half-an-anna. No distinction was observed between paid and unpaid letters. On payment of a small extra fees not exceeding two annas letters could be registered and an acknowledgment from the addressee was delivered to the sender. With the spread of the regular postal and telegraph lines the old system gradually died out.

Official correspondence between head-quarters and the different *parganas* was carried by State sowars and sepoys. In 1871, a regular postal system was established by the Darbār and all the *parganas*, except Nimanpur and Sundarsi, were included in the scheme. The post was carried over 140 miles.

There were 11 stages, the number of runners being 38. The total expenditure incurred was Rs. 2,652. The revenue from private letters was very small, not exceeding Rs. 125 a year.

The scheme failed, and in 1874 a reversion to the *Brāhmanī-dāk* system was made, the contractor receiving Rs. 1,820 per annum to cover the expense of runners and the maintenance of the Post Office at Dhār. The arrangement worked fairly satisfactorily and was renewed annually till 1897 when the Darbār postal department was revived and placed in charge of a retired Post-Master of the Government service. Post offices were opened at the head-quarters of all *parganas* and *thānas* and important villages. Postage stamps of five different denominations—one-eighth anna, quarter-anna, half-anna, one anna and two annas—half-anna envelopes, and single and double post-cards were introduced. In all 15 post offices were opened and letter-boxes placed in six important villages. The principal average annual statistics for the three periods are as given below:—

Postal system.	Length of line in miles.	Runners.	Expenditure.	etter, etc., Lcarried annually.
			Rs.	
1871-74 (Darbār.)	140	38	2,652	6,000
1874-96 (Contract).	150	25	2,237	7,000
1897-1900 (Darbār).	203	27	2,550	66,810

The statistics for 1901 were:—

No. of service letters	... 39,228
" " book packets	... 8,748
" " parcels	... 1,116
" of private paid letters	... 5,604
" of unpaid letters...	... 5,316
" of post cards	... 5,784
" of registered letters	... 924
" of bookpost packets	... 90
Total	... 66,810
Total income	...Rs. 1,260
Total expenditure	...Rs. 2,550

The charge to the State on account of the department was Rs. 1,290.

Imperial post offices.

An Imperial Post Office was opened at Dhār in March 1848, the Post-Master being given free quarters and paid rupees 25 by the Darbār. In 1850 it was decided that free quarters and the usual protective arrangements should be provided by the Darbār while all expenses in connection with the Post-Office and the maintenance of the line would be borne by Government. In return all State correspondence with the Agent to the Governor-General and the Darbār *Vakīl* at the Residency was allowed to go free in covers franked by the Agent to the Governor-General. There is no record to show when the privilege of using Government service stamps was substituted for this. In 1901 the State postal system was abolished, all offices being taken over by the Imperial Postal Department.

The following is a list of the Imperial Post and Telegraph Offices in the State with approximate years of their opening:—

Dhār (1848), Kukshī (1881), Bakhtagarh (1884), Badnāwar, and Multhān (1885); Gūjrī, Khalghāt, Dharampurī (1886); Bagdī, Bidwāl, Dotria, Dhāmnod, Gandhwānī, Kadod, Kāli-Baodi, Kānwan, Kesūr, Kotkhera, Māndu, Nāgda, Nālchha, Singhāna, Sundarsī, Thīkrī and Tirla (1901).

Runners were replaced by a mail cart between Dhār and Mhow in 1885, but owing to the contractor's inability to continue the contract it was discontinued in 1896. In 1904 a regular *tonga* service was introduced.

Telegraph.

A third-class telegraph office was opened at Dhār in 1882, and combined with the post office in 1884. In April 1901 it was raised to the rank of a second class office. A combined post and telegraph office was opened at Kukshī in 1901.

Section VIII.—Famine.

(Table XXX.)

Early Famines.

In 1344 in the reign of Muhammad Tughlak, a severe famine attacked this region, and the emperor on his way to Dhār found famine rife "the posts were all gone off the road, and distress and anarchy ruled in all the country and towns along the route."[1] No records exist of any other early famine, though within the last 30 years, four or five years of scarcity and high prices have been experienced.

The part most liable to scanty rainfall is the Kukshī *pargana* in Nimār.

The distress caused by the failure of the *kharīf* is always wider and more keenly felt than when only the *rabi* crops fail as the commonest food stuffs, maize, *jowār*, *bājra* and *kodon*, which form the food of the masses, are grown at this harvest.

[1] E.M.H. III,244.

The years of scarcity were 1877-78, 1878-79, 1885-86, 1896-97, 1902-03. In 1878-79 the failure was due to excessive rain in the other years to an insufficient fall. Years scarc

The famine of 1899-1900 was the most terrible ever witnessed in Mālwā within the memory of living men. The rainfall of the year was only 10·76 inches. In July a break commenced and lasted till the middle of September when about three-quarters of an inch of rain fell in some parts of the State. No further rain fell during the year. The deficiency was general throughout the State and the whole area was affected by a grain, grass, and water famine. An almost complete failure of both the *kharīf* and *rabi* harvests occurred. 1899-

Relief works were started at the beginning of September 1899 and were not closed till the end of September 1900. The total number of persons coming on relief works being 5,691,055 while 674,791 received gratuitous relief.

The mortality among animals was very high, over 37,000 head of cattle perishing.

The total expenditure on relief works was 4·6 lakhs, and that on gratuitous aid Rs. 43,598, the famine costing with establishment and other charges in all 7·08 lakhs.

The most disastrous effect of famine and the years of scarcity that preceded it was the great reduction produced in the population which was clearly shewn by the census figures of 1901. Effec famin

In 1902-03 scanty rainfall again produced scarcity which assumed a very severe type in Nimār, and necessitated the opening of relief works in the Kukshī *pargana* and in parts of Mālwā. Protec measu

The total number of units maintained on relief works was 1,226,371, the numbers obtaining gratuituous relief being 39,773. The total expenditure was 1·8 lakhs :—

Relief Works Rs. 93,362; special establishment (4,835); miscellaneous (3,448); gratuitous relief (3,801); special police (1,039); tools, etc., (2,500); *takkāvi* (74,481).

CHAPTER III.

ADMINISTRATIVE.

Section I.—Administration.

(Tables XVI to XXVII.)

Early Possessions. In the time of Anand Rao I the State possessions were scattered over India from Kotah to Poona including *parganas* in the Deccan, Khāndesh, Rājputāna, and Gujarāt. The land in Central India included the *parganas* of Dhār, Nālchha, Badnāwar, Sānwer, Khairābād, Tāl and Berasia in Mālwā; Dongla, Kothada, Dharampurī, Bākāner and Kukshī in Nimār; and Sūnel, Dug-padāv, Agar-Barde and Mandāwal in Sondhwāra. Under Yashwant Rao I, these possessions were augmented, but just before the settlement of Mālwā by Sir John Malcolm, Maina Bai actually held nothing but Dhār itself, though the *Jāgīr*, still comprehended nominally, the *parganas* of Dhār, Nālchha, Badnāwar, Dharampurī, Sultānābād, Balkhed, Kukshī, Tāl-Mandāwal, Dongla, Berasia and Sundarsī.

Sub-divisions in Mughal days. In the old village lists or *deh-jhādas,* which are still kept up, villages and *parganas* are described exactly as they were in the days of the Mughal emperors. From these village records it appears that Kothada and not Kukshī was the chief seat of the *pargana* and that Kukshī was only one of the four *tappas* or sub-divisions, the other three being Lohārī, Gandhwānī and Singhāna.

The *parganas* also belonged to different *sarkārs.* Dhār, Nālchha, Māndu, Dharampurī and Kothada belonged to *sarkār* Māndu; Sultānābād and Balkhed to *sarkār* Bijāgarh; Badnāwar to *sarkār* Ujjain; Nimanpur to *sarkār* Handia, and Sundarsī to *sarkār* Sārangpur. In those days Dharampurī had three *tarfs* (sub-divisions), Dol, Tārāpur, and Khujāwa; Sultānābād (Thikrī) had five, Haveli Bhoinda, Umarda, Limrānī and Balkhed. This old nomenclature, though now obsolete, has preserved the old revenue divisions, and is still used in determining the charges of the *Mandlois* and *Kānungos.*

Chief. The Chief, under the treaty concluded on the 10th January 1819,[1] has ordinarily full control of all general administrative and judicial matters in his state, the Dīwān or minister being the principal executive officer, charged with the supervision of all the departments.

Departments. The principal Departments of the administration are the Judicial, Revenue, Financial, Public Works, Military, Police, Forest, Education, Medical and Survey and Settlement.

Each department is in charge of an official. The Agency Surgeon, Bhopāwar, exercises general control over the medical department, and

[1] Appendix A.

the Chief Forest Officer, and Chief State Engineer, Bhopāwar, supervise the Forest and the Public Works Departments respectively.

Official [l]anguage. The official languages of the state are Hindī and English, the former is common to all grades of subordinate service while the latter is confined mostly to high officials.

Admin[istra]tive [Divi]sions. The administrative divisions are the *parganas* of Dhār, Badnāwar, Nālchha, Māndu, Sundarsī, Dharampurī, Sultānābād (Thikrī) Kukshī, and Nīmanpur. *Tānka* is received from the Bhūmias and Badnāwar Thākurs. *Patelī* rights are held in Kavathe village in the Deccan.

The constitution of the *parganas* is somewhat disproportionate. The Dhār *pargana* has an area of 360 square miles, 179 villages and a revenue of Rs. 2·6 lakhs; while Māndu has an area of only 28 square miles and a revenue of Rs. 680. The Dhār *pargana* is subdivided into three circles; Dhār, Kesūr and Ahu; Dharampurī into two, Dharampurī and Dhāmnod; and Kukshī into three, Kukshī, Gandhwānī and Singhāna.

As a rule the *pargana* is in charge of a *kamāsdār* who is assisted by inspectors, *patwārīs*, *girdāwars* and the usual clerical staff. The *kamāsdār* of Kukshī has two *thanādārs* under him, one at Gandhwānī and the other at Singhāna, where dual jurisdiction is exercised by the Dhār and Indore Darbārs.

The Māndu *pargana*, however, was until quite lately (1906) in charge of a *muntazim* who was also manager of the estate of the Mahant of Māndu, known as the Sanwasthān estate. The *pargana* is now under the forest department, the *muntazim* having charge only of the estate. At Sundarsī where tripartite jurisdiction is exercised by the Dhār, Indore and Gwalior Darbārs, only an *amīn* is posted.

Village [auto]nomy. The internal village administration has undergone considerable changes from the days of the old village autonomy, though many of the essential characteristics of the old constitution are still evident. The twelve *balutedār* or *hakdārs* who constitute the village staff are still important factors in the village community. They form the village corporation. They are divided into village servants and State servants, and include the *patel* or headman, the *patwārī*, or accountant, the *kāmdār*, or *chaudharī*, or *mokātī* or the *patel's* assistant, *havildār*, *parsai* or village priest and astrologer, *balai* or messenger and *chaukīdār*, or watchman. The village servants are the *sutār* or carpenter, *lohār* or blacksmith, *kumhār* or potter, *nāhavī* or barber, *dhobī* or washerman and *chamār* or leather worker.

Patel. The *patel* whose power and influence are not so great as they were is still the recognised head of the village and a person of importance. In many places his office is hereditary. He is the medium of communication between the people and the State officials, his chief duty is to look after the village lands and the well-being of its inhabitants. He realises the land revenue at the appointed time and pays it into the treasury. He arranges for supplies or *rasad*

(provisions, fodder, &c.,) to State officials on tour and has to be thoroughly acquainted with the boundaries of the village. As the social head of the village, he and his assistants lead all village festivals and settle petty squabbles and disputes. In return for his services, he receives a commission of 5 per cent. on the revenue collections made by him. The land and other perquisites formerly enjoyed by these men have been resumed by the Darbār.

Patwārī.

Next in importance to the *patel* stands the *patwārī*, who is the village clerk and accountant. His office is not now, as a rule, hereditarary, as he is a paid servant of the State. He is generally a Brāhman or a Kāyasth. He keeps the village accounts and prepares the *tānk* or memorandum shewing the exact amount to be recovered from each cultivator at each instalment. He fills in the various returns which are sent periodically to head-quarters. Each *patwārī* has a charge of one, or of a group of three or four villages according to their size and revenue. His pay formerly depended upon the revenue of the villages. It was calculated at Rs. 5 on the first 1,000 rupees of the village income, at Rs. 4 on the second 1,000; Rs. 3 on the third; Rs. 2 on the fourth; and Re. 1 on the fifth or any subsequent 1,000 subject to minimum and maximum limits of Rs. 8 and 20. A *patwārī* in charge of a village with an income of Rs. 5,000 thus received Rs. 15 a month. This system has now been abolished as well as the still older custom of giving *sukdi*. *Sukdi* was a payment in kind levied by the *patwārīs* from each cultivator. Cash salaries are now paid to all *patwārīs* by the Darbār.

Kāmdār.

The post of the *kāmdār*, called also *chaudharī* in Mālwā, and *mokātī* in Nimār, who assisted the *patel* in his general duties and enjoyed in return certain perquisites, has been recently (1906) abolished.

Havildār.

The *havildār's* duties consisted in going round the fields and reporting on the standing crops, estimating the damage or injury done to them, and helping the *patel* in the realisation of the revenue. He was paid partly in cash, and partly in perquisites from the cultivators. The post of *havildār* was abolished in 1905.

Balai.

The *balai*, though of low caste, is a most useful and important hereditary village servant. He is paid by a free grant of land and certain *haks* on the produce of the fields. He is expected to have minute knowledge of every house, person, tank, well, and fields appertaining to his village and to know every land-mark and boundary either from tradition or observation. He provides *rasad* and carries messages and generally assists the *patel*.

Chaukidār.

The *chaukīdār* or village watchman is generally a Mina, Bāgri, Rājput or Bhil by caste. His duty is to watch over the safety of the village, to protect the *khala* or threshing floors, to take the revenue to the *tahsīl*, to guide travellers to the next village, and to carry reports, etc., to the *thānas* and *tahsīls*. His office was often

hereditary and carried with it a piece of revenue-free land. Lately, the *chaukīdāri* system has been reorganised, the *muāfi* lands have been resumed and a monthly salary substituted. In addition to this he gets certain small *haks* from the cultivators.

Parsai.

The *parsai* or village priest is not often a State servant; but when he is, he is granted a few *bīghas* of land. As a village servant he gets petty fees* at all births, naming of children, marriages and funerals at which he officiates. He is also the village astrologer. With the aid of his almanac and some old *pothis* or books, he fixes the auspicious days and hours for important agricultural operations, foretells good and bad seasons and so forth.

Other servants.

Of the village servants and artisans, the *sutār* or carpenter makes and mends field tools, chips fire-wood, and supplies travellers with tent and cattle pegs; the *lohār* or blacksmith makes and mends the iron parts of field tools and carts; the *kumhār* or potter supplies villagers and travellers with earthen pots; the *nāhavī* or barber, who is also the village surgeon and news-monger, shaves the villagers and trims their bullocks' tails; the *dhobī* or washerman washes the clothes; the *chamār* or leather worker skins animals and makes and repairs shoes and the leather parts of field implements. These very necessary members of the community are paid for their labours, as a rule, with a share from the crops of every cultivator in the village.

Section II.—Legislation and Justice.

(Tables XVI and XVII.)

Early d

In early days no regular judicial institutions existed. Civil justice was administered by *punchāyats* constituted of the chief men of a caste or village, and a similar form of procedure was followed in revenue matters.

Criminal justice was in petty cases administered by the priests in more serious cases by the State officials or the farmers of, revenue (*ijāradārs*), who exercised jurisdiction within the limits of their farm. Banishment, mutilation, and fines were the commonest forms of punishment. Fines were inflicted for any class of crime, mutilation for adultery. Imprisonment was rarely given. Death when inflicted was usually effected by decapitation or treading under an elephant's foot.

A degrading form of punishment called *dhind nikālna* was often inflicted. This consisted in seating the culprit on an ass with his face to its tail, his head being shaved and his countenance besmeared with lamp-black, spotted with white. He was then paraded through the town to the accompaniment of drums, and expelled the village.

Present

Up to about 1840 all cases, whether civil or criminal, were heard in the *Huzūr-Kachaharī*. Criminal cases from Dhār town were reported to the *kotwāl* or City Police Magistrate who made a

summary inquiry and then sent the case up to the *Huzūr-Kachaharī* Civil cases were dealt with by the *kamāsdār* of Dhār *pargana*.

In 1843 a civil court, called the *Nāzim adālat*, was established, but its powers were not clearly defined.

In 1860 during the first superintendency, consequent on the minority of Anand Rao. III., the *kamāsdārs* of *parganas* were granted criminal powers which were increased in 1865. In 1868 two new courts were established, those of the *Mulāzim-Darbār* (afterwards called the *Madār-ul-Muhām*) and of the *Bakshī-girī*, the latter being a military court. These two courts and that of the *Nāzim adālat* and the *kamāsdārs* were all granted powers to entertain suits up to Rs. 200 in value. Suits of higher value went to the *Huzūr-Kachaharī*.

In criminal cases the *kamāsdārs*, *kotwāl* and *fauj-bakshī* were empowered to inflict imprisonment up to one month, fines up to Rs. 10, and to administer 18 stripes. Appeals were heard by the *Huzūr-Kachaharī*. In 1871, two higher courts were added, the *Sadr Amīnī* and the *Sadr Faujdārī*, the first hearing civil and the latter criminal appeals. They also exercised original jurisdiction. Between 1873 and 1898, various modifications were introduced from time to time. In 1899, shortly after the supervision began, the whole judicial system was reorganised and the powers of certain courts were modified. Out of the 28 courts that then existed, 9 were brought under reduction, and the powers of the other courts were increased so as to bring them more into line with those of British Indian courts. Besides the subordinate *pargana* courts of the *kamāsdārs* and *thānādārs*, the courts at head-quarters were the Darbār or the *Huzūr* Court, the *Sadr* Court, the city *Adālat* or the old *Sadr-Amīnī* and the City Magistrate's Court or the *Adālat-Faujdārī*. In 1902, the Dhār City Magistrate's court was amalgamated with the *Sadr* Court, and to meet the increased work of the *Sadr* Court, a joint judge was appointed. In 1903-04, the *Sadr Amīn's* Court was abolished, and the *Sadr* Court was reconstituted and formed into a combined civil and criminal court, two judges presiding, who were styled, respectively, Chief Civil Judge and Chief Criminal Judge. During the Chief's minority the Superintendent was given a Judicial Assistant who was invested with the powers of a *Sadr* Court judge, and decided civil suits not exceeding Rs. 1,000 in value, and criminal cases punishable with three years' imprisonment. In 1905 the post of Judicial Assistant was abolished and the Judges in the *Sadr* Court reduced to one. At the same time a new court, that of the District Magistrate, was established. In 1906, the *Sadar* Court was abolished altogether.

Local Legislative System.

No special officer has been appointed for the purpose of making laws and regulations. When the necessity for making alterations in the existing rules or framing new ones arises, the Darbār issues the

rules and orders required in the form of circulars and publishes them in the Darbār Gazette for general information. Since 1858 a large number of such circulars have been issued dealing with every important department of the State.

Legisl Enact

The only special judicial enactments that have been issued are the Stamp Act (1897), Court Fee Act (1897), and the Limitation Act (1898); Police rules (1893); Forest Rules (1896); *Kawaid-patwāris* (1903) *Kawaid-kānūngos*, Inspectors, etc. (1904).

Presen System Court Head-quarte

The State courts are now 34 in number, of these courts 12 are located in *khālsā* territory and 22 in the tributary Thākurāts and Bhūmiats. The courts at head-quarters are the Darbār Court, the District Magistrate's Court, and the Court of the City Magistrate.

Darbā Cour

The Darbār Court (chief's Court) is the highest judicial authority in the state exercising full powers under the treaty of 1819. This court also tries all criminal cases in which the principal Thākurs or Bhūmias (guaranteed and unguaranteed) are personally concerned. It hears appeals from all subordinate courts of the State, and from the courts of the principal Thākurs and Bhūmias.

Distri Magist

The District Magistrate exercises the powers of a first class magistrate, with the additional powers under Section 30 Criminal Procedure Code, and can pass sentence of imprisonment up to seven years in criminal cases. He also hears appeals from the City Magistrate's Court and the *pargana* Courts. Sitting as a Civil Judge he entertains all original civil suits up to the value of Rs. 2,000, and Small Cause Court suits up to Rs. 250.

City M trate

The City Magistrate has the powers of a second class magistrate. As civil judge he can entertain original civil suits up to the value of Rs. 500, and small cause suits up to Rs. 50.

Parga Courts

The *kamāsdārs* of the Dhār and Dharampurī *parganas* have been relieved of their judicial work by the appointment of two judicial officers, one for Mālwā and the other for Nimār. These officers exercise the powers of a first class magistrate, and as civil judges can entertain all original civil suits up to the value of Rs. 1,000 and small cause court suits up to Rs. 50. The other *pargana* courts are those of the *kamāsdārs* of Kukshī, Badnāwar, and Nimanpur, of the *amīn* of Sundarsi, the *muntazim*, of Māndu, and *thānādārs* of Gandhwānī and Singhāna. The presiding officers of the Badnāwar and Kukshi courts have first class magisterial powers, with powers to entertain civil suits up to Rs. 1,000 and small cause court suits up to Rs. 50 in value; while the Nimanpur *kamāsdār* and the *amīn* of Sundarsī have second class magistrate's powers, and can hear civil suits up to Rs. 1,000 in value. The *muntazim* of Māndu and the *thānādārs* of Gandhwānī and Singhāna have

third class powers, and can entertain civil suits up to Rs. 200 in value.

Other Courts.

Besides the above courts, there is the court of the Sessions Judge of Nimanpur, and the chief forest officer who is invested with powers of a Sessions Judge with certain limitations. Sentences of ten years imprisonment and over being subject to the confirmation of the Darbār. In civil suits this court has powers intermediate between the powers of the *kamāsdār* of Nimanpur and those of the Darbār.

Jurisdiction in guaranteed estates.

In 1886 and 1903 the Government of India recognised the right of the Darbār to exercise jurisdiction in the guaranteed Thakurāts and Bhūmiats subordinate to it. The Darbār on the recognition of this right at once conceded jurisdictional powers to such of the estate holders as were deemed capable of exercising them.

Twenty-two courts have now been established, of which 13 lie in guaranteed,[1] and 9 in non-guaranteed estates. All these courts exercise, both civil and criminal jurisdiction.

The civil powers of all the Thākurs are limited by the rule which prohibits them trying any case exceeding in value 5 per cent. on the revenue of the estate. The Bhūmiās have jurisdiction in suits up to Rs. 500 in value. The criminal powers vary in different estates.

The maximum powers exercised by the Thākurs permit the trial of cases punishable under the Criminal Procedure Code with 10 years imprisonment. No sentence exceeding one year's imprisonment can, however, be passed by the Thākur; he can inflict a fine up to Rs. 400. Cases beyond these powers are sent to the Darbār courts.

The Bhūmias are empowered to try all cases which fall within the power of a Second Class Magistrate. They cannot pass a sentence of imprisonment exceeding 3 months, nor levy a fine of more than Rs. 100; they can administer 12 stripes.

System of administration of civil and criminal justice from courts of lowest grade to final appellate authority.

All civil and criminal cases are first instituted in the lowest courts (*pargana*, *thakurāt*, etc.) competent to try them. The first or regular appeal against the decisions of the lowest courts lies in the District Magistrate's Court and the second or the special appeal lies to the Darbār Court which is the highest appellate authority in the State. Persons discontented with the decisions of the Darbār can apply to the Political Agent who, in his capacity as Political Officer, may,

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[1] Multhān, Kāchhi-Baroda, Dotria, Bakhtgarh, Bara Barkhera, Bharūdpura, (including Chiktiābar), Chhota Barkhera, Garhī, Jāmnia, Kāli Baori, Kotideh, Rājgarh and Tirla.

if he thinks it necessary, advise the Darbār or dispose of the applications summarily.

No State codes exist, the principal British Indian Laws being taken as a guide, justice being administered according to their spirit and the usage of the country, the procedure being modified by Darbār circulars. Since British supervision, however, the tendency has been to follow the British Indian laws in the letter especially the Codes of Civil and Criminal Procedure, the Penal Code and the Law of Evidence. Codes

Nothing is known as to the cost of the establishment kept up by Thākurs and Bhūmias in their estates. The general cost under the head of Law and Justice (excluding Police and Jail) amounts to about Rs. 20,000 a year. Cost.

Until 1872 no law existed for regulating Court fees. In 1872 a Stamp Act was passed in which definite provisions regarding court fees were inserted. Later on, a local Court Fees Act was passed in accordance with which fees are levied. Fees.

Oaths are administered according to established usage. Hindus according to their position and education, Parameshwar, Bhagwat-Gita, the Ganges, the cow, Jowār-māta (grains of jowār), &c.; Jains by Pārasnāth or some other Tirthankars; Muhammadans are sworn by the Korān, Pārsis by the Zend-Avesta; Bhīls by *Bāra Bīj*, or the dog. The Bhīl holds the *Bīj* (second day of the waxing moon) in special reverence. Twelve such *Bījs* make his year. The sight of the moon on the *Bīj* evening is considered most auspicious. Oaths

Section III.—Finance.

(Tables XVIII and XIX.)

Of the financial arrangements of early days no records exist. The earliest *yādī* or memorandum dates from the time of Rājā Khande Rao (1761-80) and his son Anand Rao II. The maximum revenue of the State in those days was 9·2 lakhs, its territories including at that time the *parganas* of Berasia, Agar, etc. Early

A *tāleband* or abstract for the *Mālwī faslī* year 1184 (A. D. 1778.) shews a total revenue of 4·2 lakhs for a period of 28½ months ending in this year; the expenditure in the same period being 6·2 lakhs. A *tāleband* of *faslī* 1193 (A. D. 1783) shews receipts amounting to 3·2 and expenditure to 3·8 lakhs.

This unsatisfactory financial condition was normal in those days, owing mainly to the large military force kept up, of which the cost far exceeded the resources of the State.

It was not till the establishment of the British supremacy in 1820 that the finances commenced to recover. In 1858 the State was confiscated and passed under British administration, which was continued after its restoration up to 1864. Period 1820-

The table below summarises the financial conditions from the earliest time to the present day; figures are given in thousands of rupees:—

	Average.										Actuals.					
	1776.	1783.	1820.	1836.	1858-60.	1860-64.	1865.	1880-90.	1898-99.	1890-1900.	1899-1900.	1900-01.	1901-02.	1902-03.	1903-04.	1904-05.
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Opening Balance	......	......	8	70	79	431	487	1,187	......	......	439	94	131	45	115	132
Land Revenue	......	......			789		431		782	858						
			258	664		556		1886								
Other sources	......	......			191		165		738	932	490	921	928	1,284	930	1,006
Total Receipts	423	319	266	734	1,059	987	1,082	3,073	1,520	1,790	929	1,015	1,059	1,329	1,045	1,138
Total Expenditure	627	383	359	669	602	550	592	2,635	.....	......	835	804	1,014	1,214	913	1,031
Difference	− 204	− 64	− 93	+ 65	+ 457	+ 437	+ 490	+ 438	......	......	+ 94	+ 131	+ 45	+ 115	+ 132	+ 107

This statement shews the improvement which took place in 1820 (column 3), and the increased prosperity reached 16 years later (column 4). In Columns 5 and 6 the revenue for the period of confiscation (February 1858 to May 1860), and supervision (1860-64) are given. Columns 7 and 8 give the revenue in the first and last years of Rājā Rāmchandra Rao's rule. The remaining columns deal with the second period of supervision.

Great progress was made in the time of the late Chief the administration of all departments being re-organised, with good results. The land revenue during his rule of 35 years increased by 26 per cent., due mainly to the opening up of new country and the increase of irrigated land. Judicial receipts rose by 180 and customs receipts by 190 per cent. The expenditure also increased by 28 per cent., but never exceeded the income, while at the Chief's death the State held 11 lakhs of accumulated savings invested in Government paper.

It was to be expected that this prosperity would continue to increase. Unfortunately the unprecedented famine which attacked the State in 1899-1900, swallowed up most of the savings, while the years of distress which followed absorbed the remainder, and in 1902 the Darbār was obliged to borrow 3 lakhs from Government. Period [illegible] to 1906.

The expenditure has increased owing to the more modern and efficient form of administration introduced of late years.

The ordinary income derived from each *pargana* is given in the appended table, to which the revenue in the time of Khande Rao and also the Mughal revenue as given in the *Ain-i-Akbari* is appended. As regards these figures those of Khande Rao's day are approximate, while it is impossible to say exactly how far *pargana* boundaries have changed since Akbar's day. Pargana

No.	Name.	Khande Rao.	Mughal days.	Present Revenue.
1	Dhār	90,000	51,982	411,853
2	Badnāwar ...	98,000	76,405	136,236
3	Dharampurī ...	50,000	22,911	121,548
4	Thikrī	10,000	5,590	47,992
5	Balkhed ...	5,000	......	....
6	Kukshī	26,000	......	95,443
7	Nimanpur ...	3,000	......	5,317
8	Sundarsī ...	3,000	......	5,368
9	Nālchha... ...	13,848	......	31,359
10	Māndu	1,209	......	872

In 1899-1900 during the famine the revenues of all the *parganas* except those of Māndu and Nimanpur fell considerably. In the case of these two *parganas* the extraordinary demand for grass compensated for the loss in ordinary revenue.

Up to the time of the first supervision the accounts were kept on the Marāthi system, which was based on that of the Mughals. The System of accounts.

head accountant of each *pargana* known as the *daftardār* submitted his accounts to the *Huzūr Phadnīs* at head-quarters. A form of budget called *byāhāda* was prepared yearly for each revenue division, and adhered to generally.

System.

In 1860 a regular budget was introduced, accounts being kept on the British system, an officer called *Sharistedār Māl* being head accountant. The State treasurer was authorised to receive payments from all officials but could not issue money except on the signature of the highest authority.

The old detailed statements kept up in Marāthā days and known as *kīrda*, *khatāvanī* and *sūda* (monthly return) were still used.

In 1899 this system was abolished and the present system introduced. A change was made also in the financial year which had hitherto been the *Mālwī Faslī*. The Gregorian Calendar was introduced, the official year commencing on the 1st of April; in 1905 it was again changed to July 1st.

COINAGE
Ancient coins.

Many coins chiefly of copper, bearing the names of the Khiljī Sultāns of Māndu and of Bahādur Shāh of Gujarāt have been discovered at Māndu.

Early State coins.

The Ponwār Rājās of Dhār had until 1888 a copper coin of their own, which was struck at Dhār by Bohoras and Baniās, monopolists who paid a royalty (*nazrāna*) of Rs.1,500 to Rs.2,100 to the State for the privilege. The monopoly generally lasted for two or three years. At its renewal the device on coin was changed and a fresh royalty taken. This accounts for the various devices that appear on the obverse of the Dhār coin which include a *swastika*, a *kunda*, a *bel* leaf, a sparrow, a cannon, a sword, a *pharāra*, a *jaripatka* and *Hanumān* carrying a mace in the right hand, and a *jaripatka* in the left. Out of these coins the one bearing the device of a *pharāra* was current during the first superintendency. It was of two denominations, a pice (quarter anna), weighing ½ tola, and double-pice (half-anna) weighing one tola. The *pharāra* pice was superseded by the *jaripatka* pice, and that in its turn by the *Hanumān* pice which was struck in 1881. The impression on the reverse in the case of the last two coins was the name of the State and year of issue in *Deva-nāgarī* characters. The circulation and currency of the Dhār coin was practically limited to the Dhār town and a few villages in its immediate neighbourhood. In other parts of the State, the Indore, Ujjain, or British Indian coin was used. This variety was found to be a great obstacle to trade, while the ratio of the *takkas* (copper coin) to the rupee was never stationary, fluctuating between 16 and 32 *gandas* (4 pice each) to a rupee. With a view to remove this uncertainty and general inconvenience the late Chief arranged with the Government of India for the supply of copper coin under Act IX of 1876. Government complied with the request, and in 1887 copper coins of the three denominations current in British India were minted with the

additional words "Dhār State" upon the reverse. This coin was put in circulation on the 16th of February 1888.

Silve The State never possessed a silver coinage. In early days the *Sālim Shāhī* or *Gad-sikka* of the Partābgarh State in Rajputāna, formed the silver currency. This was superseded by the Indore and Ujjain *Hālī Sikka* rupees. But from 1881-1893 owing to continuous fall in the price of silver, the exchange value of the *Hālī* rupee fell low as to cause serious trouble in regard to the State revenues which were collected in *Hālī*. Before the depreciation of silver the rate of exchange between *Hālī* and the *Kaldār* or Government rupee, was often at par and seldom exceeded half-anna in the rupee in favour of the British coin. But since 1890 the fluctuations had been very great rising to 12 per cent. and over. To put an end to these fluctuations the late Chief adopted the British rupee which became the standard silver coin of the State on the 6th June 1894.

To suppress the circulation of the *Hālī*, and encourage the circulation of *kaldār*, an import duty of 12½ per cent. was charged on *Hālī* coins and a similar export duty on *Kaldār* rupees. The courts also refused to recognise suits or documents unless the amounts were entered in *kaldār*, and all revenue was made payable in the same currency.

Section IV.—Land Revenue.

(Table XX.)

Histo By ancient custom all the land of the State is considered the property of the ruler and the contributions paid by the *Zamīndārs* or landholders are thus revenue, and not rent.

Peric The State revenue history falls into five periods. The first period is that of the 86 years from the foundation of the State in 1734 to the establishment of peace in 1820; the second from 1820 to the confiscation of the State in 1858; the third from 1858 to 1864, the first period of British supervision; the fourth from 1864 to 1899, the rule of the late Mahārājā Anand Rao III and the last the period of supervision.

1st P Very little is known about this period. Village lands were divided into holdings a rate being fixed on each. The collection of the revenue, however, was made through farmers (*ijāradārs*) who paid the amount of the farm into the State treasury and made what they could out of the cultivator. The State exercised no more than a nominal control over the *ijāradārs* and the cultivators were left entirely to the mercy of the village officials and *ijāradārs* who exercised much petty tyranny. Even in villages which continued *khālsā*, the methods of realising revenue were most oppressive. The regular revenue always fell far short of the needs of the Chief, and special cesses often of a most oppressive nature were levied to make good the deficiency.

2nd Period 1820-1858. During the first part of this period things remained much as had been. Gradually, however, the establishment of order made itself felt, and cultivation expanded rapidly. It then came to light that many *ijāradārs* held land for which they were not paying revenue while they employed a smaller *bīgha* in their measurements, than the standard State *bīgha*. in 1837, therefore, a *jarīb* survey (using the *jarīb* or chain of 166 feet) was commenced and completed in 1842. Revised rates of assessment were imposed and the farm of villages was given out to respectable local men and not as hitherto to foreigners. The *pattas* (leases) were granted for five years, renewable after that period at an enhanced rate. The total revenue after this settlement was 1,98,878 *Hālī* rupees excluding the Berasia *pargana* with a revenue of 44,237. The Nimanpur *pargana* which was all forest land produced no land revenue[1].

The rates for land at this settlement were *goyara* land from Rs. 11 to Re. 1, *māletru* from Re. 1-4 to 6 annas. The rates were numerous, there being 19 different rates for *goyara*[2] and five for *māletru* land; and it is difficult to unravel the subtle distinctions made in the soils.

Cesses. Certain cesses were levied, the most important being *bīghotī* at 8 annas a *bīgha* on *goyara* and 6 on *māletru* land; and *tulai* at 2 per cent. on the assessed revenue. These were collected along with the land revenue.

The characteristics of this period were the almost unlimited power exercised by *ijāradārs* and the subjection of the cultivator to their impositions.

3rd period, 1858-64. During this period salutary checks were, for the first time, placed on the *ijāradārs*. Lands were carefully measured, classed and assessed according to their crop-bearing power. Leases detailing all conditions were given to individual tenants. The farmers of revenue were selected from among local men who had an interest in the country and would improve holdings. These leases were given for 5 years. Though the revenue decreased on paper, the ease with which it was collected made the actual receipts far larger than they had ever been before. A full account of this settlement is given in Lieutenant Ward's "Reports" of 1862 and 1863.

The land revenue exclusive of payments made by feudatories amounted to Rs. 3,13,970.

Rates. *Goyara* land was assessed in Mālwā at from Rs. 11 to 1-8 and *maletru* from Re. 1-6 to 8 annas; in Nimār the rates were from Rs. 5 to 2 in the *goyara* land and Re. 1-6 to 0-4 in *māletru*.

4th period 1864-1899. This period is that of the rule of Mahārājā Anand Rao III. A few *parganas* were re-settled during this period, some more than once. The Dhār *pargana* being settled six times, *khāsgī* four, Dharampurī and Thīkrī seven, Kukshī three, Nālchha twice, and Badnāwar and Saundarsī once.

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[1] For comparison of settlements see Table xx.

[2] Land near a village, *dufasli* and irrigated *ekfasli* land. *Māletru* is dry land.

The *ijāradārī* system was only maintained in Bhilāli and jungle tracts, leases being ordinarily given to individual *khātedārs* (landholders). The *patwārīs* collected the revenue and were responsible for the up-keep of the village records. In 1892 a survey by the cross staff and prismatic compass was commenced which was completed by a traverse survey in 1904.

It was proposed to base a new settlement on this survey, but the financial distress caused by the famine of 1899-1900 necessitated its postponement. The land revenue at the close of this period was Rs. 5,04,387, a rise of 60 per cent.

5th pe[riod] 1899-0[...]

This period commenced with the unprecedented famine of 1899-1900 by which the resources of the State and of its inhabitants were strained to the utmost. All savings of the preceding period amounting to over 11 lakhs were swallowed up and in 1902 the Darbār was obliged to borrow 3 lakhs from Government. During 1904 the revenue survey was completed and the new settlement has just been finished. The average land revenue during this period for the decades ending in 1890 and 1900 was 5·2 lakhs, the actuals for the last four years being 1901-02, 3,02,620; 1902-03, 4,86,629; 1903-04, 5,53,033; 1904-05, 5,48,510.

These figures show that the State is rapidly recovering from the effects of the famine.

Basis o[f] Assessm[ent].

The basis of the last assessment was the nature of the soil, its crop bearing power, the average value of produce gathered, possibilities of irrigation, proximity to markets and good communications, the class of cultivator, and the fiscal history of the tract.

Rates a[nd] Genera[l Re]venue.

The first four conditions given above mainly determine the rates on *māletru* (dry) land and have turned out to be fair and equitable. In the case of irrigated land, however, this has not proved to be the case. This was due to the fact that in the last settlement new *adān* (irrigated land) was entered which had no real existence at the time in the *jamābandī patrak* (register of revenue) on the assumption that in a year or so the wells would be repaired and give an ample supply of water. The famine and a succession of bad years, however, frustrated this hope and caused the assessment to fall very severely on the cultivator, necessitating remissions and suspensions.

Nimanp[ur] Assessm[ent].

In early days when no land revenue was derivable from Nimanpur, certain taxes were levied. The most important were the *bel jūpa lāg* (tax on a pair of bullocks) levied at Rs. 7-8 a year on every pair of bullocks employed by wood cutters to carry their produce; *hela-jūpa-lāg* a similar tax on a pair of buffaloes (*hela*) at Rs. 5 and the *kurāda-lāg* or axe tax at Rs. 4-4. These taxes were only discontinued in 1901.

Cesses.

The cesses now levied are, *patwārī* cess, 6¼ per cent., road cess 2 per cent., school cess, 2 per cent., and hospital cess 2¼ per cent. Total 12½ per cent. on land revenue realisations.

Collection of Revenue.

Under the old *ijāradārī* system the *ijāradār's* men collected the revenue from the cultivator. It is now collected by the State *patwārīs.*

The revenue is collected in instalments (*taujīs*). In the Dhār, Badnāwar, Nālchha and Māndu *parganas* they are four in number, 4 annas being collected in January and May, 2 in November and 6 in March. In Dharampurī and Thikri they are three, 4 annas being collected in November and March, and 8 in January; in Kukshī and Sundarsī in November, January, March and May 4 annas each collection.

Incidence. (Table XX).

The incidence of the land revenue per acre of cultivated land throughout the State is Rs. 2-4-2. Most of the revenue is derived from irrigated land which though it forms only $\frac{1}{25}$ of the total area cultivated, pays $\frac{1}{8}$ of the demand. The incidence varies in different *parganas.* The average for the whole State is for unirrigated land Re. 1-11 per acre and for irrigated Rs. 10-2. In Mālwā where the revenue derived from the irrigated area is greater than in Nimār, the incidence is heavier, amounting to Rs. 2-13-10 per acre as compared with Rs. 1-8-7 in Nimār. The incidence is again heavier in alienated land, the average for *khālsā* land Rs. 2-2-8 and for the alienated area Rs. 2-7-2.

Details of incidence are given in the appended tables :—

No.	Pargana.	Irrigated.	Unirrigated.
		Rs. a. p.	Rs. a. p.
1	Dhār	13 9 10	2 0 1
2	Badnāwar ...	15 7 11	1 14 11
3	Nālchha... ...	11 4 7	4 2 6
4	Māndu	4 4 8	0 11 1
5	Sundarsī ...	11 14 7	2 9 10
	For Mālwā ...	13 9 6	1 14 6
6	Dharampurī ...	6 9 1	1 5 5
7	Thikrī	6 3 7	0 15 3
	For Nimār ...	6 13 0	1 2 0

Cesses are excluded from the above rates. If cesses are included the rates are :—

Division.	Khālsā.	Alienated.
	Rs. a. p.	Rs. a. p.
Mālwā	3 1 11	2 9 1
Nimār	1 7 9	1 14 4
State	2 2 8	2 7 2

Suspensions are readily given in cases of severe distress. Remissions are not often granted. In the famine of 1899-1900 the revenue actually recovered only amounted to about one-third of the demand. Of the remaining two-thirds, one-third was to have been remitted and the remainder suspended for three years. The succeeding bad years, however, raised the arrears to a considerable sum. In 1902, therefore, in commemoration of the coronation of the King-Emperor all arrears due upto the end of March, 1902, amounting to about 8 lakhs, were finally remitted. Remis and S sions.

The rates paid for different classes of soil, growing standard crops aro given below:— Rates.

Classes of soil—	Rs.
Irrigated—	
1st class (black and *bhūri*) growing maize, poppy, etc.	15 to 10
2nd class (black and *bhūri*) growing maize, poppy, etc.	10 to 5
Unirrigated—	
Goyara	5 to 1½
Māletru.	
1st class (black and *bhūri*) growing wheat, gram, cotton, etc. ...	5 to 2
2nd class growing *jowār* and pulses	2 to 1
3rd class (*phatroti*) growing inferior grains	1 to annas 2

Though the highest rate does not ordinarily exceed Rs. 15, much higher rates are often paid for land bearing special crops such as *adrak* (ginger), vegetables, tobacco, etc., which is sub-let to tenants at from Rs. 25 to as much as Rs. 100 even including charges for irrigation.

All revenue is now usually paid in cash, and even between landholders and sub-lessees payment in kind being almost unknown. Paymen revenue rents.

The land tenures fall broadly into two classes, *khālsā* or land held directly by the Darbār and alienated land held in *jāgīr*, *muāfi*, etc. Tenures

Of the total area of the State, 1,446 square miles or 81 per cent. are *khālsā*, and 329 alienated.

Khālsā lands are held either on *ijāradārī* or *khātedārī* tenure. In the first instance a village or several villages are held by an *ijāradār* or farmer who is responsible for the assessed revenue less a fixed commission. He pays in the amount agreed on to the Darbār and receives the assessed revenue from his holding. He has no power to alter the rates or amounts assessed. This form of tenure was originally the commonest, nowadays it is only met with in poorly-developed tracts. It is a useful system where a tract is being settled for the first time. KHALSA tenures, nary. Ijāradāri

Khātedārī.

In the second case the cultivator holds directly from the State without the intervention of a middleman. *Khātedārī* tenure is subdivided into five classes, *ryotwārī*, *bilmukhta*, *batai*, *halbandī* and *pagras*.

Ryotwārī.

The *ryotwārī* tenure of this State differs from that prevailing in British India, of which the essential characteristic is the right of the cultivator to relinquish in any year so much of his holding as he is unable to cultivate paying revenue for the portion actually tilled. In the State *ryotwāri* tenure, no such right exists. The land is held directly from the State on a *patta* (lease) which defines all the conditions, while the assessment is fixed for the whole term of the settlement and no *khātedār* can be evicted so long as he continues to pay his revenue. He is, however, liable for the full assessed revenue of the holding whether the year is bad or good, and whether he cultivates the whole or only a part of his land.

At present, almost all the State land is held on *ryotwārī* tenure only backward tracts being in the hands of *ijāradārs*.

Bilmukhta.

When the land is assessed in a lump sum, such tenure is called *karārī* or *bilmukhta*. Some land of this class is to be found in most *parganas*.

Batai.

On land held on *batai* (division) tenure the revenue is paid in kind. The usual share claimed is half, but in practice only one-third is actually taken, the remaining two-thirds being shared between the cultivator, and the village officials and servants. This tenure is seldom met with in *khālsā* land, but is still met with here and there in alienated land, and occasionally as between landlord and tenant.

Halbandi.

Halbandī tenure prevails only in the Bhil country. A rate is levied per *hal*, "plough" of land. The area included in this term varies in different *parganas* as do also the rates. The maximum rate is Rs. 30 met with in few rare instances in the Kukshī *pargana* ; the minimum Re. 1. The maximum area included in a "plough" is 18¾ acres (30 *bīghas*), the minimum 6¼ acres (10 *bighas*). In the Bhūmiāts, the highest rate is fixed at Rs. 10. This form of tenure is being abolished in *khālsā* land, where it is proposed to introduce *ryotwārī* tenure in its place.

Pagras.

Land when first brought under cultivation is usually held on *pagras* tenure. This form of tenure is progressive, no rent being levied for the first two or three years, after which gradually increasing rates are taken up to the full assessment rate, usually in about six or seven years.

ALIENATED LAND.

Alienated land may be divided into two broad classes, that possessed by feudatories who hold on a guarantee from the British Government, and that held directly from the State without a guarantee.

Guaranteed Estates.

The guaranteed feudatories number 14, and include 4 Thākurs or *Tālkādārs* and 10 Bhūmias.

The first four are the Thākurs of Multhān, Kāchhi-Baroda, Dotria and the Mandloi of Bakhtgarh.

The Bhūmiās (children of the soil) are descendants of the original holders of the country. They include the estates of Bara-Barkhera, Bhārudpura, Chiktiābar, Chhota-Barkhera, Garhī, Jāmnia, Kālī-Baorī, Kotideh, Rājgarh, and Tirla. These feudatories hold their land under a guarantee from the British Government which was granted during the pacification of Mālwā, and by which they were confirmed in the possession of their holdings on the understanding that they maintained peace in the surrounding country. Details as to these *jāgīrdārs* are given in Table XXXI.

They exercise certain judicial powers granted by the Darbār.[1]

State dārs,

This land is held on six forms of tenure given in the appended statement:—

No.	Class.	Area in acres.	Square miles.	Per cent. of State area occupied.
1	Devasthān...	20,449	31·95	12·52
2	Dharmāda...	13,725	21·44	8·41
3	Inām	43,160	67·44	26·44
4	Jāgir	10,650	16·64	6·52
5	Istimrār ...	57,031	89·11	34·93
6	Chākrāna ...	18,250	28·52	11·18
	Total	163,265	255·10	100·00

The first two classes include land given for charitable and religious purposes, while the third is usually granted for good service rendered. None of these are burdened with any charge, being classed as *muāfi* or free-grants. *Jāgīr* lands are held on various conditions. In early days the tenure of a *jāgīr* usually implied that the holder attended his Chief with a quota of foot and horse. Such *jāgīrs* were known as *saranjāmī*. At the present time a share of the revenue is usually paid to the Darbār in lieu of service. The *istimrārī* tenure is a form of permanent settlement. The holder pays a sum fixed once for all (a quit-rent) which is subject to no variations.

Chākrāna lands are those given to State servants and usually carries with it an obligation to do service.

Chākrāna lands are not alienable by sale, mortgage, or other form of transfer, except by special sanction.

Rules aliena

A circular has been issued to all *jāgīrdārs* and *tālkādārs* declaring that their interest in their holdings is for life only and that they are incapable of burdening the estate with debts beyond their own life-time.

[1] See Legislation and Justice.

Section V.—Miscellaneous Revenue.

Excise arrangements prior to 1902.

No separate Excise Department existed in the State before 1902 the management of the excise affairs of each *pargana* being entrusted to the *kamāsdār* in charge.

Excise is generally levied on spirit made locally from various sources, and on drugs prepared from opium and hemp.

Prior to June 15th, 1902, the *kamāsdārs* of the different *parganas* used to sell by auction the right of manufacture and vend of country liquor to petty contractors. The contracts were given out from one to three years, and related to one single village or a group of villages. The liquor was extracted from *mahuā* flowers which were subject to *sāyar* duty. The contractors were not bound by agreement to produce liquor of any particular rates. They furnished security for the amount of contract, or deposited one-fourth of the contract amount in the treasury. The revenue was paid in instalments or at the end of each month. Similar arrangements were made and are still made for *gānja* and *charas* but only in big *parganas*. But the revenue from this source is very small.

Opium.

Although opium is an important product and commands a large consumption in the State, it has not yet been made an exciseable article.

Bhāng.

Bhāng may also be sold by any shopkeeper without a license.

Revenue.

The average annual income from liquor during the last two decades was Rs. 31,506 and Rs. 36,241, respectively, while that from *gānja* and *charas* was Rs. 483 and 431, respectively. As long as the contract system prevailed, the State incurred no expenses whatever under this head.

In June 1902 the *Abkāri* (excise) contract for the whole State was leased to a Pārsī contractor on the minimum guarantee system for a period of five years. The guarantee was originally fixed at Rs. 15,000, but subsequently in June 1904 the term of the guarantee was extended to June 1912 and the amount of guarantee made progressive rising to a maximum of Rs. 30,000.

The rights of manufacture and vend of country liquor are both vested in the contractor. He is also given the right of importing and selling foreign liquor, and of extracting *tārī* and *shindī* by the tapping process.

Two distilleries exist at present, one at Dhār and the other at Dharampurī. In the out-lying districts of Kukshī, Sundarsī, and Nimanpur the contractor has been allowed to sublet the right of manufacture and sale of liquor to petty contractors on the old system. The rights are sold by auction in the presence of *kamāsdār*, and the Darbār receives 80 per cent. of the amounts realised by the contractor, the remaining 20 per cent. forming the contractor's profit.

Strength of liquor.

The strength of liquor generally distilled is 60 U. P. Some is double distilled to 25 U. P. Liquor of 70 U. P. strength is sold,

but is not distilled, being prepared by mixing 60 U. P. with water in the required proportion.

The direct duty per Imperial gallon of proof strength paid to the State by the contractor is as follows :—

	Rs.	a.	p.	
For 10 U. P.	1	10	0	
For 25 U. P.	0	12	0	
For 60 U. P.	0	6	0	for districts.
For 60 U. P.	0	7	6	for Dhār town.
For 70 U. P.	0	4	3	

The retail sale prices in terms of proof strength are as follows :—

Strength.	Annas per bottle.	Place.
25 U. P.	8	Dhār town.
25 U. P.	6	Districts.
60 U. P.	4	Dhār town.
60 U. P.	3	Districts.
70 U. P.	2	Dhār town and districts.
70 U. P.	1½	Gūjri only.

Five liquor depôts have been established at Dhār, Nālchha, Kānwan, Dharampurī, and Kukshī. From these depôts liquor is issued to retail shops which number about 145. In the three outlying districts there are 36 retail shops.

The control exercised by the Darbār is of the nature of supervision. No limit is put on the quantity of liquor to be manufactured.

Abkāri inspectors are appointed by the State whose duty it is to supervise the manufacture and sale of liquor at the distilleries and in the districts according to rules specially prepared for their guidance.

The income derived from *Abkāri*, *Gānja* and *Charas* from 1901 to 1904 was as under :— Rever

No.	Item.	1901.	1902.	1903.	1904.	1905.
		Rs.	Rs.	Rs.	Rs.	Rs.
1	*Abkāri* ...	15,817	13,022	27,214	26,182	33,670
2	*Gānja* and *Charas*.	195	289	278	258	342
	Total ...	16,018	13,310	27,492	26,440	34,012

The incidence per head of population in these four years, was anna 1 pies 8, anna 1 pies 5, annas 3 pie 1 and 3 annas, respectively.

Country liquor is much used in parts of the State populated by Bhīls. Similarly, opium has a large consumption in parts where Rājputs, Jāts, and Moghias predominate. Foreign liquors are used in towns by higher classes of people. *Bhāng* is taken mostly in the hot season.

It is generally believed that the habit of drinking liquor is increasing, but there are no definite statistics on this point either as regards country or foreign liquor.

Opium.

The chief sources of revenue from opium are the import and export duties levied upon the drug in its different forms. No land tax is charged, as although all poppy growing land is irrigated, the rates for irrigated land are fixed according to the nature of soil and the mode of irrigation, irrespective of the crops to be grown upon it, the cultivator being at liberty to grow poppy or any other crop he wishes. The following table gives the principal and financial statistics of opium from 1881 :—

Year.	Area in acres under poppy cultivation.	No. of chests exported.	State revenue from export duty on chests.	Imperial Pass duty on chests.
			Rs.	Rs.
1881	13,564¾	684	6,840	4,78,800
1882	13,507	1,507	14,815	9,89,550
1883	10,549	1,305½	14,792½	8,48,575
1884	11,859¾	1,039	9,610	6,75,350
1885	5,805	683	6,125	4,43,950
1886	10,060	1,264½	13,142½	8,21,925
1887	8,762½	671	7,200	4,36,150
1888	8,724	892	7,520	5,79,800
1889	8,864	541	5,657½	3,51,650
1890	8,588¾	691	7,820	4,17,025
1891	8,414	869½	8,113¾	5,21,700
1892	7,496	661¾	6,871¾	3,96,900
1893	8,100	819½	8,687½	4,91,700
1894	8,102	757½	7,235	4,62,175
1895	7,748	438	4,272½	2,84,700
1896	7,631	173	2,422½	1,06,125
1897	6,465	299	2,542½	1,62,550
1898	6,076	733	7,490	3,67,900
1899	920	444	4,080	2,23,600
1900	5,493	581	8,715	2,90,500
1901	2,670	300½	4,357½	3,11,000
1902	5,677	307½	4,638¾	3,16,000
1903	9,094	636	9,586¾	3,46,050

Revenue.

The average annual revenue during the first decade ending 1890 was Rs. 20,234, in the next decade it was Rs. 12,171. In the succeeding three years it was Rs. 5,799 (1901); Rs. 5,579-8-7 (1902) and Rs. 10,865-6-5 (1903).

Duties on opium.

A transit duty of eight annas is levied on every *dharī* or five seers of crude opium, when it leaves a village or town. Several classes of export duty are also levied—

(1). Export of manufactured opium to Bombay or other British districts—

(*a*) The duty is fixed at Rs. 20 per chest, containing 66 seers of *battīs* (balls) with the addition of 1 anna and 9 pies to cover scale expenses.

(*b*) On *rábba* opium it is levied at Rs. 7-8 per chest weighing 66 seers.

(2). Export to other Native States—

(*a*) A duty of Rs. 2-8 is taken on every *dhari* of crude opium.

(*b*) A duty of Rs. 3 on every *dhari* of manufactured or *batti* (ball) opium.

(3). Import duty :—This is the same as the export duty specified in the last section, but hardly any instances occur of opium being imported into the State.

Two causes seem to have affected the cultivation of poppy during the last 24 years, the fall in the price and the deficient supply of water. The result of these causes has been the diminution of the area under poppy cultivation. The lowest point was reached in 1899. Since then a gradual progress is visible. But it will take some years before the cultivation becomes as popular as it was 25 years ago, while the opium merchants are becoming agitated as to the probable effect of the new ordinances issued in China.

This source of revenue came into existence in 1872. Before that all documents were written on plain paper. This gave opportunities for fraud and was a cause of much difficulty in the administration of justice. To remove this defect a Stamp Law was passed in 1872. It made the use of stamps imperative in all judicial matters. The Act was amended in 1897. **Stamp**

In 1897, Darbār postage stamps of various denominations were introduced and remained in circulation till 1901 when the Darbār postal arrangement was abolished. In 1902, adhesive court fee stamps of four denominations and one anna receipt stamps were brought into use. In judicial proceedings stamps are invariably used but in commercial transactions there is still a tendency to avoid their use, notwithstanding all the precautions which the authorities have taken; the average annual income from stamps during the first decade ending 1890 was Rs. 16,751. In the second decade it was Rs. 20,414, which included Rs. 1,195 as sale proceeds of Darbār postage stamps. In 1901 and the subsequent two years, the total revenue under stamps was Rs. 18,830, 19,216, and 21,206, respectively. In 1903 the income from court fee stamps and receipt stamps was Rs. 7,185-13-6 and 335, respectively, against Rs. 3,298$\frac{1}{8}$ and 308$\frac{1}{8}$ of the last preceding year. The cause of the steady rise in the revenue is attributable to the better times, and the speedy despatch of work by the courts.

Section VI.—Local and Municipal.

(Table XXII.)

Though cesses had been collected with the land revenue from early times, no cess for local fund purposes, for the up-keep of schools and works of public utility was collected before 1872. In that year they were levied in Dhār *pargana*, and in other *parganas* from 1878. These local funds derived their income from three sources, a special cess of 2 per cent. on the assessed revenue,

on collections from cattle pounds and certain other miscellaneous items.

As the annual outlay on local works of public utility always exceeds the amount thus collected the usual practice is to credit the collections from the whole State into the State treasury, the objects for which it is collected being kept up by the Dārbār, any excess expenditure over and above the collections being met from State revenues.

Municipal.

Dhār town alone possesses a municipality. The municipality has charge of the sanitation of the town, the construction and maintenance of public roads, streets, drains, latrines, inspection of public conveyances, etc., the provision of lighting and sources of drinking water, the up-keep of public gardens and registration of births and deaths.

Since its establishment in 1862, the Dhār municipality has done much to make the town healthy and safe ; among other improvements by supplying metalled-roads, gutters, drains, etc., dividing it into 11 wards or circles, each circle being subdivided into blocks, the names of principal *muhallas* and streets being shown by sign-boards, while each house is given a number.

In times of scarcity the municipality manages poor houses and opens relief works within its limits.

The origin of the Dhār municipality dates back to 1862 when a few sweepers and conservancy carts were employed in the town. These carts and men were placed under a committee consisting of four State officials, with the *Diwān* of the State as President. This committee was popularly known as the *kachra* committee. In 1863, when Captain Ward was the Superintendent of the State, he placed the executive work of the committee under each member, month by month by rotation. This mode of working was found unpractical and work was entrusted to the sole charge of one member. From 1867 to 1887 a committee of two members, who were both State officials, took over the work. In 1887 a paid manager was appointed. The manager was guided and assisted by a committee of six members,, three of whom were State officials, the remaining three being nominated from Bazar *panchas*. At present, the municipal committee consists of 11 members, one for each ward, three being official members, and one the president· The manager is the responsible executive officer. Of the 11 members, 4 are State officials, and 7 non-officials, all of whom are nominated by the Darbār.

Prior to the establishment of the municipality the collection of all tolls and dues in the town were made by the *sāyar* and revenue departments, and though a few of these have since been transferred to the municipality many are still retained by these departments. The total income, therefore, of the municipality is not correctly known as it is mixed with *sāyar* and general income. The first taxes levied by the Darbār to form a fund for the municipality were the *chashma-patti* and the *tankha-patti*. About 1865, a house tax

of half-an-anna per month was imposed on every house indiscriminately without any regard to its value. This created general discontent. The Baniās of the town proposed that a *chashma-patti* or chamber tax of an anna and a quarter should be levied on each *chashma* of a shop in lieu of the house tax. The proposal was accepted, and the *chashma-patti* was levied; it is still in force. When first imposed, it yielded about Rs. 1,800 a year, but now does not yield more than Rs. 700 a year. Later on, another tax called the *tankha-patti* (income tax) was introduced. By this tax every public servant in Dhār town whose monthly salary amounted to Rs. 10 or over was taxed two pies per rupee every month. In 1885, the rate was reduced to one pie per rupee. The other sources of municipal revenue are an octroi tax on articles imported for consumption and used within municipal limits; a tax on carriages and carts, tolls on carriages and carts, etc., a tax on licenses, a tax on lands, a tax on the sale of cattle, etc.

The average annual receipts during the decade ending 1890 were Rs. 13,600 and the expenditure was Rs. 9,900; in the next decade the average receipts were Rs. 12,400 against an expenditure of Rs. 11,800. The actual receipts in 1905 amounted to Rs. 14,128 and the expenditure to Rs. 14,128. The incidence of municipal taxation in Dhār town is 7½ annas per head.

Section VII.—Public Works.

This department came into existence during the first supervision, and was put on a systematic footing in 1867.

The average annual expenditure during the first decade ending 1890 was Rs. 64,000. During the next decade it was Rs. 56,000. The cost of the whole establishment never exceeded Rs. 40,000 a year.

Since 1899 the department has been re-organised and has received considerable additions to its working staff and establishment. It is styled the Dhār State Public Works Department.

Many buildings have been constructed, the principal being the Agency House at Dhār, the State Engineer's bungalow, various rest houses, and the public library. A number of roads were also undertaken as relief works, but none has been completed yet. Many useful irrigation works have been constructed.

Extensive repairs are being done by the Darbār to the ancient buildings at Dhār, and the Government of India have granted considerable sums for repairs at Māndu. These repairs are now being carried out by the State Public Works Department, all charges for supervision and establishment being borne by the Darbār.

The three roads, Dhār-Lebhad, Dhār-Tirla and Dharampurī-Khalghāt, which have hitherto been managed by the Government Public Works Department have been recently handed over to the Darbār Public Works Department.

Section VIII.—Army.

(Table XXV).

The State army is divided into regular and irregular. The regulars consist of cavalry, infantry and artillery, and the irregulars of *bedas* and *risālas.*

The strength of the military force from 1901-03 is shown in Table XXV. As regards previous years there is no proper record. From the records of 1898 the military strength was apparently:—

Regulars—	
Cavalry	52
Artillery	19
Infantry	358
Total...	429
Irregulars—	
Cavalry	366
Infantry	2,088
Total...	2,454
Grand total...	2,883

Infantry.

The men are mainly drawn from the following classes of people: Brāhmans, Thākurs, Rājputs, Marāthās, Ahīrs, and Muhammadans.

The pay of the *sūbahadār*, the head officer of each of the companies is Rs. 30 per month, that of the *jamādār*, the next in rank is Rs. 20. *Havīldārs* of different grades get from Rs. 8 to 12; *naiks* Rs. 6 and 7, and the sepoys get Rs. 6 per month.

The infantry supplies guards to the Treasury, Palaces, Agency House, Jail, and other important places. The infantry are also utilised in keeping peace and order in the districts in times of scarcity.

Guns—	
Serviceable	5
Unserviceable	3
Total...	8

In 1901 the strength was thus shown:—

Regular—	
Cavalry	52
Artillery	19
Infantry	308
Total...	379
Irregular—	
Cavalry	172
Infantry	127
Total...	299

Guns—

Serviceable	5
Unserviceable	3
Total...	8

A band is attached to the infantry consisting of 30 men. The band master gets Rs. 15 per month, the salary of other men varies from Rs. 14 to Rs. $1\frac{1}{4}$ per month.

The infantry service is pensionable, a sepoy getting when disabled, a pension of 5 annas per rupee of his salary after 12 years of service and half his average pay after 20 years of service. The infantry are armed with muzzle-loading smooth bore guns and bayonets.

This force is still known as the "Dhār Levy" and is actually an offshoot of the Bhopāwar Levy organised in 1857 under Risāldār-Major Isri Prasād for pacifying the district. It was disbanded in 1864. Some of that Corps were drafted into the Central India Horse, those who wished to do so being allowed to join the State service. The corps so formed was called the Dhār Levy. The men are enlisted on the *siledārī* system and there is no restriction, as to caste or creed. The *siledār* either serves in person or through a proxy (called *bārgīr*) whose appointment is subject to the approval of the Darbār. The horse belongs to the owner but the arms and accoutrements belong to the State. Caval

The corps supplies body guards to the Chief and the members of his family and acts as an escort to political officers and the State officials on ceremonial and other occasions.

The pay of the commanding officer is Rs. 50. The *dafādār* gets Rs. 21, the Lance-*dafādār* Rs. 20, and each of the sowar gets Rs. 20 per month.

The service is pensionable, a *siledār* or *bārgīr* receiving a pension of Rs. 4 and 3 respectively after 20 years' service.

The cavalry carry lances, swords, and muzzle-loading carbines.

The corps was under the direct supervision of the late Mahārājā, but since 1904, it has been placed in charge of the *Fauj Bakshī*.

The artillery consists of 19 artillery men and 4 followers with five guns. Artille

The pay varies from Rs. 12 to 4 per month. The chief duties of the artillery are to fire salutes when required. A time gun is fired daily at 9 p. m. The men also serve as guards. The service is pensionable, the rules of the infantry being applicable to them.

Bedas.—These *bedas* appear to represent the *shibandi bedas* of pre-mutiny days. These *bedas* were bodies of foreign levies commanded by a man styled the *jamādār*. The two most powerful and turbulent of these *bedas* were those of Makrānis and Valāyatis (Pathāns) who caused all the trouble in 1857. In 1902 there were 13 *bedas*, the total strength of these being 133 men. They were Irregu

mainly composed of Marāthās, Muhammadans, Brāhmans from the United Provinces, Rājputs, and Ahirs.

Their pay varied from Rs. 12 to Rs. 2 per month. The service they do is miscellaneous. These men act as *chaprāsis*, as guards at the houses of the Chief's relations and *sardārs* as *barkandāzs* or watchers at the jail, and as messengers.

They provide their own arms consisting of swords or *lāthis*. A few possess old-fashioned carbines.

Risāla.—Before the mutiny there were four *paigas* and one *risāla* the latter being composed of Pindāris who had come from Baroda to assist Rāni Maina Bai. The *paigas* were composed mostly of Marāthās, who were supplied with horses, arms, and accoutrements by the State and were also paid salaries. The Pindāri *risāla* was a *siledāri* corps. Later on the *paigas* were converted into four new *risālas* on the *siledāri* system.

The pay of the officers is Rs. 21, and that of the sowars is Rs. 17 per month.

The duties of the irregular sowars are to escort officers of the State and treasury remittances and to serve as messengers. They also escort the Imperial postal runners.

These sowars are not eligible for pension. They are armed with swords, which they supply themselves.

From 1880 to 1890 the cost of the military establishment, amounted to about Rs. 1·07 lakhs, from 1890 to 1900 to 1·04 lakhs. The cost in 1906, was Rs. 69,000.

Section IX.—Police and Jail.

(Tables XXIV and XXVI).

Police.

Up to 1872 all police duties were performed by the military and village *chaukīdārs*. In that year a body of 30 men was formed for the protection of Dhār town. They were given uniform and placed under the town *kotwāl* (police magistrate).

In 1874 their number was increased and they were placed under a trained superintendent from British India. Small bodies of police were also raised and posted at *pargana* head-quarters under the *kamāsdārs*.

In 1893 the police were formed into a single body of men. In 1899 they were formed on their present basis.

Prior to the establishment of regular police, the village *chaukīdārs* in Mālwā, and the Mānkars in Nimār carried out the police work in villages.

The post of village *chaukīdār* was till lately hereditary, the holders being in some cases given free-grants of land as remuneration. Since the establishment of the regular police, the *chaukidārs* have been enrolled under the department as rural police. Their duties are to detect and report all crime to the nearest police station and

to assist the regular police in every way. It is proposed to pay them regular salaries as they have no time to cultivate, and thus derive little benefit from their land grants.

In Nimār villages, watch and ward is carried out by men of the Mānkar class. These men, however, hold no land and receive no pay from the State, but receive a share of the village grain at each harvest.

The present strength of the police is given in table XXIV and gives one man to every 2·8 square miles and 227 of the population.

Expe

The average annual expenditure on account of police in the decade ending 1890 was Rs. 35,000. In the next decade it was Rs. 37,000. The cost in 1905 was Rs. 46,000.

Rec and t

No special rules exist as to recruiting. The men are given a short training at headquarters before being drafted into districts.

Atti educ pers towa servi

Educated persons generally are not inclined to take service in this department as is evident from the fact that though preference in enlisting is given to literates, irrespective of caste or creed, the percentage of persons who can read and write among constables is very low.

Regis of fin pressi

The system of recording finger-prints has been introduced recently. The assistant superintendent of police was sent to Indore to undergo a special course of training. The recording of finger-prints is now carried on under his supervision.

Arm

When the police was first established it was armed with swords. Subsequently batons furnished with a cat-o'nine-tails came into use. At present nearly two-thirds of the force is armed with muskets and bayonets. Some of the *chaukīdārs* (185 in number) have old muskets of different patterns which were supplied to them by the Darbār. A few have swords, and the remainder bamboo *lāthis* (quarter staffs) fitted with solid iron rings popularly known as *lohāngi*.

Crim tribe

Of tribes classed as criminal, Moghias, Mīnas, Sondhias, Bāgrīs, and Bhīls are found in this State. The first three are met with in the Badnāwar *pargana*, and the other two are found in most *parganas*. Bhīls and Bāgrīs having long given up systematic thieving as a profession are not so closely watched by the police as the Moghias. Under orders from Government a special Moghia department was created in 1886, to settle them and reclaim them from their predatory habits. All Moghias are registered and kept under strict surveillance and are not allowed to leave their villages without a pass. To ensure their presence at home at night, police peons have orders to visit their houses and assure themselves of their presence four times during the night. Lands at easy or nominal rates are given them for cultivation and liberal advances for agricultural purposes are made.

The average annual expenditure of the Moghia department during the decade ending 1890 was Rs. 3,900. In the next decade it was Rs. 2,500.

Jails. (Table XXVI.) A Central Jail has been established at Dhār with 9 district lock-ups attached to it. The Central Jail is situated in the fort at Dhār; the remaining 9 are the *pargana* jails located at the head-quarters of each *pargana*. The number has been uniform from 1881 to the present time. The rate of jail mortality per thousand was in 1881, 63•1; in 1891, 39•2; in 1901, 15•5; in 1902, 10; and in 1903, 4. Information about prevalent diseases is not available. The only industry carried on in the Central Jail is weaving. The work turned out consists of *khādī, dusūtī, daris, nīwār,* etc. These things are generally made to order.

The total jail expenditure and the cost per prisoner in 1905 was Rs. 7,132 and 48 respectively. The average annual expenditure on account of jails during the decade ending 1890 was Rs. 6,600, and in the next decade it was Rs. 9,000.

Section X.—Education.

(Table XXIII).

Early history. Under the Paramāras who ruled at Dhār from the 9th to the 13th century, the chief town was famous as a seat of learning. Munja Vākpati, the 7th ruler (973-997), and Bhoja the 9th ruler (1010-1055) were not only great patrons of learning, but were themselves scholars and authors. Bhoja is reputed to have written the *Sarasvati—kanthābharana* and the *Rājamārtanda* on the *Yogashāstra* and various other works.[1] The great Hindu and Jain scholars who flourished in their day resorted to Dhār whence they disseminated Sanskrit learning. The poets Dhanika, author of the *Dasarūpāvaloka*, his brother Dhananjaya, author of the *Dasarūpa*, Padmagupta poet laureate under Munja Vākpati and author of the *Navasāhsānka charita*, a poem in honour of Rājā Sindhurāja, the father of Bhoja, Halāyudha, author of the *Pingalachhandashtīka* and the Buddhist writer Dasabala, author of the *Tithisaranika*. Revata of Vadnagar who wrote a commentary on the *Vājasneya* frequented the Dhār court and Bilhana, the author of the *Vikramānkadevacharita* laments that he did not visit Dhār while Bhoja was ruling. In the mosque at Dhār known as Rājā Bhoja's school numerous slabs inscribed with the rules of Sanskrit grammar have been used to pave the floor, shewing that a school or college once stood in the city.

During the days of the Mālwā Sultāns, many religious teachers resorted to Dhār among whom Kamāl-Maula (or Shaikh Kamāl), and Maulāna Ghiās were well known[2] men. Māndu also was a seat of Muhammadan learning, Mahmūd Khilji having founded a university there.

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[1] B. R. 1882-3, p. 44.

[2] *Ain.* iii, 365 B. G., 131.

The first public school was opened in 1850, when a Persian school was established in Dhār town. This was followed by an English and a Marāthi school in 1854. A Hindi school and a Girls' school (1864), and a Sanskrit school (1874), were added later. Primary schools were opened at the head-quarters of the Nālchha, Kukshi, Dharampuri and Badnāwar *parganas* in 1864.

Cre[a] Dep[t.] of Ins[truction].

In 1872 a Department of Education was organised, and the Dhār English school was raised to the status of a High School. In 1879, Central India Schools Examinations were instituted by the Principal of the Daly College, and gave a great impetus to English education.

The late Chief took great interest in education. Primary schools, were opened in some of the larger villages, scholarships were liberally granted for the promotion of higher education and suitable school-houses were provided of which the Anand High School at the Capital is an example. At His Highness's death in 1898 there were 23 State schools with an attendance of 1,137 pupils.

Pres[ent]

The State now possesses 42 schools. These include the Anand High School, 37 primary schools, and 4 special schools.

Univ[ersity] Edu[cation].

Though there are no colleges in the State itself, the Darbār promotes higher education by the liberal grant of scholarships to such students of the High School as wish to prosecute their studies at a university. The scholarships vary from Rs. 8 to 20 per month and are continued to the holders until they complete the course. The university distinctions which Dhār High School students have gained are :—Bachelors of Arts and Law, 3 ; Bachelors of Arts, 3 ; Bachelors of Science, 1 ; Licentiates of Medicine, 2 ; Licentiates in Civil Engineering (Holders of Diplomas,) 3 ; in Agriculture, 2 ; in Manual Training and Surveying, etc., (Sub-Overseers), 2 ; in Veterinary, 1 ; in Medicine (Hospital Assistants), 6.

Of these several are now in the service of the State.

Matri[cula]tion.

Up to the end of 1905 the State High School had passed in all 73 students in the Matriculation Examination of the Calcutta and Allahābād Universities as stated below :—

Years.	Number passed.
1879-1880	3
1881-90	24
1891-1900	35
1901-05	11
Total ...	73

Secon[dary] Educa[tion].

The only institution in the State for secondary and middle education is the Anand High School, which sends up boys for the Entrance Examination of the Allahābād University. The average daily attendance at the High School was as follows :—

Years.	Attendance
1881	77
1891	83
1901	80
1902	101
1903	111
1904	107

Primary Education, State School.

The primary schools are 37 in number, including twenty-eight in Hindī, two Marāthī, three Persian, and one Sanskrit school. A Kindergarten school for children, a girls' school, and a night school have also been opened. In the former, the system of instruction in vogue followed in British India is adhered to as far as possible. In the latter, the old indigenous system is followed, no modern geography, history, or physical science being taught. The schools at Dhār and the *pargana* head-quarters teach up to a higher standard than the village schools.

Private Schools.

Besides State schools there are about 30 private schools, chiefly in Dhār town attended by about 600 pupils. Of these private schools three are Muhammadan mosque schools, one a girls' school maintained by the Canadian Mission attended by about 81 girls, and the rest Marāthī and Hindī schools.

Special Schools.

Before 1900 there were no special schools in the State, except the drawing school at Dhār which was opened in 1899 and attended by over one hundred pupils from the High School. It is affiliated to the Sir Jamsetjī Jijibhoy School of Art at Bombay, and passes students in the First and Second grades of Drawing. Lately, a carpentry class, a singing class, and a *patwārī* class have been added to the High School and the establishment of an agricultural school, and model farms is under contemplation. The number of boys that attend these special classes or schools is included in the attendance at the primary and secondary schools given below.

Statistics for Primary Schools.

Statistics regarding the number of primary schools and the attendance thereat will be found in the following table :—

Years.	State Schools.		Private Schools.	
	No.	Attendance.	No.	Attendance.
1881	20	709	11	315
1891	22	836	29	742
1901-02 ...	38	1,437	30	669
1902-03 ...	44	1,670	30	641
1903-04 ...	42	1,606	30	624
1904-05 ...	36	1,602	15	640

The percentage of boys under instruction out of those of school going age is estimated at 10·6 in 1881; 12·1 in 1891; 16·9 in 1901-02; 19·18 in 1902-03; and 19·1 in 1903-04.

Female education.

There are two Girls' schools at Dhār, one belonging to the State and the other to the Canadian Mission. There is also a

Muhammadan rote school which is attended by a few girls. The principal statistics regarding these schools are as follows :—

	1881.	1891.	1901.	1902.	1903.	1904.	1905.
Number of pupils in the State Girls' School	20	21	108	127	101	121	118
Number of pupils in Mission Girls' School	...	...	88	80	86	99	77
Number of pupils in Rote School ...	...	...	14	7	6	...	...
Percentage of Girls at school to those of school going age.	3	11	1·8	1·8	1·7	...	...

The instruction given is quite elementary. The girls are taught to read and write *Devanāgarī* and do simple arithmetic. To this are added sewing, knitting and elementary drawing and general knowledge with help of maps and wall pictures. The chief difficulties to be contended with are that the girls marry early and are, as a rule, taken from school as soon as the marriage takes place, while trained female teachers cannot be secured easily.

Can Mi Sc

The Canadian Mission began its educational activities at Dhār in 1898. The Mission received a large number of orphans in the late famine, and now maintains two big schools for their education, a boys' school at Mhow, and a girls' school at Dhār.

Agric and A

Of the pupils in the State schools (1903-04) about 200 only belong to the agricultural classes and animists (Bhīls, Korkus, etc.).

Muhai Educa

From educational statistics of this State in the last Census Report (1901) it would be found that local Muhammadans are not particularly backward in education.

The numbers of Muhammadan pupils receiving primary and secondary education respectively in the State schools were as given below :—

	1881.	1891.	1901.	1902.	1903.	1904.
Secondary	...	1	5	6	6	...
Primary	125	210	114	202	298	266

The percentages of the children at school from each class of the community, in relation to the number of children of school going age, are about 14 Hindus, 12 Muhammadans, and 6 Animists, respectively. This shews that the Muhammadans, who are numerous in Dhār town, are not backward in education.

Of the 513 villages in the State, 45 contain over 500 inhabitants. Of these 24 are provided with schools.

Summary.

In 1881 the total number of State schools was 20 giving instruction to 709 pupils, including 20 girls, and 11 private schools with 315 boys. In 1902-03 the number of State schools rose to 44, and the scholars, including 127 girls, to 1,670 or over 200 per cent. A similar increase took place in private institutions the number rising to 30, giving instruction to 641 pupils, 87 of whom were girls. In 1903-04, however, the number of State schools was reduced to 42, the number of scholars being 1,606. The High School in 26 years has sent up 173 candidates for Matriculation of whom 73 or 12·2 per cent passed.

Cost.

At the commencement of first period of supervision (1858) the expenditure on education amounted to Rs. 1,000, at the end of the period (1864) to Rs. 3,000. The average expenditure on education from 1880-90 was Rs. 8,700 and 1890-1900, 10,700. The ordinary expenditure on education at present is Rs. 18,000 of which about two-thirds are borne by the State, the collections from local funds and school fees amounting to a little less than one-third.

The principal items of expenditure are (1905):—

	Rs.
Scholarships	6,981
Indirect expenditure, etc.	3,436
Secondary education	5,391
Primary education, boys and girls	895
Special classes Staff	1,576
Total...	18,279

Average cost per pupil.

The average annual cost per pupil in primary and secondary schools was as under:—

Year.	Primary.			Secondary.		
	Rs.	a.	p.	Rs.	a.	p.
1901-02	2	2	0	26	5	9
1902-03	4	1	4	22	9	2
1903-04	4	6	4	24	5	7

The Anand Sāgar Press.

The establishment of a printing press at Dhār dates from 1862 A.D., when a lithographic press was started. It was called Anand Sāgar Press after the late Mahārājā. The work turned out was mostly of a religious and literary character.

Newspaper.

About 1873 type was brought from Bombay and the next year a Marāthī newspaper called the "*Vritta Dhāra*" (Dhār news) began to be published. The paper was not an important one, having only a small circulation not exceeding 110 copies. It ceased to exist in 1893.

In 1879 the official "Darbār Gazette" was established. It is issued every week in Hindi, 600 copies being printed. It contains orders and circulars issued by the Darbār. Gazet

The press has turned out various publications including administration reports, manuals, and other official publications. It also undertakes private work. Printing is carried on in English, Hindi and Marāthi.

Section XI.—Medical.

(Table XXVII).

Before 1864 there was no State medical institution except a small charitable dispensary which formed a branch of the Charitable Hospital at Indore. This branch dispensary was opened here in 1854, the Darbār contributing Rs. 660 a year towards its up-keep. The first State hospital was established at Dhār in 1864. This was followed by the opening of dispensaries at the head-quarters of *parganas* and some of the large villages.

The present number of medical institutions is 13; of which four are hospitals and the rest dispensaries. In 1874 four dispensaries were opened. By 1881 one hospital and five dispensaries had been opened, by 1891 four new dispensaries had been added, and in 1902 the dispensaries at Badnāwar, Dharampuri and Kukshi were raised to the status of hospitals. Insti

There were no in-door patients in *1881* and *1891*; but the average daily number of such patients in *1901*, *1902* and *1903* was *12*, *37*, and *22* respectively. The average daily number of out-door patients in 1881 was 142, whereas in 1891 it was 129. In 1903 it was 650, in 1904, 279 and in 1905, 483.

The total number of cases treated in the several hospitals and dispensaries of the State was: 11,025 in 1881; 30,486 in 1891; 56,756 in 1901-02; 60,893 in 1902-03; and 46,150 in 1903-04.

The medical department has no sources of income, the whole expenditure being borne by the Darbār. Inc

The total expenditure incurred on all medical institutions in 1874 was Rs. 3,720; in 1881 Rs. 7,276 and in 1891 Rs. 7,552. Of late expenditure has increased rapidly, being in 1903-04 Rs. 24,500 inclusive of the cost of special plague measures which amounted to Rs. 7,600, in 1904-05 it amounted to Rs. 19,381 exclusive of special charges. Expen

Four vaccinators work in the State, who are attached to the hospitals at Dhār, Badnāwar, Dharampuri and Kukshi. They are of different castes, three being Muhammadans and one a Brāhman. Vacci

Though not strictly compulsory, vaccination is carried on in all parts of the State. No classes, not excepting the Bhils even, have any objections to it. The number of children vaccinated, however, is not large, though progress is being made.

The present mode of inoculation consists in pricking the arm with four pointed needle, and rubbing a little lymph mixed with lanoline into the incisions. Formerly arm to arm vaccination was common, but now lymph produced from cows and buffaloes is used.

Quinine. The sale of quinine packets is made through Imperial Post Offices.

Sanitation. The sanitation of Dhār town is managed by the municipality, elsewhere no special provisions exist.

Staff. The medical staff consists of an Assistant Surgeon, 4 Hospital Assistants, 6 Native Doctors, 16 Compounders, 4 Vaccinators, 1 Midwife and others including a storekeeper, ward boys, etc.

Section XII.—Survey.

Survey and Settlement. Such surveys as have been made in the State have been solely for revenue purposes, except the trigonometrical survey undertaken by the British Government about 1860. The earliest survey of which authentic record exists, and which is still regarded as an incontrovertible proof in matters of dispute, is the one commonly known as the *Bābā shāhī jarīb* survey. This survey was carried out by means of a *jarīb* or rope, 100 cubits (166 feet) long, a square *jarīb* forming the standard *bīgha* of the State. It was commenced in 1837 and completed in 1842. Dhār, Badnāwar, Nālchha, Dharampurī and Kukshī *parganas* were surveyed and settled.

A new survey was commenced in 1892 using both the cross staff and prismatic compass. By the end of 1900 the Kukshī (1892-95), Khāsgī (1893-94), Badnāwar (1894-95), Dharampurī (1897-1900), Nimanpur (1897-1900), with prismatic compass, Sundarsī (1898-99) and about 63 villages of Dhār *pargana* (1899), were surveyed.

In 1901 a traverse survey with the odolite was substituted for the cross staff and compass and the remaining portion was completed by 1904.

The revenue survey is checked yearly by the revenue staff. For this purpose each *pargana* is divided into charges or sub-divisions. A division consists ordinarily of 20 *patwārī* circles under one inspector, while a sub-division contains 10 circles and is controlled by a supervisor *kānungo.* There are at present 6 inspectors and 12 supervisor *kānungos.* These and the trained *patwārīs* working under them are responsible for the preparation and maintenance of the survey and records of rights up to date of every village.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS
AND
GAZETTEER.

(The area and the number of villages in the parganas have undergone considerable changes from time to time.)

Dhār Pargana:—The *pargana* of Dhār is situated on the Mālwā plateau between 22° 29′ and 22° 52′ north latitude and 75° 13′ and 75° 33′ east longitude. It is bounded on the north by Gwalior and the Badnāwar *pargana*, on the south by the Nālchha *pargana*, on the east by Indore and Gwalior, and on the west by the Bhūmiāt of Nīmkhera and Gwalior. The area of the *pargana* is 360 square miles. It is the second largest *pargana* in the State that of Nimanpur being the largest.

The country in the *pargana* is typical of the Mālwā generally.

The only important river is the Chambal, which is crossed by a bridge at Ghāta Billod (22° 38′ N. 75° 33′ E.). Other streams of local importance are the Mohini, Bāgirdi, Chāmla, Dilāwari and Sādhi.

The climate is temperate; the average rainfall 28 inches.

The history of this *pargana* is that of the State. There are many places at which the signs of former habitation are met with, those at Dhār town have been dealt with elsewhere.

The population was: *1881*, 54,690; *1891*, 64,899; *1901*, 56,191 persons; males 27,915, females 28,276. The population thus declined by 13 per cent. between 1881 and 1891, but has risen by 2 per cent. between 1881 and 1901. Density 156 persons per square mile. Constitution:—Hindus 40,768 or 73 per cent. Jains 1,178 or 2 per cent., Musalmāns 6,448 or 12 per cent., and Animists 7,736 or 13 per cent.

The *pargana* contains one town Dhār, 157 villages and 21 Bhil-pārās. Of these 153 are populated, 21 unpopulated, the lands, however, being cultivated and 5 both unpopulated and uncultivated.

Agriculture:—The land is for the most part fertile and bears good crops of all the ordinary grains.

The total area of the *pargana* is 230,400 acres, of which 3,981 acres belong to guaranteed estates. Of the remaining 226,419 acres 73,669 acres or 32 per cent. are alienated to State *Jāgīrdārs*.

The land is thus distributed:—

Total Area, in acres.	Cultivated (in acres).			Uncultivated (in acres).			
	Dry.	Irri-gated.	Total	Cul-turable.	Forest.	Waste.	Total.
Khālsā, 152,750	78,062	4,728	82,790	31,008	8,676	30,276	69,960
Alienated, 73,669.	54,298	2,282	56,580	8,141	...	8,948	17,089
Total, 226,419	132,360	7,010	139,370	39,149	8,676	39,224	87,049

Of the cultivated area the *pargana* has ordinarily ⅓ under *kharīf* and ⅔ under *rabi*. Poppy occupies 1,500 acres. But lately the irregularity and the deficiency of rain has tended to alter the ratio.

The *pargana* has no railway passing through it. The nearest railway station from Dhār town is Mhow, 34 miles distant by metalled road.

The chief roads in this *pargana* are the Dhār-Mhow, Dhār-Sardārpur, Mhow-Nīmach, Dhār-Nāgda and Dhār-Dūdhi.

There are Imperial Post Offices at Dhār, Kesūr and Kadod, and a Telegraph Office at Dhār combined with the Post Office.

The *pargana* is divided into three circles with head-quarters at Dhār, Kesūr and Ahu. It is in general charge of a *Kamāsdār* who is the Revenue Collector of his district and resides at Dhār.

Rates of rent per *bīgha* vary from Rs. 15 for land growing poppy to a few annas for the unproducting stony soils. The average annual receipts for land revenue amount to 1·4 lakhs; the actuals for 1905 were 2·4 lakhs. The *pargana*, as distinct from the town is policed by 68 men under inspectors. The police are assisted by 130 rural police. Excluding Dhār town there are 10 primary village schools in the *pargana*. Besides a hospital and a dispensary in Dhār town, a dispnseary has been opened in Kesūr village.

The *pargana* contains one guaranteed estate, six *istimrārdār's* holdings and 19 State *Jāgīrs*.[1]

Badnāwar Pargana:—This *pargana* is situated in the Mālwā section to the north-west of the capital town between 22° 44′ and 23° 15′ north latitude and 75° 3′ and 75° 26′ east longitude. It is bounded on the north by Ratlām, Sailāna and Gwalior, on the south by Dhār *pargana*, on the east by Gwalior and on the west by Gwalior, Jhābua and Indore, having a total area of 343 square miles. The territory of 13 feudatory estates is included in it, of which four are guaranteed and nine unguaranteed.

The country is typical of the Mālwā plateau generally.

The only stream of importance in the district is the Mahi river which flows for 8 miles along the north-western border. Its steep banks, however, make it of no use for agricultural purposes. Other small streams of local importance are the Chāmla, Bāgeri, Ratāgari, Tilgāri, and Balwanti flowing past Badnāwar and the Gāngi which are all useful for irrigation purposes. The climate is temperate; average recorded rainfall is 25 inches.

Badnāwar was in Mughal days the head of a *mahal* in the Ujjain *sarkār* of the Mālwā *sūbah*. The *Ain-i-Akbari* gives a revenue of 30,56,195 *dāms* (Rs. 1,26,404).

The population exclusive of the four guaranteed holdings, was in *1881*, 19,660 ; *1891*, 23,751 ; *1901*, 17,788 persons; males 8,571 ;

[1] See Table XXXI.

females 9,217. Classified by religions: Hindus numbered 12,754 or 71 per cent., Jains 995 or 5 per cent., Musalmāns 878 or 5 per cent. and Animists 3,341 or 19 per cent.

The *pargana*, excluding the guaranteed estates, contains 57 villages of which 23 are *khālsā* and 34 alienated, while three are uninhabited though their lands are cultivated. There are also 101 villages held by the guaranteed Thākurs. Five villages have a population of over 1,000, *viz.*, Badnāwar 2,661, Bidwāl 2,567, Kod 2,152, Kānwan 1,181, Khera 1,094, and three of over 500.

The prevailing agricultural classes are Kurmīs, Sirwīs, Rājputs, Mālīs, Dhākads and Jāts.

The total area of the *pargana* is 219,520 acres, of which 137,940 or 62 per cent. is held by guaranteed Thākurs.

Of the remaining 81,580 acres, 48,454 or 59 per cent. are alienated to State *jāgīrdārs*. This land is thus distributed:—

	Grand Total.	Cultivated (in acres.)			Uncultivated (in acres.)			
		Dry.	Irrigated.	Total.	Culturable.	Forest.	Waste.	Total.
Khālsā ...	33,126	13,806	835	14,641	5,877	1,798	10,810	18,485
Alienated	48,454	31,447	1,140	32,587	11,156	...	4,711	15,867
Total.	81,580	45,253	1,975	47,228	17,033	1,798	15,521	34,352

Of the total cultivated area 58 per cent. are under *rabi* and 42 under *kharīf*. Poppy occupies an area of 2,000 acres. Badnāwar is the chief market town. The Rājputāna-Mālwā Railway passes through the *pargana* but no stations are situated within its limits the nearest station being Barnagar in Gwalior, 11 miles distant by metalled road.

Imperial Public Works Inspection Bungalows have been erected at Pitgāra village, 2 miles east of Badnāwar and at Kānwan, 10 miles south.

Three Imperial Post offices have been opened at Badnāwar, Kānwan and Nāgda. The Telegraph offices at the Barnagar and Runija Railway stations in Gwalior serve the *pargana*.

The *pargana* is in charge of a *kamāsdār* who is the Revenue Collector and also exercises the powers of a 1st Class Magistrate and of a Civil Judge in suits not exceeding Rs. 1,000 in value. The land revenue of the *pargana* was in 1836, Rs. 23,668, the average from 1898 to 1903 being Rs. 27,000. In 1905 it was Rs. 39,354. Rates vary from Rs. 19 per *bīgha* for land growing poppy to Re. 1 for less productive soils.

The police force consists of 1 Inspector and 21 subordinates of all grades and 6 rural police. A district jail has been established at Badnāwar.

Schools have been opened at Badnāwar, Nāgda and Kānwan, a dispensary at Badnāwar and another at Kānwan.

The *pargana* contains four guaranteed and nine unguaranteed estates, but no other alienated holdings.[1]

Dharampuri Pargana:—This *pargana* is situated in the Nimār section lying between 22° 8′ and 22° 24′ north latitude, and 75° 14′ and 75° 37′ east longitude having an area of 240 square miles.

It is bounded on the north by the Māndu and Nālchha *parganas*, on the south by the river Narbadā, on the east by the British district of Mānpur and the Indore State, and on the west by Gwalior and Indore.

The only river of importance is the Narbadā which flows through the *pargana* for 20 miles.

The other rivers are the Khuj or Kubja, Mān, Kāram, Chidi, Mandāwadī and Sukkad. The Kāram, Mandāwadī and the Mān contain water throughout the year, while the other rivers dry up in the hot season. The climate is generally hotter than that of the *parganas* in the Mālwā section.

The average recorded rainfall for the last 13 years is 26 inches but it differs markedly in the south-western portion, the rainfall being less than in other parts.

In Akbar's day the *pargana* was included in the Māndu *sarkār* and was sub-divided into three *tarfs* of Dol, Tārāpur and Khujāwa.

The *pargana* possibly takes its name from the *sangam* of the Khuj and Narbadā which is situated near the headquarters village. Several Hindu temples stand in the neighbourhood. One bearing an inscription of V. S. 1273 (A. D. 1216) is known as Bhawānī Mātā's.

Population was: *1881*, 37,492; *1891*, 28,819; *1901*, 24,813 persons; males 12, 693, females 12,120. Constitution: Hindus 13,635 or 55 per cent., Jains 274, Musalmāns 2,112 or 8 per cent., Christian 1, and Animists 8,791 or 36 per cent.

There are in all 163 villages, of which 68 are small Bhīlpāras. Of the villages 118 are *khālsā*, 7 alienated, and 32 held by the guaranteed Bhūmias. Of the total number of villages (125) excluding the guaranteed, 97 are populated, 23 unpopulated, though their lands are cultivated and 5 desolate. The villages of Dhāmnod, Dharampurī and Sundrel have a population of over 1,000 each.

The total area of the *pargana* is 153,600 acres, of which 31,985 acres are held by guaranteed estate holders. Of the 121,615 acres of *khālsā* land 65,674 acres or 54 per cent. are cultivated, 2,405 acres

1. See Table XXXI.

being irrigated, and the rest dry land. Of the uncultivated area of 55,941 acres, 13,944 acres are culturable, 7,859 under forest and 34,138 waste land.

Of the cultivated area 82 per cent. is under *kharīf* and 18 per cent. under *rabi* crops. Poppy occupies 620 acres.

The *pargana* is in charge of the *kamāsdār* who is the Revenue Collector and resides at Dharampurī. It is divided into 2 circles, *viz.*, Dharampurī and Dhāmnod.

The average annual land revenue amounts to Rs. 82,000, the actual for 1905 being Rs. 1,04,166. A short metalled branch road leads from Dharampurī to Khalghāt where the road meets the Bombay-Agra trunk road, the chief high-way for commerce. Some traffic passes by the Narbadā but is confined to places on its banks.

There is a ginning factory at Dharampurī erected in 1903. The cleaned cotton is mostly exported to Indore and Khāndesh.

The liquor contractor has a distillery in Dharampurī.

The Police of the district are divided into two divisions: the Dharampurī and Dhāmnod. An Inspector has charge of the two divisions with a staff of 65 subordinates of all ranks.

Imperial Post Offices have been opened at Dharampurī, Dhāmnod and Gūjrī. A district jail is located at Dharampurī and a lock-up at Gūjrī. Government Inspection Bungalows have been built at Gūjri and Khalghāt. The *pargana* contains five schools, a hospital and a dispensary.

There are four guaranteed estates, one *istimrārdār's* holding, and three State *jāgīrs* situated in this *pargana*.[1]

Kukshi Pargana.—This *pargana* is situated in the Nimār section between 22° 6′ and 22° 26′ north latitude and 74° 37′ and 75° 8′ east longitude. It is bounded on the north by Indore and Gwalior, on the south by Barwānī, on the east by Indore and Gwalior and on the west by Indore. It has an area of 164 square miles.

The chief rivers in the *pargana* are the Gandhi or Gandharvi, the Uri and the Wāghani.

The climate is generally hotter than that of the *parganas* in the Mālwā division.

The average recorded rainfall of the last 13 years is 22 inches.

Numerous old remains are to be met with in the *pargana* especially at Singhāna.

The population was: *1881*, 21,567; *1891*, 25,120; *1901*, 20,533 persons; males 10,220, females 10,313. Constitution: Hindus 10,661 or 52 per cent., Jains 392 or 2 per cent., Musalmāns 1,886 or 9 per cent., Animists 7,594 or 37 per cent.

Of the one town and 74 villages in the *pargana* 59 are populated 12 unpopulated though their lands are under cultivation, and

[1] See Table XXXI.

4 deserted. Three villages have a population of over 1,000, Kukshī town (5,402), Singhāna (1,735), and Gandhwānī (1,173), and five villages of over 500. Lingwa (781), Lohārī (753), Dhulsar (585), Pīplia (533), and Khandwa (522).

The general character of the land is much the same throughout the *pargana* being for the most part of poor quality. Only the Narbadā valley land produces a *kharīf* harvest. The total area amounts to 104,960 acres, of this 67,207 acres or 65 per cent., are cultivated and 3,825 acres being irrigated and the rest dry land. Of the 37,753 acres of uncultivated land 15,996 are culturable, 2,984 under forest and 18,773 waste land. Of the cultivated area 93 per cent· is under *kharīf* and 7 under *rabi* crops. Poppy occupies 175 acres.

A ginning factory was established at Kukshī in 1893.

Kukshī town is one of the chief centres of trade and principal market towns in the State. Weekly markets are held at Kukshī, Gandhwānī, Singhāna and Lohārī on Tuesday, Sunday, Thursday and Monday respectively.

No railway traverses the *pargana*, the nearest station being Bordi on the Ratlām-Godhra Railway 70 miles from Kukshī by country track. The Narbadā-Valley Railway will possibly pass through Kukshī. A metalled road from Barwānī through Chikhalda traverses Kukshī and joins the Dhār-Sardārpur road. The northern section is not yet complete.

A combined Imperial Post and Telegraph Office has been opened at Kukshī and Branch Post Offices at Gandhwānī and Singhāna. A State Inspection Bungalow has been built at Kukshī.

The *pargana* is divided into 3 circles with head-quarters at Kukshī, Gandhwānī and Singhāna. It is in charge of a *kamāsdār* who is assisted by two *thānādārs* at Gandhwānī and Singhāna, the last place being subject to the dual jurisdiction of the Dhār and Indore Darbārs. The *kamāsdār* is the revenue collector and a 1st Class Magistrate while the *thānādārs* are invested with 3rd Class Magistrate's powers.

The average annual land revenue is Rs. 57,000, the actuals for 1905 being Rs. 85,694. The *pargana* is watched by 39 policemen under a sub-inspector. A district jail and a hospital are situated in Kukshī and a dispensary at Gandhwānī. Five schools have been established in the *pargana*.

The *pargana* contains no alienated holdings.

Nimanpur Pargana.—An isolated *pargana* lying between 22° 17′ and 22° 40′ north latitude and 76° 6′ and 76° 33′ east longitude. It takes its name from the village of Nimanpur.

It is bounded on the north by Gwalior and Indore, on the east by Indore and the Nimār District of the Central Provinces, on the south by the Narbadā river, and on the west by Indore. It has an area of about 378¼ square miles, and is the largest of all the *parganas*.

The country is hilly and clothed in heavy forest.

The *pargana* is drained by two large tributaries of the Narbadā, the Khāri and Kanār. A fine water-fall exists on the Narbadā at Dhārdi village.

The climate is very hot in summer, damp in the rains and cold in the winter. The average rainfall is 32 inches.

Signs of former habitation are visible in the jungles and in Akbar's day it was a *mahal* of *sarkār* Handia in Mālwā.

The population was: *1881*, 3,436; *1891*, 2,539; *1901*, 2,377 persons; males 1,329; females 1,048. Constitution: Hindus 1,169 or 49 per cent., Musalmāns 136 Animists, 1,072 or 45 per cent., occupied houses 559. It contains 58 villages.

The total area of the *pargana* is 242,080 acres, of which 6,699 are alienated.

Of the total cultivated area 90 per cent. is under *kharīf* and 10 per cent. under *rabi* crops. The soil is of first rate quality.

The *pargana* is rich in mineral resources. The beds of iron ore in this region are considerable. The line followed by the beds of hematite runs from Ratāgarh (22°37′—75°15′) north of Pipri (22°24′—76°19′) and through Katotia (22°36′—75°18′) by Lendhwa and Bhankhera to the Khāri river. A course of 15 miles in width, being in places over 1,000 feet. Old works exist at Katotia. Manganese is also met with and first class building-stone. Lime stone is found at Kotkhera village (*22°33′—76°15′*) and excellent slate stone at Katotia.

There are no roads in the *pargana*, but the Narbadā joins as a route. The Choral, Barwāha and Mukhtiāra stations on the Rājputāna-Mālwā Railway serve the *pargana* but are reached only by tracks.

In 1901 the *pargana* was placed in the hands of the Chief Forest Officer who was given the powers of a Sessions Judge for this area. The Forest Ranger was directed to do the *kamāsdār's* work in addition to his own duties. He is a Second Class Magistrate and can entertain civil suits not exceeding, Rs. 1,000 in value.

No land revenue properly speaking was formerly taken from this *pargana*, the revenues collected being derived from taxes imposed on the wood cutters. (*See* Land Revenue).

In 1902 for the first time the land was regularly assessed, rates varying from Rs. 6-4 per acre for irrigated land to 3 annas for unirrigated soils.

The forests are the most important in the State and in the Trigonometrical Survey are termed the " Dhār Forest Area."

The average receipts amount to Rs. 6,300 a year, the actual income for 1905 being Rs. 2,301, including Rs. 1,000 paid to the Dewās States on account of the Dongla *pargana* belonging to that State under the 6th Article of the Engagement entered into between

the Hon'ble the East India Company and Tukoji Rao Ponwār and Anand Rao Ponwār, joint Rājās of Dewās which runs thus:—

"The Rajahs of Dewas relinquish their claim of 7 per cent., on the collections of the province of Doongla, belonging to Rajah Ramchunder Rao Puar of Dhar, in favour of that Chief, from the beginning of the year 1876 to the beginning of the year 1879, Bickramajeet, in order that the above said province, which is now entirely desolated, may be again inhabited; and after the expiration of these three years the Rajahs of Dewas will consider themselves entitled to their share of 7 per cent. on whatever sum may be realized after the deduction of expenses."

The average annual land revenue is Rs. 2,500. The police consist of a sub-inspector, and 33 men of all ranks and 10 *chaukidārs*.

A school, a dispensary, a Branch Post Office and a small jail are situated at Kotkhera.

The *pargana* contains one State *jāgīr* only.[1]

Māndu Pargana:—This *pargana* is situated in the Mālwā plateau between lat. 22° 18′ and 22° 24′ N., and long. 75° 21′ and 75° 34′ E. It is bounded on the north by the *pargana* of Nālchha, on the south and east by the *pargana* of Dharampurī and on the west by Indore. It has a total area of 28 square miles.

The *pargana* is situated in hills and valleys of the Vindhya range. The only stream of importance is Khuja, which rises at Saptakothdī and falls into the Narbadā, it is of no use for irrigation purposes. Other small streams of local importance are Nilkantheshwar and Jāmniya.

There are 7 tanks in the *pargana*, the largest are Sāgar Tank and Rewākund situated on the Māndu hill.

Pilgrims walking round the Narbadā river all come to the Rewākund first and circumambulate it. *Sādhus*, who visit Māndu for this purpose, are during their stay maintained from the funds of the Rāma temple there.

The greater part of the *pargana* is forest which makes it less useful for cultivation. The climate is healthy and the average rainfall 26 inches.

The history of this *pargana* is dealt with under Māndu.

In Akbar's day Māndu was a *sarkār* in the *sūbah* of Mālwā.

The population was: *1881*, 807; *1891*, 964; *1901*, 811 persons; males, 443; females, 368. Constitution:—Hindus, 304; Animists, 478 (Bhīls); others, 29. Houses, 181, of which 131 are occupied.

Only one village, that of Māndu and 15 Bhīlpāras exist in this, *pargana*, and of these 4 are deserted. The remaining 12 comprise 11 *khālsā* and 1 alienated.

The total area amounts to 17,920 acres, of which 4,350 are held by guaranteed estate holders. Of the total cultivated area of the *pargana*, 90 per cent. is under *kharīf*, and 10 per cent. under *rabi*.

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[1] See Table XXXI.

The average annual land revenue is Rs. 700, the actual for 1905 being Rs. 742.

The *pargana* was in charge of the *muntazim* who was the Revenue Collector, a Magistrate of the 3rd Class and empowered to dispose of civil suits up to Rs. 200 in value, but lately it has been transferred to the Forest Department. Five policemen are stationed at Māndu. An Imperial Post Office, a rest-house, a dispensary, a school and a small lock-up are situated at Māndu.

The *pargana* contains one guaranteed estate and one State *jāgir*.[1]

Nālchha Pargana:—This *pargana* is situated between 22° 23′ and 22° 34′ north latitude and 75° 19′ and 75° 35′ east longitude. It has an area of 128 square miles. It is bounded on the north by the Dhār *pargana* and the Gwalior State, on the south by the Māndu and Dharampuri *parganas*, on the east by Gwalior and the Bhūmiāt of Jāmnia, and on the west by the Bhūmiāt of Nīmkhera. The *pargana* is much cut up by hills.

The chief rivers in the *pargana* are Dilāwarī, Kāram and Mān tributaries of the Narbadā, and some tanks are situated at Salkanpur, Nālchha, Talwāra, and Jirāpura, which are used for irrigation. The climate is temperate, and the average rainfall is 22 inches.

The old name of the place was Nalakachchhpur. The famous Jian scholar Ashādhara lived here in the 12th century in the temple of Nemnāth. One of his pupils was Madana, the tutor of the Paramāra king Arjunvarman.[2] Its Hindu and Jain buildings were destroyed by the Muhammadans. During the time of the Mālwā Sultāns most of the buildings, of which traces remain, were erected. In *Muharram* 972(August 1564), Akbar encamped here[3]. It was the head-quarters of a *mahal* in the Māndu *sarkār*. Besides Nālchha itself the villages of Talwāra, Salkanpur, (mentioned in Arjunvarman's grant of 1272),[4] Munjapura, Dilāwara (after Dilāwar Khān), Kunda and Jirāpura all contain remains.

The population was: *1881*, 7,053; *1891*, 9,094; *1901*, 5,139 persons; males 2,632, females 2,507. Constitution:—Hindus 3,215 or 63 per cent., Jains 84, Musalmāns 240 or 5 per cent. and Animists 1,600 or 31 per cent. The total area amounts to 81,920, of which 32,444 acres are held by guaranteed estate holders, and 6,930 by State *Jāgīrdārs*.

Of the total cultivated area 70 per cent. is under *kharīf* crops and 30 per cent. under *rabi*.

The Dhār-Dūdhi metalled road runs from Dhār to Lunera whence a branch road goes to Māndu *viâ* Nālchha. The distance from Lunera to Nālchha is 3 miles.

The *pargana* is in charge of the *kamāsdār* of Dhār *pargana*.

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1 See Table XXXI.

2 See Appendix C. also B. R. 1883—4.

3 E. M. H. V. 291.

4 J. A. O. S. vii 24.

The average annual land revenue is Rs. 16,000. There is a school having an average daily attendance of 36 pupils, a small dispensary and a branch post office at Nālchha.

There are four guaranteed estates, three *istimrārdār's* holdings, and three State *jāgīrs* in this *pargana*.[1]

Thikri (Sultānābād) **Pargana**:—The *pargana* lies between 21°57′ and 22°10′ north latitude and 75°21′ and 75°37′ east longitude in the Nimār section. It is bounded on the north by the Dharampuri *pargana* and the Indore State and on the south-east by Indore. It has an area of 124 square miles.

The ancient name of the *pargana* 'Thikāraka'[2] is mentioned in Yashovarma's land grant. The *pargana* was later on called Sultānābād.

According to the *Ain-i-Akbari* the *pargana*[3] formed part of *sarkār* Bījāgarh and contained five *tarfs* : Havelī, Bhoinda, Umarda, Limrānī and Balkhed.

The chief rivers are the Narbadā and its tributaries the Borād and the Sātak.

The climate is generally hotter than that of the *parganas* in the Mālwā section. The average rainfall of the *pargana* is 24 inches.

Population : *1891*, 12,770 ; *1901*, 13,048 persons ; males 6,798, females, 6,250. Constitution : Hindus 10,321 or 78 per cent., Jains 61, Musālmans 756 or 6 per cent., Animists 1,910 or 16 per cent. The total number of villages is 83, of which 56 are populated and 27 unpopulated though their lands are cultivated. Of the villages 8 lie in *jāgīrs*. Five villages contain a population of over 500. Thikrī (1,913), Bhoinda (659), Dongargaon (553), Regwa (685), and Sagwāl (503).

The total area of the *pargana* is 79,360 acres. Of this area 38,973 acres or 49 per cent. are cultivated ; 759 acres being irrigated and the rest dry land ; of the uncultivated area 8,402 are culturable, 5,087 are under forest and 26,898 is waste land. Of the cultivated area 95 per cent. is under *kharīf* and 5 per cent. under *rabi*. A large fair is held here yearly on *Phāgun Badī* 1st, in honour of Khanderao. A ginning factory has been established in the village of Limrānī.

The Bombay-Agra road traverses the *pargana* from Shirsala to Khalghāt, a distance of about 14 miles and unmetalled fair weather roads run from Dharampurī and Sultānābād to Thikrī. An Imperial Inspection Bungalow has been built at Khalghāt.

Three Imperial post offices have been opened in the *pargana* at Thikrī, Dhāmnod and Khalghāt. The *pargana* is in charge of the *kamāsdār* of Dharampurī.

The land revenue in 1836 was Rs. 3,950 ; the average for 1890 Rs. 30,000 and the actuals for 1905 Rs. 43,988.

The watch and ward of the *pargana* is carried by 26 constables

[1] See Table XXXI.
[2] I. A. XIX 349.
[3] Called Jekri in Blochmann's translation.

under an Inspector. A district jail, a dispensary and two schools are located in the *pargana*.

The *pargana* contains six state *Jāgīr* only.[1]

Sundarsi Pargana:—A detached *pargana* lying between 23° 11′ and 23° 24′ north latitude 76° 26′ and 76° 35′ east longitude in the Mālwā section. It is the smallest administrative unit having an area of only 10¼ square miles, the *pargana* being shared with the Gwalior and Indore Darbārs.

It is bounded on the north by Gwalior, on the south by Gwalior and Indore, on the east by Gwalior, Dewās and Indore and on the west by Dewās and Gwalior.

The only river of any importance in the *pargana* is the Kālī Sind. The climate is generally mild, the average rainfall being 31 inches.

Sundarsī is mentioned in the *Ain-i-Akbari* as a *mahal* in the Sārangpur *Sarkār* of Mālwā. After it fell to the Peshwā, it was divided between Sindhia, Holkar and the Ponwār of Dhār.

The population in 1901 was 1,415 persons; males 747, females 668. Classified by religions: Hindus numbered 1,247 or 88 per cent., Jain 1, Musalmāns 165 or 11 per cent. and Animists 2.

There are 4⅓ inhabited villages in the *pargana* containing 279 occupied houses.

The total area of this *pargana* is 6,560 acres, of which 1,520 acres or 23 per cent. are cultivated, 183 being irrigated land; of the uncultivated area, 2,630 acres are culturable and 2,410 unculturable. Of the total area 495 acres are alienated in *jāgīrs*.

Of the cultivated area 10 per cent. is under *rabi* and 90 per cent. under *kharīf* crops. Poppy occupies 29 acres.

Weekly markets are held at Sundarsi every Monday. The railway stations of Berchha and Kālī Sind on the Ujjain-Bhopāl Railway are respectively 6 and 3 miles distant by fair weather road, and are much used by the people of the *pargana*.

An Imperial post office is situated at Sundarsī. This *pargana* is shared by Darbārs of Dhār, Gwalior and Indore, one-third going to each. Jurisdiction is joint three officials of the three Darbārs sitting as one court.

The *pargana* is in charge of an *amīn* who is the Revenue Collector and Magistrate of 2nd Class and is empowered to hear suits up to Rs. 1,000 in value. The average annual receipts of land revenue are Rs. 3,500, the actual for 1905 being Rs. 3,919.

Watch and ward are carried out by three policemen. A school and a jail are situated at the headquarters of the *pargana*.

Ther are no alienated holdings in this *pargana*.

GAZETTEER.

Ahu, *pargana* Dhār:—Is situated 6 miles to the north-west of Dhār in latitude 22° 42′ N., and longitude 75° 16′ E.

The population in 1901 was 651 persons; males 314, females 337. Constitution: Hindus 493, Jains 14, Musalmāns 32, Animists 112, Occupied houses 160.

[1] See Table XXXI.

The Chāmla *nāla* supplies water to the village.

Badnāwar, *pargana* Badnāwar :—A village situated on the Balwanti stream in latitude 23° 2′ N. and longitude 75° 17′ E. It is the chief place in the *pargana* and head-quarters of the *kamāsdār* and his staff.

The village is evidently of some age as numerous remains are to be met with. Images have been found bearing dates, V. S. 1219, 1229, 1336, (A. D. 1162, 1172 and 1279) and a mosque is dated 1100 A. H. (A. D. 1688). It was the head of a *mahal* in Akbar's day and was for a time held in fief by Jodhpur being assigned to Udai Singh (1584-95) by Akbar [1]

The remains of the fort mentioned by Abul Fazl are still standing. Malet[2] passed through this town in 1785 and notes in his diary that it is "a large though poor place." The Governor at that time was Nilkanth Rao.

The population in 1901 was 2,661 persons ; males 1,297, females 1,364. Hindus 1,851 or 70 per cent., Jains 352 or 13 per cent., Musalmāns 375 or 14 per cent., Animists 83 or 3 per cent. Occupied houses 588. A weekly market is held here on every Wednesday.

A school, a dispensary, a police station and a jail are situated in the village. Badnāwar is 11 maies distant from Barnagar Railway station.

Bet, *pargana* Dharampurī :—Is an island situated in the Narbadā in front of Dharampurī village, which is famous for its temple of Bilwāmriteshwar Mahādev.

Dhāmnod, *pargana* Dharampurī :—A village and head-quarters of a revenue sub-division situated in latitude 22° 13′ N. and longitude 75° 33′ E., on the Bombay-Agra road, 36 miles from Mhow, the nearest railway station.

The population in 1901 was 1,886 persons ; males 955 ; females 931. Constitution : Hindus 1,329 or 70 per cent., Musalmāns 109 or 5 per cent., and Animists 448 or 24 per cent. It contains 454 houses of which 345 are occupied.

A weekly bazar is held here every Friday. A police station, a school and a post office are situated in the village.

Dhār town, *pargana* Dhār.—The ancient name of the town was *Dhārā-nagarī*. Its derivation is obscure. The usual derivation is from the "edge of a sword" a name given possibly with regard to its having been founded, conquered or held by the strength of the sword. The Muhammadans call it Pirān Dhār after the many ancient tombs of Muhammadan saints, (*Pirs*) or Kila Dhār after the old fort.

It is the chief town of the State and is situated at lat. 22° 36′ N. and long. 75° 19′ E., 1,908 feet above sea-level. It has an area of 0·26 square miles.

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1 *Rājasthān* I,310.

2 *Selections from the Bombay Secretariat Records, Marātha Series*, Vol. I, 496.

The town lies 34 miles by metalled road from Mhow Station on the Rājputāna-Mālwā Railway. It is connected by metalled roads with Sardārpur, Māndu and the Agra-Bombay high road near Gūjri. The site is picturesque, the town lying somewhat lower than the surrounding country, its numerous lakes and many fine trees forming a striking contrast to the barren yellow downs which enfold it on all sides. In the centre towering over the city stands a fort built by a fine red sandstone. The older part of the city is surrounded by a brick wall of Muhammadan type, while a rampart like mound lying just beyond the wall, and called the "Dhūl Kot," possibly represents the still more ancient fortification of Hindu times.

The town is an old one and was for about five centuries the capital of the Paramāra kings of Mālwā. It has been conjectured by Lassen that the town of Zercgerei mentioned by Ptolemy, (A.D. 150) as lying one degree S. W. of Ujjain, is possibly Dhār, but Māndu would do as well. The first capital of the dynasty was Ujjain, but Vairasinha II, the fifth prince of the line, at the end of the 9th century moved to Dhār which became from this time actually, if not nominally, the capital of Mālwā and which is so intimately connected with the Paramāra clan as to give arise to the saying :—

Where the Paramāra is, there is Dhār,
And where Dhār is there is the Paramāra.
Without Dhār the Paramāra is nothing.
So without the Paramāra is Dhār.

The following references are interesting in this connection.

The eleventh verse of the *Udepur Prashasti* of the kings of Mālwā runs thus :—

"From him was born Vairasinha (whom the people called by another name, the lord of Vajrata), by that king the famous Dhārā was indicated, when he slew the crowd of his enemies by the sharp edge (*dhāra*) of his sword "[1].

Padmagupta, the author of the *Navasahasānka charita*, a poetical account of the life of Sindhurāja, the father of Bhoja, after describing the capital of Ujjain, speaks of Dhāra as follows :—

विजित्य लंकामपि वर्तते या
यस्याश्च नायात्यलकापि साम्यम् ।
जेतुः पुरी साप्यपरास्ति यस्या
धारेति नाम्ना कुलराजधानी ॥

Dhāra which stands superior, even to Lanka, to the level of which even Alaka [2] does not come up, to which even the capital of Vishnu is inferior, is the hereditary capital (of the Paramāras).

[1] Ep. Ind. I, 222.

[2] The capital of Kuvera, the god of riches and the abode of the Gandharvas on Mount Meru.

The Kāshmir poet Bilhana in his *Vikramānkadeva charita*, a life of his patron, the Western Chālukya king Vikramāditya of Kalyān in the Deccan, says[1] :—

भोजः क्ष्माभृत्सखलु न खलैस्तस्य साम्यं नरेन्द्रै
स्तत्प्रत्यक्षं किमिति भवता नागतं हा हतास्मि ।
यस्य द्वारोड्डमरशिखरक्रोडपारावतानाम्
नादव्याजादिति सकरुणं व्याजहारेव धारा ॥

Assuming the voice of the pigeon that nested in the lofty turrets of her gates, Dhāra cried as it were to me (Bilhana) in pitiful tones: "Bhoja is my king, he indeed is not of the vulgar princes: woe is me. Why didst thou not come into his presence."

In the *Bhoj Prabandha* of Ballāl, there is the following verse:—

अद्यधारा सदाधारा सदालम्बा सरस्वती
पण्डिता मण्डिता सर्वे भोजराज भुवंगते

Now that Bhoja has come to dwell in the city of Dhāra it has obtained good support (thus also) Sarasvatī (the goddess of learning) *; and all learned men are now decorated.*

In the Sanskrit drama of Arjuna Varma Deva's time (1210-1216 A. D.) lately discovered in the Bhoja Shāla at Dhār, *Dhāra-nagarī* is referred to as a large city having 84 squares and adorned with palaces, temples, colleges, and theatres, while the hills round it had beautiful gardens on their summits.[2]

Ujjain appears, however, to have been still officially recognised as the capital even in the beginning of the 11th century.[3] Dhār is referred to in the 10th century by Al Birūni[4] and Ibn Batūta, who visited India in 1333, some thirty years after it became a Muhammadan possession, states that it still held the possession of the chief town in Mālwā.

During the rule of the Paramāra chiefs, Vākpati (973-997), Sindhurāja (997-1010), and Bhoja (1010-1055) Dhār was recognised throughout India as a seat of learning, these monarchs, themselves literary composers and no mean scholars, being great patrons of literature who drew all the talent of India to their courts. Dhār suffered the usual vicissitudes of cities in those days, its security and insecurity depending upon the power of its ruler to resist aggression, being sacked by the rulers of Gujarāt, Anhilwāra Patan, the Western Chālukyas and others (*see* History).

During the Muhammadan period it became known as Pirān Dhār owing apparently to the numerous Muhammadan saints who have been connected with the place, many of whose tombs are still to be seen there.

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[1] *Vikramānkadeva Charita*, Ed. Bühler XVIII. 96, J. R. V. 317 XX., 278 Ep. Ind. I. I. 220.

[2] Ep. Ind. VIII, 96.

[3] E. M. H., I, 59.

[4] I, A., III., 114.

The first appearance of Muhammadans in Dhār was in 1300[1], when Alā-ud-dīn subdued "all Mālwā as far as Dhār." Ten years later Malik Kāfur, Alā-ud-dīn's great general, halted at Dhār, then evidently in Muhammadan hands, on his return from defeating Rāma Deva of Devagiri.[2] During the great famine which raged in 1344, Muhammad Tughlak halted at Dhār and found that the whole country was desolated and that "the posts had all gone off the roads."[3]

About 1397 Dilāwar Khān[4] became governor of the *shikk* of Dhār and in 1401, declared himself independent. His son and successor, Hushang Shāh moved the capital to Māndu, and Dhār thus became of secondary importance.

Under Akbar, Dhār was the chief town of a *mahal* in the Māndu *sarkār* of the *sūbah* of Mālwā.[5] In Shābān 1008 (February 1598), Akbar while directing the invasion of the Deccan stopped at Dhār seven days, a fact recorded on the iron pillar at the Lāt Masjid.[6] In 1658 Dhār fort was held by the troops of Dāra Shikoh then engaged in his struggle with Aurangzeb.[7] On the approach of Aurangzeb, Dāra's men evacuated it and joined the army of Jaswant Singh, who was defeated two months later at Fatehābād. It passed finally from the Mughals to the present holders about 1730. There are many buildings of interest in the place, both Muhammadan and Hindu, several of which have yielded ancient records of great historical importance.

Fort:—The fort which stands on a small elevation to the north of the town is said to have been built in the time of Muhammad Tughlak. (*1325-51*). The first distinct reference to the Dhār fort is made by Barāni who states that certain large sums had accumulated at Deogiri out of the revenue collections made by Katlagh Khān when governor in the Deccan, and as they could not be conveyed as far as Delhi they were placed in Dhārāgīr "a strong fort" then under the reprobate governor Azīz Himār[8]. The fort was historically important in later days as the birth-place of Bājī Rao II, the last Peshwā who was born here on January 10th, 1774[9], and whose toy well is still shown. During the Mutiny of 1857 the Dhār fort was seized by Rohillas and other mercenaries in the employ of the State, and was the first place assaulted in Central India by the Mhow Column under General Stewart. The column moved out from Mhow on October 19th reaching Dhār on the 22nd. The

1 E. M. H. III., 175.
2 E. M. H. III., 203.
3 E. M. H. III., 244.
4 E. M. H. IV. 37.
5 *Ain-i-Akbari* (Blochmann), Vol. II., 197.
6 E. M. H. VI., 135.
7 E. M. H. VII. 218.
8 E. M. H., III, 251.
9 Date given in Indore State Records from Maheshwar, that given at page 10 is [incorrect.

camp was pitched in a ravine, a mile from the town. Finally, the siege guns were brought up to a mound 300 yards from the wall and a practicable breach was made, after a bombardment, which lasted six days. The fort was entered on the 30th by a strong party who found it deserted, the enemy having escaped to Mandasor. Nine lakhs worth of treasure were secured in the fort and sent to Mhow. The breach then made is still visible, though partially repaired.[1]

The Lāt Masjid:—A mosque erected by Dilāwar Khān out of Jain temple remains in 1405. It takes its name from an iron pillar (*lāt*) which is lying outside. There is an inscription upon the pillar stating that Akbar rested here in the 8th year of *Asfundiāz* and 44th of *Julusi, i. e.* (1008 A. H. 1599-1600)[2]. As the record would be up side down were the pillar erect, it must have already fallen. The origin of this pillar is not certainly known but it is supposed to have been put up as a *Jayastambha*[3] in commemoration of a victory probably in the time of Arjuna Varman Paramāra (1210-16). Jahāngir in his diary mentions that Sultān Bahādur of Gujarāt wished to remove it, but that it fell and broke in two. It was originally 43 feet high but now lies in several pieces.

Kamāl Maula:—A small enclosure containing four tombs. One is said to be that of Mahmūd Khiljī II. (1436-75), the other is that of Shaikh Kamāl Maula, or Mālavī from his long residence in Mālwā. Over the doorway there is a handsome blue tile with an inscription on it in coptic characters. Kamāl-ud-dīn belonged to the school of the famous saint Nizām-ud-dīn Aulia who lived in the time of Alā-ud-dīn (1256-1316). The *Mirat-i-Sikandarī* says Kamāl was buried in Ahmadābād.[4] This mausoleum was built in 1457 by Mahmūd II. in memory of the saint.

Rājā Bhoja's School:—This is also a mosque made out of Hindu remains in the 14th and 15th century. Its present title is a misnomer derived from the numerous slabs containing rules of Sanskrit grammar which have been used to pave the floor. It stands on the site of an old temple. This was probably the temple mentioned in a play of Arjuna Varma's time of which a portion was discovered here inscribed on a stone slab. The temple was dedicated to the goddess Sarasvatī and is described as "the ornament of the 84 squares of Dhārānagarī". Two slabs were discovered behind the *mihrāb*, one of the 11th century bearing two odes in Prākrit to the Kachhāvatār of Vishnu, one supposed to be Rājā Bhoja's own composition. These odes have no poetical value[5]. The other slab is a *prashasti* of the 12th century written in sanskrit and praising Rājā Arjuna Varma in whose honour a play had been

1 T. Lowe, *Central India, during the rebellion of 1857-8*, (1860).

2 The date given by Faiz Sirhindi is 14th Shābān 1003 or 20th February 1600.

3 Archæological Survey Report, 1902-03, p. 203.

4 B. G. 131.

5 Ep. Ind., viii, 241.

composed.[1] On two pillars are a curious epitome of Sanskrit inflectional terminations cut so as to resemble a snake and called *Sarpabandhi* in consequence.

The *Mausoleum of Abdullah Shāh Changāl* lies to the south-west of the town on the old Hindu rampart. This, the oldest mausoleum in Dhār, is the tomb of a Muhammadan saint who lived in the time of Rājā Bhoja II,[2] whom he is said to have converted to Muhammadanism; beside it are the tombs of 40 Musalmān pilgrims who were massacred here. This tomb was repaired in 1455. There are great many other Muhammadan tombs in the town. There are also many temples in and about the town. To the west of the town is a temple dedicated to Kālika, situated on a low hill over-looking a picturesque tank.

The Canadian Presbyterian Mission have a chapel, a hospital and a school in the town.

The principal modern buildings are the palace, a somewhat dilapidated building in the town, the Agency House, Anand High School, hospital and public library.

Population: *1881*, 15,224; *1891*, 18,430; *1901*, 17,792 persons: males 9,063, females 8,729 with 4,036 occupied houses. The population thus fell by 3·5 per cent. between 1891 and 1901, but has risen by 16 per cent. in the 20 years. Constitution: Hindus 13,358 or 75 per cent., Jains 628 or 3 per cent., Pārsīs 5, Musalmāns 3,385 or 19 per cent., Animists 360 or 2 per cent., Christians 56. The large Christian population, chiefly native, is due to the station of the Canadian Presbyterian Mission established in the town. The prevailing castes are: Brāhmans, 3,411; Marāthās, 2,122; Baniās, 1,678; Mālis, 786; Chamārs, 447; Bhils, 337.

Dhār is the principal trade centre of the State, a considerable commerce in grain and opium passing through its markets to Mhow for export to Bombay and elsewhere. A Government opium scale depôt for the payment of duty is situated in the town. There are, however, no local industries of any importance.

The religious edifices in the town are a Presbyterian Church belonging to the Canadian Mission founded in 1898. 26 Muhammadan mosques and *Imāmbārās*, 2 Jain temples and 2 *Upāsarās* and about 56 Hindu temples dedicated to Mahādev, Vishnu, Rāma, Kālī, Durga, Ganpati, Dattātraya, Bhairav, Māruti and other deities.

Medical and Educational establishments include the State hospital and High School, several vernacular schools, public and private, for boys, two girls' schools, one maintained by the State and the other by the Canadian Mission. A public library which has been in existence since 1858 has a good collection of books and newspapers.

Charitable institutions comprise two *Annachhatras*, one at the Kālika temple on the hill and the other at Anandeshwar, at which

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[1] Ep. Ind., VIII, 96.

[2] See Appendix A,

poor Brāhmans are given one meal a day. Generally the same Brāhman is not allowed to dine in the *chhatra* for more than three consecutive days. Besides this, wheat flour is doled out at the *chhatri* and Anandeshwar to poor way-farers, without distinction of caste.

Sixteen *Dharamshālas* and *Musāfirkhānas* and one European Travellers' Bungalow stand in the town while the Bāvise Brāhmans and Baniās have special buildings for holding their caste dinners.

A Municipality has been in existence since 1862. The committee consists of 11 members, of whom, 4 are State officials and 7 non-officials. The receipts amount to about Rs. 14,000.

Watch and ward are kept by the town police numbering 71 men. The annual cost of Rs. 5,000 is met from the State Treasury and not from Municipal funds.

Dharampurī, *pargana* Dharampurī.—Large village and head quarters of the *pargana* of the same name situated in latitude 22° 10′ N. and longitude 75° 27′ E. On the north bank of the Narbadā, 48 miles south-west of Dhār on a metalled road, and 44 miles from Mhow, the nearest Railway station. Dharampurī is a place of some historical and archæological interest. It is possibly the Dharamāranya of Arjuna Varman's grant.[1]

The *sangam* of the Khuja and Narbadā is a very sacred spot and attracts large number of pilgrims. In the Nāgeshwar *chhatri*, tradition has it that the *guru* of Rūpmati used to live. A lamp was kept burning here which she could see from her palace at Māndu.

The population was in 1901, 3,633 persons; males 1,871, females 1,762. Constitution: Hindus, 2,161 or 60 per cent., Jains 141, Musalmāns 1,157 or 31 per cent., and Animists 174. It contains 813 houses of which 634 are occupied.

A post office, a school, a hospital, a police station, a district jail, a ginning factory and a distillery are located in this village.

Dharampurī is one of the chief centres of trade. A weekly market is held here every Tuesday, which is well known for its sale of cattle.

Dhārdi, *pargana* Nimanpur.—Situated on the north bank of the Narbadā, 20 miles south of Kotkhera in 22° 19′ N. latitude, and 76° 27′ E. longitude. The village is famous for its water-fall and also for its *bāna-lingas*, the oval stones worshipped as emblems of Shiva.

Population (1901) 29 persons; males 16, females 13. Occupied houses 8.

Gandhwāni, *pargana* Kukshi:—A large village situated in latitude 22° 21′ N. and longitude 75° 3′ E. 20 miles north-east of Kukshi.

[1] J. A. O. S., VII., 24.

The population was in 1901, 1,173 persons : males 552, females 621. Constitution : Hindus 624 or 53 per cent., Musalmāns 137 or 11 per cent, Animists 412 or 35 per cent. 326 houses of which 267 are occupied.

A school, a small dispensary and a post office are situated in the village.

Gūjri, *pargana* Dharampurī.—A village situated in latitude 22° 19′ N. and longitude 75° 35′ E. on the Bombay-Agra road, 18 miles north-west of Dharampuri and 26 miles from Mhow Railway station.

The population was in 1901, 978 persons : males 556, females 422. Constitution : Hindus 652 or 66 per cent., Jains 9, Musalmāns 317 or 32 per cent. Houses 186 of which 147 are occupied.

A school, a post office, a small dispensary and a Government Inspection bungalow stand in the village.

Hatnāwar, *pargana* Dharampurī.—A village on the Narbadā, situated 2 miles west of Dharampuri in latitude 22° 9′ N. and longi ude 75° 21′ E. It is probably the Hathanāwar of Arjunvarman's grant of 1272. It takes its name from the stone figure of an elephant in the centre of the river opposite the village. Population (1901) 233 persons; males 118, females 115.

Kadod, *pargana* Dhār.—Is situated 14 miles north-west of Dhār town in latitude 22° 48′ N. and longitude 75° 17′ E. It is a rich village possessing an ample supply of water and is noted for its wheat.

The population in 1901 was 1,172 : males 577, females 595; houses 423, of which 292 are occupied. Constitution : Hindus 892 or 76 per cent., Jains 83 or 7 per cent., Musalmāns 112 or 9 per cent., and Animists 85 or 7 per cent. An Imperial post office and a school are situated here,

The following buildings are of interest :—*Nānī-Bāwadī*, Jain temple, *Nauchandan Bāwadī* and Vishnu temple.

Kānwan, *pargana* Badnāwar.—Situated 10 miles south-east of Badnāwar in latitude 22° 53′ N. and longitude 75° 18′ E. Population (1901) 1,181 persons; males 559, females 622. Constitution : Hindus 895, Jains 137, Musalmans 105, Animists 44. Occupied houses 333. A weekly market is held here every Tuesday. This cattle market is very well known and attracts large number of customers from outside. A school, a small branch dispensary, a post office, an encamping ground and an Imperial Inspection bungalow are located here. It is also a Moghia settlement.

Kathora, *pargana* Thikrī.—A village 6 miles north-west of Thikrī, situated in latitude 22° 8′ N. and 75° 25′ E. on the north bank of the Narbadā. It is a ferry station (*ghāt*) and a place of some religious sanctity.

The population was in 1901, 384 persons : males 204 , females 180.

Kesūr, *pargana* Dhār.—A village situated 14 miles to the north-east of Dhār town in 22° 47′ north latitude and 75° 29′ east longitude on the Bāgirdi. A tank which retains water throughout the year stands by the village. It is the head-quarters of one of three administrative circles of the Dhār *pargana*. This circle contains 41 villages and has a revenue of about Rs. 75,000.

The population in 1901 was 1,796 persons: males 930, females 876. Houses 775, of which 531 are occupied. Constitution: Hindus 1,160 or 64 per cent., Jains 83 or 4 per cent.; Musalmāns 484 or 26 per cent., Animists 79 or 4 per cent. A branch Imperial post office, a school and a dispensary are situated here.

The *Bālesha Pīr Mela* is held on Tuesday after the 15th *Phāgun* at Sewra village close to Kesūr.

Khalghāt, *pargana* Thikrī.—A small village 7 miles east of Dharampurī, situated on the banks of the Narbadā in latitude 22°9′ N. and longitude 75° 31′ E. The Agra-Bombay high road crosses the Narbadā at this point by a ford over which a trestle bridge is constructed during the hot and cold weather seasons. In Mughal days the crossing lay one mile east of Khalghāt at Akbarpur. The Road Superintendent's office, an Imperial Inspection bungalow and an encamping ground are situated in the village. Population in 1901 was 152 persons. There are a school, a post office, and a Dāk bungalow.

Kotada, *pargana* Kukshī:—A village situated in latitude 22°7′ N. and longitude 74° 51′ E. 9 miles south of Kukshi. It was the chief seat of a *mahal* and is mentioned in the *Ain-i-Akbari*[1]. It is well known for its *pakka Ghāt* and Koteshwar temple. The population (1901) was 183 persons; males 84, females 99. Constitution: Hindus 155 and Animists 28. There are 56 houses of which 45 are occupied.

Kotkhera, *pargana* Nimanpur:—A village and head-quarters of the Nimanpur *pargana* situated in latitude 22° 33′ N. and longitude 76° 15′ E. on the Ghora-Pachhār river. It is 34 miles from Choral station on the Rājputāna-Mālwā Railway and 72 miles to the east of Dhār. The population was in 1901, 144 persons: males 97, females 47. Constitution: Hindus 91, Musalmāns 14 and Animists 39. There are 50 houses of which 43 are occupied.

This place has been long noted for its rich mineral deposits and many old workings are to be met with here. These are not in galleries but a series of gaping chasms where the rock has been quarried. An enormous amount of material must have been removed shewing the scale on which the work was carried on and the richness of the deposit. The ore contains a very high percentage of iron and is almost entirely free from sulphur and phosphorus. The ore was smelted at Nimanpur where large deposits of slag remain to this day.

[1] *Ain II*, 207 (called Kotra).

A branch post office, a school, a dispensary and a small jail are, situated here.

Kukshi, *pargana* Kukshī.—A town situated in latitude 22°13′ N., and longitude 74° 48′ E., 50 miles south-west of Dhār. It lies at the foot of the Vindhya range at 1,746 feet above sea level. It stands on the old trade route between Gujarāt and Mālwā and was in consequence an important place until the opening of railways and new roads led the traffic into other channels. Population (1901), 5,402 persons; males 2,686, females 2,716. Constitution: Hindus 3,296 or 61 per cent., Jains 272, Musalmāns 1,360 or 25 per cent, Christian 1, Animists 473 or 9 per cent. Occupied houses. 1,155.

There are a hospital, a school, a combined post and telegraph office, a ginning factory and a rest house in the town.

Larāwad, *pargana* Sundarsī.—An old village 8 miles north of Sundarsī lying in latitude 23° 23′ N., and longitude 76° 27′ E. The population was (1901), 450 persons: males 238, females 212. Constitution: Hindus 410 or 91 per cent., Musalmāns 39 or 9 per cent., and Animist 1.

Limrāni, *pargana* Thikrī.—A village situated in latitude 22° 8′ N. and longitude 75° 31′ E., 4 miles north of Thikrī on the Agra. Bombay road. Population (1901) was 383 persons: males 210, females 163. Constitution: Hindus 325, Musalmāns 37, Jains 9, and Animists 12 Limrāni possesses a ginning factory.

Lingwa, *pargana* Kukshī.—A village lying 10 miles south-east of Kukshī in latitude 22° 8′ N., and longitude 74° 58′ E. Population (1901), 781 persons: males 558, females 423. Constitution: Hindus 550, Jains 48, Musalmāns 19, and Animists 164. There are 162 houses' of which 142 are occupied.

Māndu (*Māndoo, Māndogarh*), *pargana*, Māndu.—This famous old fort is situated on the summit of a flat-topped hill in the Vindhyan range, 2,079 feet above sea level in latitude 22° 21′ N., longitude 75° 26′ E. It is 24 miles by metalled road from Dhār town.

Māndu or Mandapadurga must have been a stronghold from the earliest days, although practically nothing is known of its history previous to Muhammadan times. Ferishta's reference to Anand Deo Bais who lived in the time of Khusru Parvez of Persia (531-574) and is said to have built Māndu, may be rejected as mere tradition.[1]

In 1304 or 1305 it was taken by Ain-ul-Mulk who was directed to "cleanse that old *gabristān* from the odour of infidelity." A curious remark, as it must refer to Muhammadan occupation previous to this date. A spy shewed him the way into the fort and Rai Mahlak Dev who, then held it, was taken by surprise "before even his household gods were aware of it, and the Rai

[1] E. M. H. VI., 563.

killed." This event the historian says occurred on Thursday, 5th *Jamādi-ul-awal* 705 (November 1305 A. D.).[1] Just a century later it became the capital of the Muhammadan kingdom of Mālwā under Hushang Shāh Ghorī (1405-1434). During the rule of the Mālwā dynasty Māndu underwent the usual vicissitudes of capital towns in those days being, except for fourteen years during the rule of Ghiās-ud-dīn Khiljī (1475-1500), constantly the scene of siege and battle, especially between the chiefs of Gujarāt and Mālwā. The first attack of this series was made by Muzaffar Shāh in 1397 to punish Hushang Shāh for the supposed murder of his father.[2] It was attacked by Ahmad Shāh of Gujarāt in 1419-1422 and 1437.[3] In 1517 it was besieged by Muzaffar Shāh II on the 23rd November, and captured early the next year.[4]

When Mālwā was annexed by Bahādur Shāh of Gujarāt, the fort was carried only after a fierce contest. On *20 Rajjab* 937 (9th March 1531 A.D.,) Bahādur Shāh advanced his camp to Mahmūdpur. As soon as his arrangements were complete a severe artillery duel commenced lasting some days. At length Bahādur Shāh sent some experienced soldiers to discover which was the highest and most precipitous part of the fort. They reported that the rock near "Songarh Chitori" (Songarh gate) was the steepest, on which Bahādur Shāh exclaimed "please God by that way I will get into the fort." His hearers were surprised at his decision, but the Sultān persisted, and on 9th *Shābān* 937 (28th March 1531) at dawn an assault was made and with loud cries of "Allah! Allah! Bahādur Shāh is coming" they burst into the stronghold.

Mahmūd was coming up to oppose "when his eye fell on the umbrella of Bahādur" and he returned to his palace. The plunder and killing went on for one *watch*. Thus did Māndu and the Mālwā dynasty succumb on 28th March 1531.[5]

Māndu remained in Bahādur Shāh's possession until taken in 1534[6] by Humāyun, who also captured the place by an assault at the Songarh gate. Bahādur Shāh let his horses down the escarpment by ropes and escaped to Chāmpāner. On Humāyun's returning soon after, the fort was seized by one Mallu Khān who assumed independence under the title of Kādir Shāh.[7] He was ousted by the Emperor Sher Shāh in 1545 when Māndu with the rest of Mālwā was placed under Sher Shāh's right-hand man, Shujāat Khān, better known as Shujāwal Khān.

A garrison of 10,000 horses and 7,000 match-lock men was stationed in the fort by Sher Shāh.[8] On the break up of the Surī

[1] E. M. H. III., 76, 550.
[2] B. G., 77.
[3] B. G., 104, 105, 123; E. M. H., IV. 85; B. F., IV. 22.
[4] B. G., 256, 528; B. F., IV. 23, 33.
[5] B. G., 351-2; B. F., IV. 115.
[6] E. M. H., V. 192; B. F., IV. 77, 128.
[7] E. M. H., IV. 378, 391, 392; B. F. IV. 120.
[8] E. M. H., IV. 417.

dynasty Shujāat Khān's son and successor Bayāzid better known as Bāz Bahādur, succeeded to the rule of Mālwā and assumed independence. He is best remembered for his skill in music and his romantic attachment for the beautiful and accomplished singer Rūp Mati.

Bāz Bahādur was attacked by Adham Khān Koka in 1561[1], when Rūp Matī died by poison administered by her own hand. This defeat was not, however, final as Bāz Bahādur contrived to defeat Adham Khān's successor Pīr Muhammad Khān and regain Māndu from which he was forced to retire by Abdulla Uzbek in 1562.[2] Māndu thus became incorporated in the Mughal Empire and was made the head-quarters of the Māndu *sarkār* in the *sūbah* of Mālwā, Amjhera, Maheshwar, Hāsalpur, Dhār, Betma, and other places, being the chief towns of its *mahals*.[3] Akbar visited Māndu arriving on the new moon of *Zil-Hijjah* 971 (July 1564), when pursuing Abdulla Khān, and again on 21 *Shābān* 1007 (27th February 1598),[4] just before the capture of the Asīrgarh fort. In 1585, the English merchant and traveller Ralph Fitch passed through Māndu.[5] The Emperor Jāhāngīr visited Māndu in 1616, arriving in March and leaving in September. He was accompanied by Sir Thomas Roe, Ambassador to James I, and a clergyman named Terry, who both describe his sojourn there at some length, and in a very entertaining way.[6]

Terry writes that "the way to us seemed exceedingly long for we were two whole days climbing up the hill with our carriages." He came up from the Akbarpur (Khalghāt) ferry and from the east side. "In those vast and far extended woods" he says, "there are lions, tigers, and other beasts of prey, and many wild elephants. We lay our night in that wood with our carriages and those lions came about us, discovering themselves by their roaring."

He remarks that though most of the buildings were destroyed, the mosques still "held up their heads above ruin" and that though pressed for room none of Jahāngīr's following would use them to live in, though he himself did so. The lions boldly entered the courtyard and one night carried off the Lord Ambassador's (Sir T. Roe's) "little white neat shock" which ran out barking at a lion.

The house used by Sir Thomas Roe is now known as the *Lāl-kothī*.

Jahāngīr also gives a long account of the visit in his diary. He notes how Akbar had "caused the gateways and ramparts, together with the city within, to be entirely dismantled and laid in ruins,"

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1 E. M. H., V. 270 ; B. F., II. 205.

2 E. M. H., 275-6 ; B. F., II. 216.

3 Ain-i-Akbari Blochmann, II. 196, 207.

4 E. M. H., V., 290 ; i bid VII. 136.

5 *Hakluyt's Voyages*, (Ed. 1809) II. 385.

6 *Hakluyt Society's Series* II., No. 1 & 2. Terry's *Voyages* (Ed. 1655), 180-5.

but that he had the old palaces repaired for the use of himself and his retinue at a cost of three lakhs.[1] He also caused a special coin to be struck bearing the legend "after the conquest of the Dekhan he came from Māndu to Gujarāt" A. H. 1027 (1618).[2] Wild animals, bears, and tigers especially, as Roe and Terry also remark, abounded in the neighbourhood, and the beautiful Nūr Jahān herself shot four tigers with six bullets from the back of an elephant, a feat which roused the Emperor's admiration. He visited Māndu again in 1620.[3]

In 1623 Prince Khurrum (Shāh Jahān) when rebelling against his father took refuge in Māndu.[4] In the rains of 1635, after he had succeeded as the Emperor Shāh Jahān, he spent the rains, here.[5] In 1696 the Marāthās seized Māndu, but only for a time and though Udāji Ponwār held it temporarily in 1709, it did not pass finally to the present Dhār family till 1732 after the battle of Tirla. In an old map published in London in 1710 Māndu is entered at lat. 23° N. and long. 107° E. and is thus described. "Mandoa, the warlike temper of whose women inhabitants hath made them pass for a race of Amazons. The head city of this Province is of the same name remarkable for the great battle between Badurious, king of Cambay (Bahadur Shah of Gujarat), and Mirumudius or Muhammad, the Great Moghal." The allusion to Amazons shews how the story of the "City of Women" which Sultān Ghiās-ud-dīn Khiljī of Mālwā established, had filtered through to Europe.[6] The place became of little importance under the Marāthās and was soon merely a haunt for wild beasts. Colonel Briggs notes that in 1817-18 sowars were often dragged from their very saddles by tigers and it was still dangerous to pass through the jungles as late as 1844.

Sir John Malcolm in 1820 writing to Mr. Butterworth Bayley, then officiating Governor-General, regarding the creation of a Lieutenant-Governorship for Central India proposed to make Māndu his head-quarters in the hot weather.

The fort is formed of the entire hill round which a battlemented wall runs, nearly 40 miles in circuit. Inside are numerous buildings, mosques, palaces, tombs and dwelling-houses, all more or less in a state of decay, but many of them magnificent specimens of Pathān architecture. Akbar, his son tells us, destroyed a large number of the buildings with a view to rendering the place less attractive to his rebel subjects, causing "the gateways, towers, and ramparts with the city within to be dismantled and laid in ruins."

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1 Price's "*Memoirs* of *Jahangir*," 112; E. M. H. VI. 348.

2 E. M. H VI. 355.

3 E. M. H. VI. 377, Ain-I. 525.

4 E. M. H., VI, 387.

5 E. M. H., VII, 57.

6 These female guards were common, see *Sier-ul-Mutaquherin* (Ed. Cambray) 135, note 116, and Blacker "Mahratta War" 212, Note.

The fort is entered usually by the *Gārī Darwāza* (carriage gate) on the north side close to the Delhi gate. There are in all ten gates to the fort, several of which bear inscriptions referring to their erection or repair. Just beyond the *Gārī Darwāza*, the road leads to a beautiful collection of ruined palaces built by the Khiljī rulers of Mālwā, enclosed within a wall. The principal buildings inside this enclosure are the *Hindola Mahal*, a massively built structure with steeply sloping buttresses, containing a great hall very suggestive of the dining-hall of an Oxford College, and the picturesque *Jahāz Mahal* (ship palace), so called from its overhanging two lakes which at one time, no doubt, reached up to the walls on all sides.

To the north of this enclosure stands the oldest mosque on the hill, built out of Jain temple remains by Dilāwar Khān in H. 808 (1405). Next comes the *Jāma Masjid* and *kabr* (tomb) of Hoshang Shāh, the two finest buildings in the fort, now standing. The great mosque is a splendid example of Pathān architecture of simple grandeur and massive strength. It was erected by Hoshang Shāh in the year 858 *Hijri* (1454).

Opposite is a mound of debris in which the remains of a magnificent marble tomb have been discovered, probably that of Mahmūd Khiljī I.[1] When complete it must have surpassed every other building on the hill. Beside it stand the foundations of the tower of victory "seven stories high" raised by Mahmūd in 1443[2] in commemoration of his victory over Rānā Kumbha of Chitor. The nature of the victory may be gathered from the fact that Kumbha erected the famous tower on Chitor fort in Samvat 1515 (A. D. 1458) in memory of his success on the same occasion. The tomb of Hoshang Shāh stands behind his mosque. It is a magnificent marble-domed mausoleum which "in its massive simplicity and dim-lighted roughness, is a suitable resting-place for a great Pathān warrior." Not far beyond these lies the mosque of Malik Mughis, the father of Mahmūd I. It is built from Jain remains and is, though somewhat damaged, still a very fine building, both in its proportions and delicate finish. It was erected in 835 (1432). The remaining buildings of importance are the palaces of Bāz Bahādur and Rūp Matī. The former stands about half a mile from the scarp of the hill, the latter on its very edge the view from the roof of Rūp Matī's palace is a magnificent one. Below lies the broad stream of the sacred Narbadā, its fertile valley lined with fields of wheat and poppy, while to its south lies the long line of the forest covered Sātpurās stretching ridge behind ridge down to the valley of the Tāpti river beyond. Among these hills, the sacred peak of Bāwangaja stands conspicuous.

Māndu is 22 miles from Dhār by metalled road.

General References.—Captain Barnes, J. B. B. R. A. S., LVIII, 339 (the dates in this very interesting and full account is taken

[1] A. S. W. I., Progress Report, 1904.

[2] B. F., IV, 210; Ar Sur. Rep. for India 1902-3, 16.

from Brigg's Ferishta and are often inaccurate owing to the errors of the translator). Archæological Survey Reports, 1903-4, 46.

Nāgda, *pargana* Badnāwar.—Situated in latitude 22° 47′ N. and longitude 75° 19′ E., 16 miles south of Badnāwar. The village is said to be 600 or 700 years old. It is surrounded by a rampart on three sides. The rampart was, it is said, built out of money realised from some treasure taken from a band of dacoits whom the local *thānādār* had arrested. Being the proceeds of robbers it was considered unfair to place it in the State treasury.

Population (1901), 705 persons ; males 348, females 357. Constitution : Hindus 476, Jains 182, Musalmāns 46, Animist 1. Occupied houses 218. It is a revenue and police sub-station. A school and a post office are located here and a fine encamping ground on the Mhow-Nīmach road.

Nālchha, *pargana* Nālchha.—A village and head-quarters of the *pargana* of the same name in latitude 22° 26′ N. and 75° 29′ E., situated 16 miles south of Dhār. It contains many ancient ruins. A building on the edge of the Pasheri *talao* still known as *Malcolm Sāhibki-kothi* was used by Sir John Malcolm as a house when he was in charge of Mālwā (1818-22). The population in 1901 was 1,350 persons : males 655, females 695. Constitution : Hindus 1,043 or 77 per cent., Jains 56 or 4 per cent., Musalmāns 188 or 14 per cent., and Animists 63 or 5 per cent. Houses 496, of which 360 are occupied. A fair in honour of Khwāja Pīr is held annually in *Paush* (December-January).

A school, a dispensary, a branch post office and a lock-up stand in the village. A weekly bazar is held every Monday.

Nimanpur, *pargana* Nimanpur.—Now a petty village, situated in latitude 22° 33 N. and longitude 76° 31′ E., 80 miles south-east of Dhār and 18 miles to the east of Kotkhera. Population 1901 ; 271 persons ; males 147 and females 124. Occupied houses.

Sādalpur, *pargana* Dhār.—This village is situated 12 miles north east of Dhār on the Mhow-Nīmach road in 22°45′ north latitude 75°29′ east longitude.

The population (1901) was 343 persons : males 146, females 197. Hindus 330, others 13. Houses 114 of which 83 are occupied.

This village is famous for its old water-palace situated, on the river Bāgirdi, which is ascribed to Sultān Nasīr-ud-dīn Khiljī of Māndu (1500-1512). An inscription on a pillar records the halt of Akbar at Sādalpur on his way to the Deccan in 1599 A. D. A part of this building is now utilised by Government as an Inspection bungalow. Other old buildings are :—a Jain temple, a Vaishnava temple and the *Baoris* of *Nāni* and *Nauchandan*. An encamping ground is situated here.

Singhāna, *pargana* Kukshī.—A village situated in latitude 22° 12′ N. and longitude 75° 1′ E., 14 miles east of Kukshī. The village is possessed jointly by Dhār and Indore, both Darbārs exercising jurisdiction over it.

Population (1901) 1,735 persons; males 871, females 864. Constitution: Hindus 1,260 or 73 per cent., Musalmāns 197, and Animists 278. Numerous old remains exist here.

A branch post office and a school are located in the village.

Sundarsi, *pargana* Sundarsī.—A village and head-quarters of the *pargana*, situated 100 miles west of Dhār in latitude 23° 16′ N. and longitude 76° 29′ E.

There is triple jurisdiction in this village, of the Gwalior, Indore and Dhār Darbārs. This village is divided into three portions, each Darbār having one-third. The population of the whole village in 1901 was 1,893 persons. The population of the Dhār share in 1901 was 631 persons; males 350, females 281. Constitution: Hindus 509 or 80 per cent., Jain 1, Musalmāns 120 or 19 per cent., and Animist 1. A Hindī school is maintained by the Gwalior Darbār and a *vaidya* kept up by Indore.

Tārāpur, *pargana* Dharampuri.—A village situated in 22° 17′ north latitude, and 75° 26′ east longitude.

The *Sūrya Kund* tank dedicated to the sun which was built by one Gopāl in S. S. 1407 (A. D. 1484) during the time of Ghiās-ud-dīn Khiljī, and a Jain temple built by the same man in 1494 stand in this village. One of the gates of the Māndu fort is called the Tārāpur *darwāza*. Population (1901) 273 persons; males 154, females 119.

Thikri, *pargana* Thīkrī.—A village situated in 22° 4′ north latitude and 75° 27′, east longitude, 7 miles from Dharampurī and 48 miles from Mhow. It is the head-quarters of the *pargana*.

The population was in 1901 1,913 persons; males 977, females 936; constitution: Hindus 1,651 or 86 per cent., Jains 19, Musalmāns 195 or 10 per cent., and Animists 48 or 2 per cent. There are 314 houses of which 282 are occupied. A dispensary, a post office and a small jail are located in the village.

APPENDIX A.

TREATY between the HONOURABLE the ENGLISH EAST INDIA COMPANY and RAMCHUNDER RAO PUAR, RAJAH of DHAR, his heirs and successors, concluded on the part of the HONOURABLE EAST INDIA COMPANY by BRIGADIER-GENERAL SIR JOHN MALCOLM, K. C. B. and K. L. S., POLITICAL AGENT for the MOST NOBLE the GOVERNOR-GENERAL, and BAPOO RAGONAUT on the part of RAMCHUNDER RAO PUAR, RAJAH of DHAR, the said BRIGADIER-GENERAL SIR JOHN MALCOLM being invested with full power and authority by the MOST NOBLE FRANCIS MARQUIS of HASTINGS, K. G., one of HIS BRITANNIC MAJESTY'S MOST HONOURABLE PRIVY COUNCIL, appointed by the EAST INDIA COMPANY to direct and control their affairs in the EAST INDIES, and the said BAPOO RAGONAUT being invested with like power and authority from RAMCHUNDER RAO PUAR, RAJAH of DHAR.—1819.

ARTICLE 1.

There shall be perpetual peace, friendship, and unity of interests between the British Government and Ramchunder Rao Puar, Rajah of Dhar, his heirs and successors, and the friends and enemies of the one State shall be the friends and enemies of the other.

ARTICLE 2.

Ramchunder Rao Puar, Rajah of Dhar, agrees to act in subordinate co-operation with the British Government, and to have no intercourse or alliance, private or public, with any other State, but secretly and openly to be the friend and ally of the British Government; and at all times when that Government shall require, the Rajah of Dhar shall furnish troops (infantry and horse) in proportion to his ability.

ARTICLE 3.

The British Government agrees to protect the State of Dhar and its dependencies, *viz.*, Budnawur, Bairsea, Kooksee, Derhampore, Sooltanabad, Bulkiar, Naulcha, Loaree, and Khurwarrah in the province of Jowut and Lallghur Doongla, and to secure them and the tribute of Allee to Ramchunder Rao Puar, Rajah of Dhar, his heirs and successors.

ARTICLE 4.

The British Government agrees to make Jeswunt Sing Rajah of Allee restore the pergunnah of Kooksee and tribute of Allee to Ramchunder Rao Puar, Rajah of Dhar; and further to aid the said Rajah of Dhar in all his legitimate claims upon the Rajput Chiefs of Budnawur.

ARTICLE 5.

Ramchunder Rao Puar, Rajah of Dhar, agrees upon the part of himself, his heirs and successors, to make over to the British Government, in lieu of the expense it may incur by protecting his country, all his tributary rights in the principalities of Banswarra and Doongurpore.

ARTICLE 6.

The British Government agrees to restore to Ramchunder Rao Puar, Rajah of Dhar, the province of Bairsea, lately conquered from the Pindarees, upon the following stipulations, *viz.*, that the British Government retain possession of the aforesaid pergunnah for a term of five years, commencing from the 29th day of March, A.D. 1819, corresponding to the month of Chyte Soodee Pratipada 1876 Sumbut Bickramajeet, and to 29th day of the month of Jemmadee-ul-Awul 1234 Hegira, for the purpose of liquidating a loan of two lakhs and fifty thousand Hallee Rupees (H. Rupees 2,50,000), to be made by the British Government to the State of Dhar; upon the expiration of the above term on the 29th of March A. D. 1824 corresponding to the 29th of Jemmadee-ul-Awul 1239 Hegira, all the gain or loss occurring from the possession of the pergunnah to belong exclusively to the British Government, who is to have the option of continuing to hold the pergunnah from the Dhar Government, or to let it to any other State, as it may deem expedient, it being distinctly understood that Ramchunder Rao Puar, Rajah of Dhar, his heirs and successors, are to have no claim to exercise authority in the said pergunnah, which is to be confined to the management of the British Government, who will pay to the Dhar State the revenue and produce of the aforesaid pergunnah.

This Treaty, consisting of six Articles, has this day been settled by Brigadier-General Sir John Malcolm, K. C. B. and K. L. S. Political Agent for the Most Noble the Governor-General, on the part of the Honourable the English East India Company, and Bapoo Ragonaut on the part of Ramchunder Rao Puar, Rajah of Dhar, his heirs and successors; Brigadier-General Sir John Malcolm, K. C. B. and K. L. S., has delivered one copy thereof in English, Persian, and Hindi, signed and sealed by himself to the said Bapoo Ragonaut, from whom he has received a counterpart of the same bearing his seal and signature, and confirmed by that of Ramchunder Rao Puar, Rajah of Dhar.

Brigadier-General Sir John Malcolm, K. C. B. and K. L. S., engages that a copy of the said Treaty, ratified by the Most Noble the Governor-General in every respect a counterpart of the Treaty now executed by himself, shall be delivered to Bapoo Ragonaut

within the space of two months from this date upon which the one now executed shall be returned.

Done at Budnawur this 10th day of January A. D. 1819 corresponding to the 12th of the month Rubbee-ul-Awul 1234 Hegira, and to Poos Soodee Chowdas, Sumbut 1875 Bickramajeet.

The Company's Seal.	(Sd.) HASTINGS. " G. DOWDESWELL. " JAS. STEWART. " J. ADAM.	Governor General's Small Seal.

Ratified by His Excellency the Most Noble the Governor-General in Council, this 13th day of March A. D. 1819.

(Sd.) C. T. METCALFE,

Secretary.

APPENDIX B.

List of places and objects of Archæological interest in the Dhār State.

Since 1900 Archæology has been more or less systematically pursued, in the State, and there are good reasons for believing that valuable results will be obtained in the future.

Pargana.	Place.	REMARKS. (Objects of Interests, Inscriptions, Coins, &c.)
Dhār ...	Dhār Town (*Dhāra nagarī*)	See pages 106-112. Collections in the Anand High School.
	Ahu (*Indranagar*)	See page 105. Kālika temple and Garhī. A landholder has a copper-plate grant from Indrasingha. Date not decipherable.
	Aroda Kot ...	Old ramparts on the banks of the Chambal.
	Bābarda... ...	Satkui; Nilkantheshwar Mahādeva temple. (Insc. Nāgarī 1842 A.D.).
	Bhiloda Kot ...	Daval Shāh and Garīb Shah Vali's tombs; Remains of old ramparts. Ruins of an old bridge.
	Islāmpur ...	Lāl Masjid. (Insc. Pers.) Maula nagzi's *dargah*. Bhungadya Pīr.
	Gunāwad ...	A curious Sati terrace. A mother with a child in arms burnt here.
	Kadod	See page 113.
	Kesūr (*Murār Rao's garhī.*)	See page 114.
	Mohanpur ...	An old Garhī.
	Muaphīpura (*Nawāgaon*).	Singhāsan Tekrī, where Rājā Bhoja found Vikramāditya's Singhāsan.
	Phuledī	Old Narsinha's temple.
	Sādalpur ...	See page 120.
	Sukheda ...	Sacrificial remains. Old coins are found.
Badnāwar.	Badnāwar (*Badhanagar*).	See page 106. Several inscriptions in Persian and Nāgarī of A. H. 1100 and 1619 and 1219 V. S. and others on images. Vaijnāth and Hem Kund.
	Baloda	Temples of Rāma, Radha Krishna; Lālbai Māta; Davra.
	Borali Talaki-Mangla.	A *dargah*, tomb of Bandī Chhor.
	Delchi (*Talki-Kod.*)	Vishnu Mandir.
	Ghatgara ...	Rāma Mandir.

Pargana.	Place.	REMARKS. (Objects of Interest, Inscription. Coins &c.
	Indrawal ...	Narsinha Mandir. Devi's and Rāma's temples.
	Kānwan (*Kanakpur.*)	See page 113. Gaṛhī, Mahal, Kālika and Nilkanth temples (Inscs. on a pillar). Sacrificial remains.
	Kathoda ...	Walls.
	Khandigara ...	Lakshmi Nārāyan temple.
	Kheda	Ajipuri-ki-baori and a Masjid.
	Kod	Shiva temple having an inscription.
	Maswāda ...	Lakshmi Nārāyan temple, (Insc. Hindi V. S. 1873.)
	Mukundpura ...	Hanumān in a well.
	Nāgda	See page 120.
	Nāgziri	*Kunds.* The existing inscriptions not decipherable.
	Pamvārā ...	Deo-nārayan-ka-devāra.
	Panauda ...	Khedāpati temple. Pīr's *dargah.*
	Panchmukhigaon.	Two Vishnu temples.
	Ritodi	2 Sati Pillars.
Dharam-puri.	Dharampurī ...	See page 112. Celebrated resorts mentioned in Rewākhand.
	Bhuri-ghātī ...	*Kund.*
	Bhavgaon ...	Bhuvaneshwar Mahādeva temple on the Narbadā; Dutondi Baorī.
	Chandrāvat ...	A curious Bjāsanī Māta temple.
	Hathnāwar (*Hastināpur.*)	See page 113. Site of a sacrifice.
	Jahāngīrpur ...	Tomb of Garib Shāh-data.
	Kathoda ...	Man-Sangameshwar Mahādeva temple.
	Khalghāt ... (*Akbarpur.*) ...	See page 114. Panch-paoli, Nāwada-ki-Māta and ruins of a terrace.
	Khujawa ...	The Sangam (Hindu temples); caves in the Narbadā; Bhawāni Māta and its surroundings (Insc. Sans. V. S. 1273=1216 A. D.) Someshwar, Mahādeva (Insc. Nāgari 1009 A.H.)
	Mahāpura ...	Sakteshwar temple.
	Nāgzirī	Mahādeva temple.
	Pagāra	Ganapati Mandir. Probably Pratijāngarnak (Chaukī) mentioned in Arjundvarmadeva's grant.
	Sāla	Doorway, constructed by Bāz Bahādur to carry waters of the Narbadā to Māndu.
	Tārāpur... ...	See page 121. Surya Kund; Jain temples. (Insc. Sans. V. S. 1542 & 1551.)
	Tawādīpur ...	*Kund.*
Kukshī ...	Kukshi	See page 115. (Insc. Hindi V. S. 1775=1779 A.D. 1718 and others.

Pargana.	Place.	Remarks. (Objects of Interest, Inscriptions. Coins &c.
	Alī	A Hindī inscription.
	Ambāra... ...	Inscription removed from a well and used in a innerwall of the village.
	Gandhawānī (*Gardhabā paniya*)	See page 112.
	Kotada	See page 114. Insc. Nāgarī in Mahādeva temple.
	Lingua	See page 115.
	Lohārī	Insc. Nāgarī.
	Pimpola... ...	Probably mentioned in Vākpati's grant of V.S. 1031=974 A.D.
	Singhāna ...	See page 121. Curious nymphs in Harsiddhi temple. Inscriptions in wells.
Nimanpur.	Nimanpur ...	See page 120. Remains of old temples.
	Pipri	Vālmika Rishi's Ashram, Rāma temple (Inscs. at foot of Rāma).
	Potla	Kavadia Pahār. Old pillars.
Māndu ...	Māndu	See pages 115-120.
Nālchha ...	Nālchha ...	See page 120. Old coins found, (Insc. Persian and Hindī.)
	Dilawara ...	Gupteshwar, Chhatri; Mahal; Structures of Dilāwar Khān's time.
	Kunda	Nilkanth Mahādeva.
	Kurādya ...	Bridge over the Nālchha river.
	Jirāpura... ...	Chausastha Yoginī; Māntalao (Constructed by Mānsinha Paramāra).
	Miyāpura ...	Sāt Kothadī and old remains.
	Salkanpur ...	Remains in Arjunvarmadeva's time.
Thikrī ...	Thikrī(*Thikarika*)	See page. 121. Insc. Hindī of V. S. 1712=1655, removed from a well to the *pargana* office.
	Balkhed... ...	Singhājī Saint's platfrom.
Sundarsi ...	Sundarsi ...	See pege 121. There are numerous inscriptions here.

N.—B.—Almost every village of any size can boast of old remains, but as yet investigation has not brought any archæcological place to light.



DHAR
Scale 1 Inch = 8 Miles.
References
Fort
British Post Office
Telegraph Office
Dak Bungalow
Inspection Bungalow
State Guest House
Camping ground
Serai
Thana
Tahsil
Thana & Tahsil
Archaeological place
Fairs
Shikar Preserves
Forest Reserve
Battle field
Area in sqr. miles
Population
Dhar 1775 142115
References
Badnawar
Dhar
Nalchha
Mandu
Dharampuri
Thikri
Kukshi
Nimanpur
Sundarsi
Guaranteed
Road Metalled
Fair weather road
Railway & station
75°
75°30′
76°
23°
22° 30
22°
GWALIOR
INDORE
NIMAR
Vindhya Range
Narbada R.
DHAR
Badnawar
Barnagar (Nolai)
Multhan
Kanwan
Nagda
Amjhera
Nalchha
Mandu
Dharampuri
Kukshi
Bagh
Sundarsi
Bhatpura
Khalghat
Thikri
Dongargaon
Prepared by G.D. Sule, Draughtsman.

Jhābua State.

ARMS OF THE JHABUA STATE.



The arms as now borne by the State are depicted above.

In the centre of a shield (*argent*) is Krishna-Bansi-dhar (*sable*), the tutelary deity of the Jhābua Chief. The *Supporters* are two lions (*proper*). The *crest* (here shewn below the shield) is a dexter hand holding a sword (*proper*). The State **MOTTO** (not shewn) is *Kesha vanshe yasya keshavah*, "Bravery and loyalty are the glory of Keshodās' descendants,"

Note.—The arms granted in 1877 were :—

Arms.—A paly of six or and vert; a head coupe proper between three spear heads argent imbrued proper. *Crest*—a falcon close. *Supporters*—Boars proper.

Motto.—*Jhabu panna Jhābua Sampanna*. "Jhabu's death (is) the life of Jhābua".

Note.—The motto, spear heads, and man's heads refer to the conquest of the country from Jhabu Naik Labhāna, who held the tract before Keshodās, the founder of the State, defeated him.

Banner.—The banner of the State (granted by the Emperors of Delhi) is red and bears the imprint of the feet of the Prophet, a mark borne on loyal banners at that time.

Genealogical Creed.—The genealogical creed or *Gotrāchār* of the Jhābua family gives *Gautam-Gotra* ; *Yajur-Veda* ; *Mādhyandini-Shākha* ; *Bhairava-Mandovra* ; *Khartar-Gachhawāla* ; preceptor-*Singel* ; Genealogist-*Rohid*; bard-*Dedhar* ; *Dholi* or drummer-*Sewad* ; *Prohit-Derāsri*; *Gujarsor-Bias*; *Kedar vanshi-Barwa*; *Shetubandha Rāmeshwar-Kshetra* ; *Rāthesari-Devi* ; *Religion*.—The present chief is by religion a Hindu of the Shuddha Vaishnava sect and worships *Nāgnecha Māta*.

Clan.—The Rājās of Jhābua are Rāthor Rājputs of the *Surya Vansh* (Solar race) and *Danesara Shākha*.

CHAPTER I.

DESCRIPTIVE.

Section I.—Physical Aspects.

Jhābua is one of the guaranteed States in the Bhopāwar Political Charge of the Central India Agency, lying between Lat. 22° 28' and 23° 14′ N. and Long. 74° 20′ and 75° 19′ E., in the section of Mālwā known as Rāth. It has an area of 1,336 square miles. Situation and Area

It is bounded on the north by the Kushalgarh State of the Rājputāna Agency and Sailāna, on the south by Jobat, Alī Rājpur and Dhār, on the east by Dhār and Gwalior and on the west by the Panch-Mahāls District of the Bombay Presidency. Boundaries.

The State takes its name from the chief town which was founded by Jhabbu Naik of the Labhāna caste in the 16th century. Name.

The State lies wholly in the mountainous region formed by the branch of the Vindhyas which strikes northwards towards Udaipur and marches with the western boundary of the Mālwā plateau. A succession of forest clad ridges runs generally north and south traversed by numerous streams which flow into the Anās, a tributary of the Mahī. Natural Divisions.

The State consists of a hilly forest clad tract comprising numerous ranges rising to about 1,800 feet above sea level, and covered for the most part with thick jungle of small but valuable timber trees, chiefly teak and blackwood. Hills.

The valleys between the hills are watered by numerous rivulets, tributaries of the Mahī and the Anās. Rivers.

With the exception of a small area including the sourthernmost districts of the State, that are represented on Dr. Blanford's and Mr. Bose's detailed geological maps of the Narbadā region[2] the greater part of Jhābua has remained unsurveyed. It is known, however, from an early traverse of Mr. Medlicott's that the capital and the country surrounding it are occupied by gneiss overlaid by Deccan Trap. The small area surveyed in the southern part of the State includes rocks belonging to the Deccan Trap, Lameta (with marine Bāgh beds), and gneissose series, and, along the boundary between this State and Jobat, some peculiar jaspidious rocks of doubtful age occur, that have been referred sometimes to the Vindhyan and sometimes to the Bijāwar series, and may possibly belong to the cretaceous Lameta. Geology.[1]

The forests of this State are characteristically those of the Central Indian Highlands, the principal trees being the teak (*Tectona grandis*) and the blackwood, *Dalbergia latifolia*, but other important species like *Terminalia tomentosa*, *Hardwickia binata*, *Ougeinia* Botany.[3]

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[1] By Mr. E. Vredenburg, *Geological Survey of India.*

[2] *Memoirs of the Geological Survey of India, Volumes VI. and XXI.*

[3] By Lieut.-Colonel D. Prain, I.M.S., *Botanical Survey of India.*

dalbergiodes, *Anogeissus*, *Adina* and *Stephegyne* occur. The shrubby vegetation includes species of *Zizyphus*, *Carissa Phyllanthus*, *Casearia*, *Capparis*. Tamarinds, and *mahuā (Bassia latifolia)* occur occasionally as groves near habitation.

Fauna.

These differ in no way from the animals usually met with in Peninsular India. Tigers are occasionally met with, while panthers abound. The usual water fowl and game birds are found in season.

Climate & Rainfall. (Tables I & II).

The climate throughout most of the State is subject to greater extremes than are met with on the more open land of the Mālwā plateau. The average rainfall is about 30 inches.

Section II—History.

(Genealogical Tree).

Early History.

The present chief is a Rāthor Rājput claiming descent from Bīr Singh, fifth son of Jodha (1427-89), the founder of Jodhpur in Rājputāna.[1]

Bīr Singh (1489-95) was granted Riya in fief, where he died about 1495. His son Siyāji (1495-1522) was granted Bhanāya in the Ajmer District in 1497 which he and his successors Jaswant Singh (1522-48) and Rām Singh (1548-67) made their headquarters. In 1567 Bhimānjī succeeded Rām Singh. He distinguished himself in several of Akbar's campaigns and was granted fifty-two districts in Mālwā including that of Badnāwar (now in Dhār State). At this place which he made his headquarters, he died in 1584, and was cremated, his five Rānīs following him to the pyre. His cenotaph is still to be seen at Badnāwar. Bhimānjī was succeeded by his son Keshodās, the founder of the State.

Keshodās. (1584-1607.)

Keshodās had, in 1572, been attached to the retinue of the young prince Salīm, afterwards the Emperor Jahāngīr. He distinguished himself in the campaign in Bengal (1584) and was in recognition of his services granted five villages in Hindustān and ten districts in Mālwā. After the accession of Jahāngīr (1605-28) he was employed to subdue the turbulent free-booter Jhabbu Naik of Jhābua, Thāna Naik of Thāndla, and others who infested the south-western districts of Mālwā and especially Lakha Naik and Chandrabhān (Rājput) of Dhulet who had attacked and murdered the son of the Gujarāt governor. Keshodās reduced these men to order and came into possession of their territory which included the districts of Jhābua, Thāndla, Bhagor and Rāmgarh.

In 1607 he was invested with the insignia of royalty by the Emperor, but died the same year, poisoned by his eldest son and heir Karan Singh. Keshodās built the fortress of Nolai now generally called Barnagar (in Gwalior). In 1592 he gave the village of Sultānpura (21°34′ N., 75°13′ E.) to his relative Bhārmalji, from whom the present Thākurs of Kaliānpura, Borī, and Jhaknaoda are descended.

[1] Tod-*Rājasthān* (Calcutta reprint) II. 21, who says he obtained *Nolai* in Mālwā; this was, however, a later acquisition of the family.

Karan Singh by murdering his father incurred the anger of Jahāngīr and fled from Badnāwar to Karangarh fort in Rambhāpur. Upon his flight his territory was delivered over to anarchy and confusion, and much of his land passed into other hands. Karan Singh (1607-10).

Rājā Māh Singh, the eldest son of Karan Singh, succeeded as a minor of 8 years' old. The anarchy which had arisen after his father's death continued. Māh Singh, (1610-77).

Most of the provinces acquired by Keshodās from the Emperor had been seized by the neighbouring chiefs and freebooters. Māh Singh on coming of age went (in 1632) to Delhi, where he stayed for two years in attendance on the Emperor Shāh Jahān, to whom he made known the deplorable condition of his grand-father's State.

The Emperor who was fully aware of the valuable services rendered by Keshodās, being pleased with the courage and valour of Māh Singh, acknowledged him as the successor of Keshodās' estate and restored him his lands in 1634.

Māh Singh then returned home and took charge of his *jāgir*. In 1648 he moved his capital from Badnāwar to Jhābua. In 1656 Kesharī Singh, the Rājā of Amjhera laid claim to Dhulet as being part of Amjhera. Vazīr Khān then *sūbah*, of Mālwā, appointed Muhammad Shaffi and Abjal Khān Amin to settle the claim. Dhulet was proved to be a part of Rāmgarh district and was given to Māh Singh.[1]

He alienated several districts for the support of junior branches of the family :—

Kaliānpura with 40 villages was given to Thākur Mokam Singh of Sultānpura in 1652. Mokam Singh was the great-grandson of Bhārmalji to whom Keshodās had originally (1592) given Sultānpura ; Jhaknaoda was given to Kuber Singh in 1661; and Naugāma was given to Prithī Singh in 1665. He died at 75 years of age in 1677 after ruling 67 years.

Māh Singh had two sons Kushal Singh and Raghunāth Singh. Kushal Singh, who succeeded to the *gaddī* ruled for 46 years. He left two sons Anūp Singh and Indar Singh. Kushal Singh alienated several districts to the younger branches of his family, including Bhagor to his younger son Indar Singh ; Sārangi to Indar Singh, the Thākur of Bidwāl (1685) ; Jāmli to Kishor Singh (1695) ; Kardāwad to Sujāt Singh with 12 other villages (1722), and Agrāl with five villages to Thākur Udai Singh (1698.) Kushal Singh (1677-1723).

Kushal Singh was a weak and dissolute prince, who was unable to retain his hold on the land. Amjhera and Dhulet were wrested from him by the Grāsias of Amjhera, while the Rājā of Sailāna made an attempt to seize Thāndla, but was successfully opposed by Anūp Singh, the eldest son of Kushal Singh.

This was a very critical time in the history of Jhābua as the Marāthās had begun to invade the country. In 1722 Kanthāji Rao

[1] *Vide Mehzér Nāmā* of the *sūbah* of Mālwā, dated the 14th *Rābi, Hijri* (1661-62).

Bānde with a large army entered the State and encamped at Sheogarh near Thāndla. He sent demands for the payment of *chauth* and *sardeshmukhī* to the chief. Kushal Singh refused and prepared to resist when Kanthāji Bānde suddenly proceeded on his way to Hindustān without exacting the *chauth*. He died in 1723.

Anūp Singh, (1723-27). Kushal Singh was succeeded by his son Anūp Singh, who was born in 1698. In 1725 Vithoji Rao Bolia, a *sūbah* of Holkar's entered the Thāndla district and camped at Bordi, 10 miles from Thāndla.

The Rājā of Sailāna accompanied Vithojī Rao Bolia. An order was sent to Anūp Singh to pay the arrears of *tānka* due for the last four years amounting to Rs. 1,40,000, which were levied at the rate of 35,000 rupees a year. Anūp Singh at first refused to comply, but at last, being hard pressed, was compelled to pay a lakh of rupees, which through the mediation of Mukundgīr Mahant of Sheogarh was accepted in full satisfaction. Two years later Anūp Singh was shot from a *machān* by a man who is said to have been instigated by the Sailāna Chief.

Anūp Singh's cenotaph stands at the spot where his body was burnt, and the tamarind tree on which the man erected his *machān*, is still pointed out at Thāndla, with the ruin of the gallery of the palace in which Anūp Singh was standing. After the death of Anūp Singh, the Sailāna chief obtained possession of Thāndla, but was ousted soon after by Ratan Singh, the Thākur of Borī and others, who managed to collect a force.

Sheo Singh (1727-58). Anūp Singh's Rānī Banābai, who since her husband's death had lived at Sheogarh, gave birth to a posthumous son, Sheo Singh, in 1727.

During his minority the State was managed by his mother. She finding herself unable to oppose the Marāthās left Sheogarh to lay her case before the Peshwā at Poona entrusting her child to the care of Thākur Ratan Singh of Borī and Mahant Mukundgīr.

Finally, an arrangement was made by which the management of the State was entrusted to Holkar during the Chief's minority. This arrangement was completed in 1732, and by it Holkar after deducting the amount of *tānka* due and the cost of management was to pay the balance to the Rānī. Mādhorao was appointed by Holkar to manage the State in consultation with Rāni Banābai.

After the death of Rāni Banābai in 1747, Sheo Singh ruled for 10 years. In 1757, he granted Sheogarh to Mahant Mukundgīr, in recognition of his services.

Bahādur Singh, (1758-70). Sheo Singh died without issue in 1758 and was succeeded by Bahādur Singh, the son of Indar Singh, of Bhagor.

In 1762, Bahādur Singh made an agreement as regards the Petlāwad and Thāndla districts through Visāji Pant *Kamāvisdār* (*Kamāsdār*) of Holkar and Dewājī Tilokchand Kotharī. The terms of the engagement were as follows:—

1. That there should be joint jurisdiction in the towns of Thāndla and Petlāwad and the neighbouring villages, but the right to collect *chauth* should rest with the Jhābua Darbār.

2. That the *sāyar* (customs dues) should be collected conjointly and distributed at the end of the year in the proportions of twelve to four annas in the rupee.

3. That the *tānka* levied upon the Umraos, amounting to Rs. 15,000 annually, should be received by Holkar directly from them, but that the Umraos, being vassals of the Jhābua Darbār, should pay the *chauth* to the State in recognition of suzerain power.

4. That Holkar should entrust the management of the State to Bahādur Singh on payment of Rs. 35,000 yearly in consideration of the services rendered by Holkar to this State, and Rs. 5,000 as administration expenses.

After the engagement had been made, Bahādur Singh remained at Thāndla till 1763 when he removed his head quarters to Jhābua. In 1766, he constructed the large tank in Jhābua called the Bahādur Sāgar. The present palace was also built at this time, and repairs made to the walls of the town.

Bhīm Singh (1770-1829).

Bhīm Singh, son of Bahādur Singh succeeded his father in 1770, and ruled for 59 years dying in 1829. He had four sons, Partāb Singh, Motī Singh, Sālim Singh and Gulāb Singh; all except the third died childless. He had also two illegitimate sons, Sawāi Singh and Lachhman Singh to whom he gave Māchhlia in *jāgīr*.

Bhīm Singh, distracted by the demands and harassed by the oppressive measures of Holkar's officials, finally looted Petlāwad and burnt Holkar's residence at Thāndla. Several letters in the Indore State old records refer to Bhīm Singh's conduct. Two letters written to Ahalya Bai by Balwant Rao Mahādev, apparently Holkar's *kamāsdār*, dated in *Fasli* 1200 (1792 A. D.) complain of ravages by Jhābua Bhīls instigated by Bhīm Singh and also, of his harbouring Sardār Singh of Sardārpur and other dacoits. The writer states that the disturbed condition of the country necessitates the maintenance of a force of 700 foot and 150 horse, which should not be required. In 1805 Jaswant Rao Holkar on his return to Central India demanded arrears of revenue for this district. Rājā Bhīm Singh sent evasive replies, and raised the Bhīls. Holkar retaliated by sending a force under Bālchand Mehasri and after a struggle of 6 months Bhīm Singh was obliged to submit, pay a large sum of money and surrender the management of Thāndla and Petlāwad to Holkar. As security for the payment of the balance Bālchand took Bhīm Singh's two sons Motī Singh and Sawāi Singh as hostages, and kept them at Thāndla for a year until the whole amount was paid off. In 1785 Malet on his way north passed through Jhābua. The Chief sent men to receive him on the borders and offered every civility. He describes Bhīm Singh as a young man of about 25 of some character. He also notes the employment

of mercenary foreign troops over whom the Chief had but little control.[1]

In the midst of these disturbances Partāb Singh, the eldest son, requested his father to grant him a suitable *jāgīr* for the maintenance of himself and his family. When this request was not acceded to, Partāb Singh raised the standard of revolt and being joined by the Umraos, looted Thāndla, Rambhāpur, Jhābua and Rānāpur. In 1819, in consequence of the disturbed state of the country and the imbecility of Rājā Bhīm Singh, Sir John Malcolm wrote to both father and son urging them to settle their differences. Finally, in 1821 Captain Pringle was sent to effect a settlement. By this settlement Bhīm Singh was obliged to abdicate in favour of Partāb Singh rataining 3 *tālukas* and the village of Kardāwad as his personal estate[2].

A daughter of Bhīm Singh's married Govardhandās, the turbulent son of Zālim Singh of Kotah. It was while living at Jhābua that he raised a revolt at Kotah, which proved abortive, however.[3] Bhīm Singh died at Jhābua in 1829.

The following *jāgīrs* were given by Bhīm Singh to his relatives and others :—

In 1824 he gave Umarkot to Gopāl Singh of Kod (Dhār) ; in 1826 Khawāsa to Motī Singh, his second son ; and in 1818 Kesarpura was given to Jaswant Singh.

Partāb Singh (1829-32.) Ratan Singh, (1832-40.)

Partāb Singh ruled for three years, dying in 1832. As he left no male issue he adopted Ratan Singh, the son of his younger brother, Sālim Singh, who succeeded as a minor. During his minority the State was managed by the dowager Rānī Ranāvatji under the superintendence of Captain Borthwick. Captain Borthwick negotiated the lease of the Thāndla and Petlāwad districts from Holkar on the basis of the old agreement for an annual payment of Rs. 35,000 for a period of 6 years (1836 to 1842). In 1840 on the second day of the *Dasahra* ceremony while Rājā Ratan Singh was riding on an elephant in the *Nīlkanth* procession along the banks of the Bāhādur Sāgar tank he was struck by lightning and killed.

Gopāl Singh, (1840-95.)

Gopāl Singh, the posthumous son of Ratan Singh, born 4 months after the death of his father succeeded him. During his minority his grandmother acted as regent.

In 1841 disturbances arose in the Thāndla district and the Political Agent at Mandleshwar was obliged to bring up a small military force to punish the rebels.

Gopāl Singh, though only 17 years of age during the Mutiny, rendered good service in assisting the fugitives from Bhopāwar.

In July, the Amjhera chief hearing of the Indore outbreak, revolted. Lieutenant Hutchinson, Bhīl Agent in Bhopāwar, had a detachment

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[1] *Selection from Papers in the Bombay Secretariat*, Vol. I. (Marāthā Series), 494.

[2] Appendix A.

[3] Tod.— *Rājasthān* (Calcutta reprint) II, 544.

of 200 Bhils of the Mālwā Bhil Corps with him, and he and Dr. Chisholm, the Agency Surgeon, determined to remain in the station, but on receiving news that the Vilāyatis of Dhār were approaching, the Bhils all fled except 30 men. The Europeans were then obliged to retire. Lieut. Hutchinson, Dr. Chisholm, two ladies and five children left for Jhābua disguised as Pārsīs. On arriving at Pāra village they sent a message to the Chief who at once supplied an escort. The fugitives reached Jhābua on July 5th. The young Rājā and his mother did every thing in their power to assist the fugitives, in spite of demands for their surrender made by the local Arab faction. Finally, Holkar sent an escort from Indore and the Europeans left for Mhow on July 12th.[1] In a *kharīta*, Lord Canning, the Viceroy and Governor-General, acknowledged the good services rendered by the Chief, which would always be gratefully remembered by the Government of India.

In consideration of these services the Darbār's contribution to the Mālwā Bhīl Corps was reduced from Rs. 3,000 to Rs. 1,500, and on February 9th, 1878, he was invested with a *khīlat* of the value of Rs. 12,500 by Sir Henry Daly, Agent to the Governor-General.

Gopāl Singh was given full powers of administration in 1859. In the year 1863 he abolished all duties on cotton within his State.

In 1864 the Chief agreed to cede in full sovereignty such lands as might be required for a railway through his State; and in 1891 specially ceded land for the Godhra-Ratlām-Nāgda-Ujjain branch of the Bombay, Baroda and Central India Railway.

In 1865, the Chief permitted a man who was in prison on a charge of theft to be mutilated, and was fined Rs. 10,000 by Government and made to settle a pension of Rs. 15 per month on the man, while his salute was discontinued for one year. Up to 1871 the joint jurisdiction of the Jhābua and Holkar Darbārs over Thāndla, and Petlāwad continued. As this caused frequent and vexatious disputes, an exchange of villages was effected in 1871, by which Petlāwad remained with Indore State and Thāndla with Jhābua. The Jhābua Darbār pays Rs. 8,572 (*Sālim Shāhī*) to Indore in adjustment.

In 1887 in commemoration of the Jubilee of Her Imperial Majesty the late Queen-Empress, the Rājā abolished transit duties on all goods passing through his State.

Shortly before his death in 1893 Gopāl Singh adopted Udai Singh, the second son of Raghunāth Singh of Khawāsa, with the sanction of the Government of India.

Udai Singh, (1895—

Udai Singh, the present Chief, who was born on the 6th May, 1875, succeeded on the 22nd January, 1895. He is the 12th in descent from Keshodās, the founder of the State.

The Chief was invested with full powers of administration in 1898. The severity of the famine of 1899-1900 forced the State to borrow

[1] Letters to the "Times" by Dr. Chisholm, Sept. 2; and Lt. Hutchinson, Sept. 10, 1857.

one lakh of rupees, through the British Government, from Mahārājā Sindhia, and three hundred and seventy-seven thousand from the British Government, to enable it to carry on the administration.

Titles. The Jhābua Chief bears the titles of His Highness and Rājā and enjoys a salute of 11 guns.

The Umraos. Table XXXI) There are 18 principal families in the Jhābua State known as the *Umraos*. They are descendants of members of the Chief's own family. By engagements effected in 1818 through the mediation of Sir John Malcolm, the Umraos pay Rs. 15,000 (*Sālim Shāhī*) as *tānka* to Holkar, and Rs. 5,380 British coin as *tanka-bhet-chauthān* to the Jhābua Darbār. These families are described below:—

Khawāsa. In 1826 A.D., Bhim Singh gave Khawāsa to Moti Singh, his second son, in *jāgīr*. Moti Singh died in 1859 A.D., without leaving any male issue. After his death the present Umrao Raghunāth Singh, the son of Bhopat Singh of Talaoli, succeeded Moti Singh. Raghunāth Singh has three sons, Himmat Singh, the heir to Khawāsa, Udai Singh, the present ruling Chief of Jhābua, who was adopted by the late Rājā Gopāl Singh, and Kesar Singh. The annual income of the estate is Rs. 10,000. The Umrao pays the Darbār Rs. 1,600-12-9 British coin as *tānka-bhet-chauthān* annually.

Talaoli. In 1887 A.D. Rājā Gopāl Singh of Jhābua granted Talaoli to Nāhar Singh in *jāgīr* on condition of receiving from the Thākur an annual *tānka* of Rs. 360 British coin. Nāhar Singh was the nearest relation of the Jhābua Chief. His ancestors formerly enjoyed Parwet in *jāgīr*, but this was absorbed into the State and Talaoli granted on lease in 1843 and afterwards in *jāgīr* in 1887. Nāhar Singh died in 1902 A.D. and was succeeded by his grandson Bahādur Singh. Bahādur Singh being a minor, the estate is under the superintendence of the Darbār. The annual income of the estate is Rs. 1,000 of which the Darbār receive Rs. 300 as *tānka-bhet-chauthān.*

Naugāma. In 1665 A.D. Rājā Māh Singh of Jhābua granted Naugāma in *jāgīr* to Pirthi Singh, a descendant of Kishandās, the younger brother of Rājā Keshodās of Jhābua. The present Thākur of Naugāma is Kishor Singh, who is 13 years old, the estate being under the superintendence of the Darbār. The annual income of the *thakurāt* is Rs. 1,500, the Darbār receiving Rs. 140-6-4 British coin as *tānka-bhet-chauthān* annually.

Kodlī. Kodlī was given in *jāgīr* to the descendants of Tej Singh, the second son of Bir Singh. Thākur Mehtāb Singh of Kodli, died childless, and the question of succession is still under the consideration of the Darbār. The annual income of the estate is Rs. 501, a payment of Rs. 129-6-4 being made annually to the Darbār as *tānka-bhet-chauthān*. The whole income is at present assigned to the widow of the late Thākur for her maintenance.

Kaliānpura. Kaliānpura was granted by Rājā Māh Singh of Jhābua in 1652, to Mokam Singh, the great grandson of Bhārmalji in *jāgīr*. Thākur

Raghunāth Singh of Kaliānpura was the eleventh in descent from Mokam Singh. He died in 1902 and left a minor son Kuber Singh as his successor. At present the *thakurāt* is under the supervision of the Darbār. The annual income of the estate is Rs. 4,000; it pays the Darbār Rs. 1,120-12-9 British coin annually as *tānka-bhet-chauthān.*

Antarvelia was also granted to the descendants of Tej Singh, the second son of Bīr Singh. The present Thākur Bhīm Singh is sixteen years old. There is a junior branch of the Antarvelia family which holds the Udaipuria *thakurāt*. The anunal income of the estate is Rs. 1,000; it pays Darbār Rs. 227-9-6, British coin, as *tānka-bhet-chauthān.* Antarvelia.

The Barwet *thakurāt* like Raipuria was founded in the time of Rājā Kushal Singh. The present Thākur Bakhtāwar Singh is the seventh in descent from Mokam Singh, and is younger brother to the late Thākur Daulat Singh of Barwet who was appointed as his successor by the Darbār in 1891. Junior branches of the family hold Bāchhīkhera, and Dābri. The annual income of Barwet is Rs. 3,000, the *tānka-bhet-chauthān* paid to the Darbār being Rs. 1,356-4-0, British coin. Barwet.

The *thakurāt* of Raipuria was founded in 1715 A.D. The present Thākur Chatur Singh is the seventh in descent from the first Thākur. The late Thākur Balwant Singh, having died childless Chatur Singh, the younger son of the Thākur of Gehendi, was appointed as his successor by the Darbār in 1899. The annual income of the *thakurāt* is Rs. 6,000; it pays the Darbār annually Rs. 1,013-12-9 british coin as *tānka-bhet-chauthān.* Raipuria.

Baodi was granted by Rājā Kushal Singh to Raghunāth Singh. The present Thākur Basant Singh is the sixth in descent from Raghunāth Singh. He succeeded his father Nāhar Singh in 1890. The annual income of this estate is Rs. 1,000; it pays the Darbār Rs. 210-6-4 British coin, annually as *tānka-bhet-chauthān.* Baodi.

Gehendi was granted by Rājā Kushāl Singh to Nawal Singh, one of the younger branches of the family, in *jāgīr*. The present Thākur Jorāwar Singh succeeded his father Nāthu Singh in 1896. The annual income of the *thakurāt*, is Rs. 850, and the amount of the *tānka-bhet-chauthān* paid to the Darbār is Rs. 148-9-7, British coin. Gehendi.

In 1824 Rājā Bhīm Singh granted Umarkot to Gopāl Singh, of Kod (Dhār), one of the descendants of Fateh Singh. The present Thākur is Mod Singh, who succeeded his father in 1901 A. D. The annual income of the estate is, Rs. 4,000, *tānka-bhet-chauthān* being Rs. 1,307-10-5 British coin. Umarkot.

Borāyata was granted by Rājā Kushal Singh in *jāgīr* to Bakhtāwar Singh, who belonged to one of the younger branches of the family. The late Thākur Ranjīt Singh died in 1903 leaving an infant son named Sajjan Singh. The estate is under the Borāyata.

superintendence of the Darbār. The annual income of the estate is Rs. 1,800, the *tānka-bhet-chauthān* paid annually by the *thakurāt* being Rs. 302-9-7, British coin.

Sārangi. In 1685 A. D. Rājā Kushal Singh gave Sārangi to Indar Singh of Bidwāl in *jāgīr*. The present Thākur is Jorāwar Singh. The annual income of the estate is Rs. 6,000 ; *tānka-bhet-chauthān*, amounting to Rs. 920-14-5 British coin, is paid annually to the Darbār.

Karwar. In 1722 A.D. Karwar was granted in *jāgīr* by Rājā Kushal Singh to Shujāt Singh, one of the descendants of a younger branch of the Jodhpur family. The present Thākur Nāhar Singh, was adopted as successor to the late Thākur Partāb Singh. He has two sons, *viz.*, Jaswant Singh and Raghunāth Singh, aged 11 and 10, respectively. Junior branches of the family hold Gāngākheri and Mor. The annual income of the estate is Rs. 6,500, the annual *tānka-bhet-chauthān* paid to the Darbār being Rs. 1,215-6-4 British coin.

Ghugri. Ghugrī was given in *jāgīr* to Gaj Singh, the ancestor of Bhairon Singh, the present Thākur, in the time of Rājā Kushal Singh. The Thākurs of Karwar and Ghugri are of the same family. The annual income of the estate is Rs. 1,700, and the *tānka-bhet-chauthān*, Rs. 133-6-4 British coin.

Jāmli. In 1695 A.D. Rājā Kushal Singh gave Jāmli to Kishor Singh of the Jodhpur family. The present Thākur Amar Singh is the tenth in descent. He has two sons, *viz.*, Mor Singh and Nāhar Singh This *thakurāt* has two Junior branches, Salunia and Wekalda. Bhabhūt Singh is at present Thākur of Salunia and Kodar Singh of Wekalda; their annual incomes are Rs. 700 and Rs. 1,600, respectively. The annual income of Jāmli is Rs. 6,201, it pays to the Darbār Rs. 1,138 British coin, as *tānka-bhet-chauthan*.

Jhaknaoda. The Thākurs of Jhaknaoda are descendants of the Bhārmal family. Rājā Māh Singh granted this *jāgīr* to Kuber Singh in 1661 A.D. The present Thākur Kishor Singh of Jhaknaoda is the eighth in descent and is the eldest son of Jawān Singh, the late Thākur. In 1883 A. D. Jawān Singh, acting for the Darbār, rendered good assistance in apprehending the rebellious Bhilāla Chhitu Patel, of Alī-Rājpur, in recognition of which he received the title of Rai Bahādur from the Government of India in 1890. He was appointed by the Government as Superintendent of the Alī-Rājpur State during the minority of the chief. He died in 1893 and was succeeded by his eldest son Kishor Singh, the present Thākur. Two younger brothers of Kishor Singh, Berisāl and Chain Singh received Semlia in joint *jāgīr* in 1890. Junior branches of Jhaknaoda are Mohan Kot and Tārkheri. The present Thākur of Jhaknaoda has three sons, Ranjīt Singh, Mān Singh and Bhārat Singh. The annual income of the estate is Rs. 12,000. The

amount of *tānka-bhet-chauthān* paid annually to the Darbār is Rs. 2,818-6-4 British coin.

Bori. The Thākurs of Borī are Rāthors of the Bhārmal family, being descendants of Khet Singh, the third son of Bīr Singh-Keshodās, the founder of Jhābua, granted Sultānpura in the Amjhera district, in *jāgīr* to Bhārmaljī. The descendants of Bhārmalji lost their *jāgīr*. In 1698 A.D. Rājā Kushal Singh gave Agrāl to Udai Singh and after the death of Udai Singh his son Ratan Singh received Bori in *jāgīr* from Rājā Sheo Singh in 1735 A.D. in recognition of good service rendered to the Darbār. The present Thākur of Bori Sawāi Singh, the son of Ratan Singh, is a minor who succeeded his father in 1904. The estate is under the management of the Darbār during the minority. The annual income of the *thakurāt* is Rs. 16,000, the amount of *tānka-bhet-chauthān* paid to the Darbār being Rs. 1,078-6-4 British coin.

Section III.—Population.

Enumerations. Population was: *1881*, 92,938; *1891*, 1,19,787; *1901*, 80,889 persons; males, 40,548, females, 40,341.

Density and Variation. The density is 60 persons per square mile, a decrease of 32 per cent. since 1891. This large decrease is easily accounted for by the severe losses incurred by the Bhil population in the famine of 1899-1900.

Towns and Villages. There are 686 villages and 158 Bhilpāras or Bhīl settlements in the State, with 17,891 occupied houses.

Vital Statistics. (Tables V and VI.) These have been recorded since 1903-04. The average rates per thousand are for births 33 and for deaths 22.

Religions. Classified by religions, Hindus, numbered 18,156 or 22 per cent; Jains, 2,087; Musalmāns, 2,139; Christians, 76; Pārsis 3; Animists, 58,428. The last who are mainly Bhils, form 72 per cent. of the total population. The unusually large Christian population is due to the Canadian Presbyterian Mission station at Thāndla.

Sex and Civil Condition. The sex returns give 995 females to 1,000 males and those for civil condition 99 wives to 100 husbands.

Languages and Literacy. The prevailing dialects are Bhilī and Rāthvī. Of the population 2, 277 or 3 per cent. are literate.

Castes and Tribes. The chief tribes and castes are, Bhīls, 29,200 or 36 per cent.; Bhilālas, 14,456 or 18 per cent.; Patlias, 8,700 or 10 per cent.; and Rājputs, 2,000 or 3 per cent.

Occupations. Of the total population 49,619 or 61 per cent. are supported by agriculture, 7,123 or 8 per cent. by general labour, 2,848 or 3 per-cent. by grass and wood cutting, while 1,904 or 2 per cent. deal in grains.

Social Characteristics. The population being mainly Bhīl many of their customs differ from those of more civilised communities. It is not possible to deal with these in a single paragraph. It may be noted, however, that Hindu influence is gradually making these peculiar customs to disappear.

Public Health. The tract in which the State lies is an unhealthy one, malarial fever being very prevalent every year after the rainy season closes.

CHAPTER II.

ECONOMIC.

(Tables VII.—XV, XXVIII and XXX.)

Section I.—Agriculture.

(Tables VII to X.)

General conditions. Generally speaking the soil is of only moderate fertility, though patches of rich land are met with in the valleys.

Classes of soils. The cultivators recognize many classes of soil of which the most important are *chiknī kālī*, a clayey black soil (cotton soil); *chiknī kālī kanishta*, a black soil, mixed with stones; *bhūri*, a grey soil; *bhātori*, *bardi*, and *lāl*, red coloured stony soils.

As far as possible, *bardi* and *lāl* are sown first as they do not retain moisture as long as *kālī* and *bhūri*.

Area under cultivation. (Table IX). The area under cultivation has diminished by 25 per cent. owing to the recent bad years, and a diminished proportion of rain.

Manure. Manuring is confined to fields situated in and close to large villages, and mainly to poppy crops. The manure consists usually of village sweepings and cattle dung.

Implements. No new implements have been introduced. The most important of those used are the *hal* or plough, the *bakkhar* or harrow, the *dora* or weeding plough, *nāi* or seed tube, and the instrument used in extracting poppy juice known as the *charpala* or scarifier.

Crops. The principal food crops are at the *kharīf*, maize (*Zea mays*) *jowār* (*Sorghum vulgare*), *urad* (*Phaseolus radiatus*), *mūng* (*Phaseolus mungo*), *tūar* (*Cajanus indicus*), *bājra* (*Pencillaria spicata*), *kodra* (*Paspalum scrobiculatum*), *sāmlī* (*Panicum frumentaceum*), *wari* (*Panicum miliaceum*), *kultha* (*Dolichos biflorus*), *battī* (*Setaria glauca*), and rice (*Oryza sativa*); at the *rabi*, wheat (*Triticum aestivum*), gram (*Cicer arietinum*) and barley (*Hordeum vulgare*), predominate.

Staple food grains. Maize is used throughout the year by rich and poor and wheat and rice by the rich. The pulses *tūar*, *urad*, *mūng*, *masūr* (*Ervum lens*) and *chaola* (*Dolichos senensis*) are the chief subsidiary food crops. The hilly tribes such as Bhīls, Bhilālas, and Patlias live mainly on inferior kinds of grain such as *kodra*, *sāmlī*, *warī*, *gujra*, *etc.* They eat maize to a very small extent considering it a luxury.

Oil-seeds. *Tilli* (*Sesamum indicum*), *rāmtilli* (*Guizolia oleifera*), and *arandi* (*Richus comminus*) are the principal oil-seeds grown in the State.

Fibres. The chief fibre plants grown in the State are cotton (*Gossypium indicum*), *and san* (*Crotolaria juncia*), the former being cultivated to a small extent.

Spices. The ordinary spices grown are *ajwān* (*Lingusticum ajowan*), chillis and ginger but only in small quantities.

Poppy.

Poppy is grown in parts of the State, and the crude opium exported to manufacturing centres.

Seed required.

The quantity of seed required per acre is :—

Grain.	*Seers.*	*Grain.*	*Seers.*
Wheat ...	16 to 40	Jowār ...	4 to 24
Gram ...	8 to 48	Urad ...	8 to 32
Poppy ...	$1\frac{5}{8}$ to 8	Rice ...	$4\frac{3}{4}$ to 32
Barley ...	32	Tilli ...	$1\frac{9}{16}$ to $9\frac{9}{16}$
Tūar ...	4 to 20	Rāmtil ...	2 to 16
Chaola ...	2 to 16	Cotton ...	8 to 32
Kulthia ...	14 to 16	Mūng ...	8 to 16
Kodra ...	2 to 24	Sāmli ...	2 to 8
Makka ...	8 to 24		

New varieties of seed.

During the famine of 1899-1900 maize was imported from Cawnpore and from America. The plants grew well but did not bear any grain while wheat, gram and maize, brought from Mālwā grew well and produced good crops.

Irrigation.

Irrigation is mainly confined to poppy, sugarcane and vegetables, but is also employed to a very small extent with wheat. The water supply in ordinary years is sufficient for irrigation except in the hills where irrigation is seldom possible.

Sources of irrigation.

The principal sources of water are wells and streams. The usual water lifts used are the *charas* and *rahat* (Persian wheel).

Cost of wells

The expense of digging a well varies, the average cost being Rs. 200 for a *kachcha* well and Rs. 600 to 1,000 for a *pakka* (masonry) well.

Area irrigated.

The area assessed as irrigable is at present 2,364 acres.

Cattle (Table VII).

There are no special breeds of cattle, in the State, but most villagers rear cows, buffaloes and goats.

The average cost of each kind of animal is:—

	Rs.		Rs.
Ox ...	... 40	Horse ...	... 25
Cow ...	... 15	Goat ...	... 3
She-buffalo	... 50	Sheep ...	... 3

Cattle diseases.

The principal diseases that affect the cattle are given below:— *chechak* or cow-pox ; *kharāt*, mouth and foot disease ; *chilli*, an affection of the lungs. *Bādla* or *uparki bimāri*, breathing becomes stertorous and moisture collects on the nose and foam drops from the mouth. In almost all cases firing is first resorted to, internal remedies being given as stimulants.

Agricultural population.

The Bhils, Bhilālas and Patlias are the principal agriculturists. They are not, as a rule very hardworking cultivators and possess small holdings. Nearly 61 per cent. of the population are engaged in cultivation.

Pasture land.

There is ample land for grazing and no difficulty in feeding cattle is ordinarily experienced in any part of the State. During the famine of 1899-1900, however, many animals died.

Fairs. The chief fairs in the State are those held at Kakrej, Parvalia, Singeshwar and Raipuria, which are all of religious character.

Takkāvi. Advances are made by the State to cultivators in the shape of *takkāvi* in years of famine and scarcity without interest; in ordinary years interest is charged on these advances.

Takkāvi in the shape of bullock-*takkāvi* was freely given in the last famine, the bullocks bought being considered State property.

Section II.—Wages and Prices.

(Tables XIII and XIV.)

Wages. No very noticeable changes have taken place in cash wages. These differ somewhat in different parts of the State, but have remained practically stationary since 1880. Labourers are paid in kind for agricultural operations. Village artisans such as the blacksmith and carpenter receive yearly shares of the village crops and in return repair agricultural implements. All State servants are paid in cash.

Prices. The prices of food grains had in the case of maize, *jowār* and inferior grains recovered its normal position in 1903 after the rise in 1900 due to the famine in that year. *Tūar* and *mūng* have not recovered their position.

Section III—Forests.

No Forest Reserves existed in the State till the end of 1903, when a Forest Officer was appointed. All the forest is *khālsā*.

Control. Before the present system was introduced no check was put on the collection of timber and forest produce, but the Bhils who sold such produce were charged dues on all they sold. Cultivators are now required to obtain passes, signed by a forest official to cut wood even for agricultural purposes.

Three Rangers have been appointed, who supervise the work of the forest guards. The Rangers are subordinate to the Forest Officer.

The cultivators are allowed to cut timber for their agricultural implements and huts, on passes, free of any tax. They pay 8 annas annually per plough for grazing in forest land and any person may remove fuel or fodder to the amount of one *sirbhāri* or head-load, free of duty.

The export of fuel, fodder or timber, is strictly prohibited except under special permission from the Darbār. Other jungle products such as bark or fruit of any tree used for medicinal purposes &c. can be exported on payment of certain dues.

Revenue. The revenue in 1905-06 amounted to Rs. 8,500 per annum, expenditure being about Rs. 3,000. The trees given in the table below are found in the State in the jungles as well as near villages.

Vernacular Name.	Botanical Name where known.	Uses.
Am ...	... *Mangifera indica* ...	Fruit eaten, timber used in building.
Amla, Aonla ...	*Phyllanthus emblica*...	Fruit eaten, used medicinally, and for fuel.
Babūl ...	... *Acacia arabica* ...	Timber in agricultural implements and buildings, leaves in tanning leather.
Bahera...	... *Terminalia belerica* ...	Fruit in medicine and dyeing.
Bamboo	... *Dendrocalmus strictus.*	In building and making baskets, &c.
Bar ...	... *Ficus bengalensis*	Tree worshipped, leaves as fodder.
Bili, Bel	... *Aegle marmelos* ...	Leaves offered to god Shiv, fruit and leaves used medicinally.
Biya ...	... *Pterocarpus marsupium.*	Wood for implements, drums, and in buildings.
Bor ...	... *Zizyphus jujuba* ...	Fruit eaten, timber in building and agricultural implements.
Chāroli...	... *Buchanania latifolia.*	Fruit eaten.
Dhāman	... *Grewia tilioefolia*	Timber in making carriage shafts, &c.
Dhāwada	... *Anogeissus latifolia.* ...	Wood for fuel.
Gūlar ...	... *Ficus glomerata* ...	Tree worshipped, and used medicinally, fruit eaten.
Haldū ...	... *Adina cordifolia* ...	Timber for buildings.
Imli ...	... *Tamarindus indica* ...	Fruit eaten, timber in buildings.
Jāmbu, Jāmun...	*Eugenia jambolana* ...	Fruit eaten timber as fuel.
Kakaria ...	... ...	Wood for agricultural implements and roofing.
Kalam, Kadam	*Anthocephalus cadamba.*	Flowers offered at shrines.
Kānagi...	... *Myristica malabarica*...	Agricultural implements.
Kari ...	... *Capparis aphylla* ...	Wood for implements.
Karondi	... *Carissa carandus* ...	Fruit eaten.
Karpatia ...	... ...	Roofing and fuel.
Keran ...	... ...	Wood for roofing.
Khair ...	... *Acacia catechu* ...	Wood for posts, catechu prepared from chips of its heartwood, tanning leather.
Khajūri	... *Phœnix sylvestris* ...	Fruit eaten, wood as beams, leaves for brooms.
Khākra, Palās...	*Butea frondosa* ...	Leaves for plates, flowers for dyeing, wood for fuel.
Khejra...	... *Prosopis spicigera* ...	Tree worshipped on *Dasahra* day.
Lunkhera ...	... ...	Wood for fuel.

Vernacular Name.	Botanical Name where known.	Uses.
Mahuā... ...	*Bassia latifolia* ...	Flowers eaten, used in distilling country liquor, seeds in oil, and timber in building and agricultural implements, leaves for plates.
Mokha... ...	*Schrebera swietenioides.*	Food for poor during famine, wood for agricultural implements.
Moyani ...	*Odina wodier*	Bhīls' food during famine, roofing and fuel.
Nīm	*Melia indica*	Timber in buildings, oil from seeds; very useful medicinally.
Phephar ...	... ...	Wood for fuel, fruit for bird.
Pīpal	*Ficus religiosa* ...	Tree worshipped, fruit eaten, leaves as fodder, lac cultivated on the tree.
Royan... ...	*Soymida febrifuga* ...	Wood used in beams, rafters, &c., bark in medicine.
Sādad	*Terminalia tomentosa.*	Timber in building and fuel.
Sāg	*Tectona grandis* ...	Timber in buildings and furniture, leaves and seeds as drugs.
Sālar	*Boswellia thurefera*...	For fuel, used medicinally.
Semal	*Bombax malabaricum.*	Silk of pods to stuff cushions.
Shīsham ...	*Dalbergia sissu* ...	Timber in buildings.
Timru	*Diospyros melanoxylon*	Fruit eaten, leaves for plates, wood for fuel.
Tinach... ...	*Ougeinia dalbergioides.*	Timber in buildings.

Section IV—Mines and Minerals.

(Table XII).

Manganese was first found in the State in 1902. The mines whence this is extracted are situated at Kājli Dūngri in the Rambhāpur *pargana*, at a distance of about three miles from the Meghnagar railway station. Messrs. Kiddle, Reeve and Co., of Bombay, the contractors, who work the mines, have recently built a tramway line from Meghnagar to the mines.

The labourers employed are mostly Bhīls of the neighbourhood, but the population being sparse, efforts are being made to attract labour from the Ratlām State and Dohad District, but without much success. So far the number attending has ranged from 1,500 to 2,000. A few men have been imported from the neighbourhood of Nīmach and this system will probably be more largely followed owing to the unreliableness of the Bhīls.

The daily pay per man is at present two annas nine pies, of a woman one anna and ten pies as against the former rates of 2 annas and one anna, respectively.

Messrs. Kiddle Reeve & Company pay a royalty of annas four per ton of ore exported.

Section V.—Arts and Manufactures.

(Table XI).

Crude opium produced locally is sent to Ratlām, *viâ* Thāndla, Hanumāngarh or Jhābua. At these three places, the State levies duties before it is allowed to be exported. Opium.

The only other industries are the manufacture of rough country cloth and blankets. Hand industries.

A cotton ginning factory has been set up at Hanumāngarh, 24 miles north-east of Jhābua, and one mile south of Petlāwad (Indore) and a cotton ginning factory, with a rice shelling factory attached to it at Bajranggarh, a railway station on the Godhra-Ratlām section, five miles east of Thāndla. Both were established by Messrs. Vināyak Balwant Shintre & Company, of Indore, in 1893 and 1896, respectively. The leases for both the places terminate in the year 1912. The Company pays to the State, as royalty, eleven annas on each *mānī* (240 seers) of ginned cotton, and three annas on each *mānī* of shelled rice. Some sixty hands are employed in these factories. The rates of wages for males and females are three annas per head per day. The manufactured goods are sent to Ahmedābād, Bombay, Ujjain, Indore, and Ratlām. Factory industries.

The quantity of the raw material consumed varies according to the year. In favourable years twenty *mānīs* of rice and thirty *mānīs* of cotton are consumed per day. The average number from 1893 to 1899 was eight *manāsas* of cotton and five *manāsas* of rice per year. The year 1900 was a famine year and, therefore, no work could be carried on. 6,000 hundred weights of raw cotton and 643 hundredweights of rice were issued in 1903.

The factory operators generally come from Ahmedābād to Hanumāngarh and Bajranggarh and their earnings vary from Rs. 12 to Rs. 50 per mensem.

The following statement shows various other details of the factories:—

Name of factory.	Nature of work done (press ginning or spinning.)	When started.	Horse power of engine.	Number of gins.	Permanent staff.	Temporary staff.	Busy-season staff	Slack time staff.
Factory at Hanumāngarh.	Ginning.	1893	10 horse power.	7 gins	1 Gumāsta 2 chaukidārs.	37	1770	336
Factory at Bajranggarh.	Ginning.	1893	12 „	7 „	„	40	980	„
Rice Factory at Bajranggarh.	Rice Shelling.	1896	„	4 pestles.	3	37	1930	„

Section VI.—Commerce and Trade.

The traders called *sāhukārs* mostly deal with cultivators (*asāmis*) in grain.

The chief medium of exchange is *kaldār* rupee, Imperial Government notes being neither common nor popular. Commerce has increased of late years though it cannot be said at present to be very extensive or very flourishing.

Exports and Imports.

The principal exports are food grains, crude opium and cotton, and the imports, sugar, piece-goods, metals, and petroleum oil.

Most of the grain is exported to Mālwā and Gujarāt, while a considerable quantity is also imported from these districts.

The chief trade centres and market towns are: Jhābua, Rānāpur, Thāndla, Rambhāpur, Khawāsa, Sārangi, Jhaknaoda, Udaigarh, Bori, Bhagor, Hanumāngarh, Umarkot, Pitol and Pāra. The more important markets are detailed below:—

No.	Pargana.	Name of place.	Time of year.	Description.	Number of People attending.
1	2	3	4	5	6
	Khālsā.				
1	Jhābua.	Jhābua.	Every Friday.	Trade.	About 1,200
2	Rānāpur.	Rānāpur.	" Saturday.	"	" 2,000
3	"	Andhārwad	Phālgun shuddha 15th.	"	" 1,200
4	"	Udaigarh.	Every Friday.	"	" 500
5	"	Pitol.	" Tuesday.	"	" 600
6	Rambhāpur.	Rambhāpur.	" Monday.	"	" 900
7	Thāndla.	Thāndla.	" Tuesday.	"	" 1,500
8	"	Hanumāngarh.	" Saturday.	"	" 750
	Umrāo Jāgirs.				
9	Northern-Division.	Kaliānpura.	" Wednesday	"	" 700
10	Northern-Division.	Khawāsa.	" Sunday.	"	" 700
11	Southern Division.	Bori.	" Thursday.	"	" 700
12	Southern Division.	Pāra.	" Thursday.	"	" 800
13	Eastern Division.	Umarkot.	" Wednesday	"	" 400
14	Eastern Division.	Jhaknaoda	" Saturday.	"	" 500
	Other Jāgirs.				
15		Bhagor.	" Thursday.	"	" 400

Internal trade.

The castes and classes engaged in trade are Baniās, Oswāl (from Mārwār) Khatris (from the Punjāb) and Bohoras (from Gujarāt). The Oswāls are Jains, Khatris Vaishnavas and the Bohoras Shiās.

The Baniās and Khatris, deal in grain and cloth; the Bohoras in grain, cloth, oil, spices and European stores.

The principal trade routes in the State are the Godhra-Ratlām Railway, the metalled road from Rānāpur to Meghnagar, the Thāndla-Bajranggarh road, and numerous country tracks. Trade routes

Carriage is effected by railway, carts, and pack animals.

The agricultual classes of Sirānis (Muhamadans from Ratlām) and Baniās are the principal persons engaged in this trade. They go to the four railway stations of Meghnagar, Bajranggarh, Amargarh and Bhairongarh.

Most Baniās buy from the agriculturists, and sell to agents at Ratlām and Dohad.

Before the opening of the railway in 1893, the traders used to go to Ratlām and Godhra to dispose of their goods, but they now export direct to all parts of India.

Village Shopkeepers.

Shopkeepers are found in large villages only. They are usually Baniās or Bohoras, and sell salt, tobacco and miscellaneous requisites to the villagers. They also buy or barter grain from the cultivators. Imported articles are increasingly consumed every year. Kerosine oil, matches, glassware, and European cloth, &c. having a considerable sale.

Weights and Measures.

The weights and measures used are those followed in British India with the exception given below:—

For weighing grain the following weights are used :—

1 *Adhmulia* = 1 *Chhatāk.*		These measures are made of copper or tin or of teakwood.
1 *Mulia* = 2 *Chhatāk.*		
1 *Ticha* = 1 *Pao*(4 chhatāks)		
1 *Tuli* = 2 *Pao.*		
1 *Kāngana* = 1 *Seer.*		
1 *Chauki*; Chauthia = 4 *Seers*		

Section VII.—Means of Communication.

(Table XV).

Railways.

The Godhra-Ratlām branch extension of the Bombay, Baroda and Central India railway passes through the State, with stations at Meghnagar, Bajranggarh, Amargarh and Bhairongarh.

The effect of railway was very noticeable during the famine of 1899-1900. Grain was imported into the State in large quantities and there was no scarcity of food such as existed on former occasions, though it was often difficult to distribute it.

Roads.

There were no metalled roads in the State up to 1899 when a road from the Meghnagar station to the Jhābua town was constructed as a famine relief work. There are also about 50 miles of fair weather roads. The total cost of maintenance is Rs. 500 annually.

Post and Telegraph. (Table XXIX).

It would appear that in 1863, the *Roznāmchā-nawīs* (Diary writer) or head clerk of the *diwān's* office was entrusted with the despatch and receipt of official letters. In 1895 a separate clerk designated the *Dāk-munshi* was appointed to superintend postal arrangements,

letters being carried by runners. From 1895 to 1900, 4,200 letters were carried on an average yearly.

The State post office only delivers paid and unpaid letters and packets addressed to places at which there are no Imperial offices, (for delivery and recovery of the postage) to the State *Dāk-munshi* twice a week.

In 1863 the mails ran over 28 miles, being carried by 6 runners; they now cover 108 miles and are carried by 22 runners, the cost being about Rs. 1,100 per annum.

Six Imperial offices have now been opened at Jhābua, Rānāpur, Thāndla, Meghnagar, Bhairongarh and Bajranggarh.

No telegraph offices have yet been opened in the State, except at the railway stations of Meghnagar, Bajranggarh, Bhairongarh and Amargarh.

Section VIII.—Famine.

Famine Table (XXX).

The State suffered from scarcity in 1857, 1865, 1868, 1874, 1884, and 1892. In 1899-1900 a severe famine attacked the country causing widespread distress and much loss of life owing to the difficulty experienced in distributing relief in this wild region.

The State spent 1·5 lakh on relief, and suspended Rs. 36,500 of the land revenue of which Rs. 29,000 were remitted later.

CHAPTER III.

ADMINSTRATIVE.

(Table XVI to XXVII).

Section I.—Administration.

The Chief is the final authority of appeal and reference in the State in all ordinary administrative and civil judicial matters. He exercises limited powers in criminal cases, all heinous offences being dealt with by the Political authorities. Chief.

All matters concerning land are dealt with personally by the Chief; *sanads*, *pattas* and *parwānas*, being issued and signed and sealed by the Chief. All *pakki chithhīs* or treasury cheques, are also signed and sealed by the Rājā.

In 1838 a Dīwān (minister) was appointed to the State, two holding office for a considerable time, Rai Bahādur Jwāla Parshād who was minister from 1855 to 1882 and Rao Bahādur Nārāyan Rao Bhīkāji from 1882 to 1898. Dīwān.

In criminal cases the Dīwān can award two years' imprisonment, a fine of five hundred rupees and two dozen strips, in civil suits his powers extend to cases of the value of Rs. 2,000.

All appeals from the subordinate courts of the State are first preferred in the Dīwān's Court. He also exercises a general supervision over the administrative machinery of the State.

The chief departments of the administration are:—Huzūr office (Chief's office), the Dīwān's office, Judicial, Customs, Revenue, Forest, Engineer's and Medical. Departments.

The official language of the State is Rāngarī-Hindi in which all State records are kept. An English branch is also kept up in the Dīwān's office for correspondence on important subjects with the Political Agent. Official language.

The State is, for administration purposes, divided into four *parganas* with headquarters at Jhābua, Rambhāpur Rānāpur and Thāndla, each in charge of a *tahsildār*. Administrative Divisions.

In every village there are one or more headmen designated *tarvis* in Bhil villages, *chaudharīs* among Sirwis, *naiks* among Labhānas, and *patels* elsewhere. There are as many headmen in a village as there are communities. All classes of headmen enjoy certain land on payment of a light cess in return for which they assist the State in the assessment and recovery of the land revenue. They are also bound to assist the police in tracing out offenders. Where no regular *halkārās* are kept by the State for the conveyance of mails, they arrange for the carriage of the post. The headmen have no judicial powers, but are authorised to arrest offenders and keep them in confinement at their houses till daybreak, if such offenders are captured during the night. Villages Autonomy.

Headmen also receive certain *haks* or perquisites in cash or kind from their caste fellows on occasions of marriage, death and religious

ceremonies. They also receive yearly a *dhara* (grain of about five seers in weight) from each house inhabited by members of their own caste.

An exception exists to this rule in some villages in which the headman receives no *haks* from any member of his immediate family, whatever the number of such houses held by his family may be.

Section II.—Legislation and Justice.

(Table XVI and XVII).

Codes and Procedure.

The State has no criminal or civil codes of its own. The Indian Penal and Criminal Procedure Codes are consulted in administering criminal justice, though sections are not strictly followed. In cases of culpable homicide committed by Bhīls and Bhilālas, the practice of exchanging *chhāk* through a Bhil *panchāyat* still exists.

Though no regular Civil Procedure is laid down the general principles of the British Indian Civil Procedure Code are followed.

Disputes as to caste or marriage are settled according to the rules of each respective community. Suits concerning Bhils are settled by a Bhil *panchāyat*.

In the year 1883 a *Hidāyat Nāma* (or circular) was issued by the Darbār, conferring certain criminal and civil powers on the *tahsīldārs* and *thānādārs* of the State. The criminal powers of the *tahsīldārs* and *thānādārs* are practically the same as those of 2nd and 3rd Class Magistrates in the British territory. The term for submitting an appeal against the decisions of the Lower Courts was fixed at one month. Simple rules of procedure regarding the trial of criminal cases and the execution of decrees have also been introduced.

In 1891 under an order of the Poltical Agent cases of culpable homicide committed by Bhils under provocation or in a state of intoxication are reported on by the Darbār which states its opinion as to whether the case can be tried by a local *panchāyat* or should be submitted to the Political Agent.

Legislation.

In 1884 rules for using Stamps in civil suits were introduced. In the same year Rules for Limitation were enforced which were revised in 1894. In 1893 rules with regard to mortgages on immovable property, and the registration of documents were enforced. These rules were introduced mainly to protect the petty *jāgīrdārs* from the money-lenders, who were obtaining possession of the *jāgīrs* on mortgage. The rules provided among other things that no such mortgages could in future be made without the Darbār's sanction and must be in all cases duly registered.

An important order was issued in 1898 by which no *jāgīr*, pension or *varshāsan* shall be liable to attachment for debts incurred by its holder without the Darbār's special permission.

Crimes are first reported to the police who hold an investigation and then commit them to the Courts for trial.

Two Appellate courts exist in the State. That of the Diwān where all appeals against civil and criminal decisions of Subordinate Courts are first preferred, and that of the Chief in which final appeals against the decisions of the Diwān are preferred. State Courts.

Name of Court.	Powers.			
	Criminal.	Civil value of claim preferable before the Court.	Original	Appellate.
Diwān's Court.	2 years, imprisonment, Rs. 500 fine, 2 dozen stripes.	Rs. 2,000	1	1
Nāzim Adālat Faujdārī.	1 year imprisonment, Rs. 200 fine, 1 dozen stripes.	...	1	
Nāzim Adālat Diwānī under the same official.	...	1,000	1	
Tahsildārs.	6 months, imprisonment, 50 Rs. fine.	500	1	
Thānādārs.	One month's imprisonment, 25 Rs. fine.	100	1	

Section III. - Finance.

(Table XVIII and XIX).

In early days no systematic accounts were kept. During the minority of the late Chief, Rājā Gopāl Singh, the Political Agent, introduced a yearly budget and regular system of accounts into the State. The system was revised in 1901 and 1902-03. System.

Receipts from all sources are kept in the *thānas* or *tahsīls*, the sums collected being transmitted monthly (during the first week of the next month) to the State treasury at Jhābua, and the accounts to the Accounts office. No money can be issued from the treasuries without a *pakki chithī* (cheque), issued by the Accounts office and bearing the signature and seal of the Chief, the signature of the Diwān and the initials of the Head Accountant.

The State accounts office is thus a controlling and audit office for all accounts. It is in charge of the Accounts officer, who has an assistant, and a treasury clerk under him. The financial position of the State is not good at present owing to the heavy expenses due to the late famine.

The normal revenue of the State is 1·1 lakh, excluding alienated lands (1·3). Of this, Rs. 53,000 are derived from land revenue, Rs. 12,900 from customs, Rs. 20,100 from excise, and Rs. 5,000 from tribute. The total expenditure is Rs. 96,000. The chief heads of expenditure are Rs. 60,000 on general administration, Rs. 20,000 on the Chief's establishment, Rs. 15,000 on collecting the land revenue, and Rs. 3,000 on medical. Revenue and Expenditure.

COINAGE. Silver.

No mint for silver coinage has ever existed in the State. The coins generally current were, the *Sālim Shāhi* of Partābgarh, the *Hāli* of Indore and Ujjain and the *Bāba Shāhī* of Baroda. The *Hāli* rupees were struck either at Ujjain or Indore mint. On account of the constant fluctuation in the exchange value of these currencies, great inconvenience and loss were suffered by the State and by the *ryots*. Consequently the Government rupee was introduced in August 1893. A period of six months was allowed for the exchange of all other coins. In order to check the importation of local currencies, an import duty of 12 per cent. on *Hāli* and 15 per cent. on *Sālim Shāhī* and *Bāba Shāhī* rupees was imposed. All transactions such as payment of revenue, *bhet-chauthān* (tribute) from the Umraos, salaries and other charges were made at the rate of 125 *Sālim Shāhī* rupees to 100 British rupees. Rates for these foreign transactions are every year fixed by the Central India Agency Office, Indore.

Copper.

Copper coins were struck in Jhābua, and were current in the State and in the adjoining Petlāwad *pargana* of the Indore State. The contractor, however, who struck the coins issued them of different values and the mint was, therefore, closed in 1881.

Section IV.— Land Revenue.

(Table XX.)

System.

Before the year 1864 no fixed rates for the levy of the land revenue existed. The amount to be recovered from a cultivator was settled at the time of collection as *udhara* or in a lump sum in each case. In the year 1864 the *halbandī* system was introduced by which a rough assessment is made on each *hal* or plough of land, nearly equal to ten *bīghas*. The rates are for *dufasli* or double cropped land Rs. 9-10-0 per *hal* and 8-0-0 per *hal* of *ekfasli* land (single crop). Several holdings, however, are still assessed under the old *udhara* system. The *tahsīldārs* and *thānādārs* recover the revenue either from the cultivators themselves or through their *sāhukārs* (bankers).

The revenue is paid in cash in one instalment on *Kārtik Sudī* 15th corresponding to the month of November. In the case of very poor cultivators it is recovered by instalments. The system of revenue assessments followed in the Umraos' *jāgīrs* differs in each instance.

Besides the *halbandī*, the systems of assessment called *khātābandī*, and *udhara* exist. The details of the *khātābandi* system differ at almost each place and in the Umraos' *jāgīrs*. One or two instances may be given. In the Raipuria *thakurāt*, the *panchāyat* of the cultivators and an official of the *thakurāt* settle conjointly by inspecting the area of a field, and the rate to be charged per *bīgha*. This part is called, *khadi*. Some multiple *(gune)* of the *khadi* is then fixed as the *jamābandi* or revenue demand for the field. The rate of the multiple varies every year.

In Barwet *tāluka* the measure of the field is similarly settled, but the revenue is assessed by the *paola* (quarter of a rupee) system instead of in *gune*. The following is an instance. If the rate of *paolas* for a year is 4½, the amount of land revenue would be Re. 1-2 on a field which is supposed to be of one rupee *khadi* and so on.

In an *udhara* assessment as mentioned above a lump sum is settled after inspection of the crop.

All these systems are carried out without any survey, the area being fixed by the *panchas* of each *pargana* after consultation, without measuring the fields. As long as a cultivator pays the revenue, he is allowed to remain in possession.

The rates of *halbandī* assessment differ according to the circumstances of each place.

The State demand is now wholly collected in cash. In early days land was all farmed out. The rate was explained yearly to the cultivators who paid in the assessed amount to the *sāhukārs* or farmers on *Kārtik Sudī* 15th, a receipt (*likhtang*) being granted in return. The *sāhukār* was then called on to pay up the revenue in two instalments on *Māgh* and *Vāisākh Sudī* 15th. Collection.

This system was only changed in 1901, the State realising the whole revenue in cash from the *sāhukārs* in *Kārtik*. In 1902 this was also abandoned and rents realised direct from the cultivators.

The land revenue assessment is moderate and not oppressive. But the majority of the cultivators belongs to the jungle classes such as Bhils, Bhilālas and Patlias, who, being fond of drink and spending almost all their savings in liquor, never have any reserve to fall back upon in bad years. The State did not recover anything in land revenue in the famine year of 1899-1900. It was partially recovered in the following three years by instalments. The total amount recovered amounted to 9 annas in the rupee, the remaining seven annas being remitted.

The rates on different classes of soil vary in the Mahidhāwa and Ghāti tracts. Rates.

In Mahidhāwa land the minimum is Rs. 2 and maximum Rs. 15 on the *pāima* (irrigated) land. The standard crops grown are poppy and sugarcane. In the Ghāti tract the minimum is 8 annas, the maximum rupee one. The standard crops grown are, maize, *jowār*, wheat and gram.

The system by which rents in kind are assessed is called *kūta*, (estimate). The *thānādār* of the place, the headman, village *kotwāl*, Balai and some 4 or 5 respectable local men form a *panchāyat* and go together to the field. They then assess the value of the standing crop. No measurements are made, the produce being appraised by

the eye. They then determine the share due to the State on the basis of ¼th part of the *shiālu* (autumn) crops and ⅙th part of the *unhālu* (spring) crops. The *kūta* system has been almost wholly replaced by the cash system.

Section V.—Miscellaneous Revenue.

(Table XXI.)

The chief sources of income under this head are *Abkāri* (excise) and *Sāyar* (customs).

Excise. The *Abkāri* department is a branch of the customs department and is in charge of an inspector. The revenue from excise is about Rs. 20,000 a year, the expenditure being Rs. 400. No special laws or regulations have been issued. The Umraos have entire control of excise matters within their *jāgīrs*.

Opium. The average area under poppy is 1,400 acres, chiefly situated in the Rānāpur and Thāndla *parganas*, and the *jāgīrs* of Umarkot, Sārangi, Khawāsa, Borī, Jāmli, Jhaknaoda, Karwar and Borāyata.

About 15 seers (30 lbs.) of *chīk* or crude opium is derived from an acre. Both crude and manufactured opium are exported to Ratlām, the export averaging 268 maunds a year. An export duty of Rs. 10 per maund is levied which brings in about Rs. 2,700 per annum and an import duty of Rs. 100 per maund. All exports and imports are made on a special license. No check is placed on the local consumption, the drug being sold at a fixed price of Rs. 5 per seer.

Other drugs. *Bhāng* and *gānja* are not cultivated locally. The amount required is imported, a duty of 1 anna 3 pies per maund being levied. The average amount imported annually is 4 maunds of *gānja* and 2 of *bhāng*. The sale price is Rs. 2 and annas 4 per seer respectively.

Liquor. The only liquor consumed in any quantity is country liquor distilled from the flower of the *mahuā* (*Bassia latifolia*). Till 1902 the shops were given out on contract. In that year, however, the *khālsā* liquor shops were given on monopoly for five years to a single distiller who pays the Darbār Rs. 15,000 a year. Rates of duty and sale are fixed per gallon.

The rights of distilling and vend are combined. The liquor is distilled at Jhābua and the shops in the districts supplied from this centre. No duty is levied on *mahuā* and other articles used by the contractor.

In all 69 shops are allowed under the contract. The *thakurāts* have 56 shops giving 125 in all or 1 shop to every 10 square miles and 617 persons. The contractor may also export liquor free up to 500 gallons paying a duty of 2 pies per gallon sold over his quantity.

The *thakurāt* contractors are obliged to sell at these prices. Bhil headmen are permitted to distil locally on the occasion of their *jātar* feast paying a duty of 4 annas per maund of *mahuā* distilled.

The income amounts to Rs. 15,000 for *khālsā* and Rs. 12,000 for *jāgīr* shops or an incidence of 5 annas 4 pies per head. **Revenue.**

No foreign liquor is consumed. A little *tārī* is made, the right to manufacture and sell lying with the liquor contractor, who pays a duty of 3 pies per gallon made but practically none is sold. **Other liquors.**

One *Abkāri* inspector is employed by the State to look after the distillery.

The old records do not show the exact date of the introduction into the State of the *sāyar* office, but there is no doubt that it existed before the year 1796. The *sāyar* cess is locally called *dān*. In the year 1845 a regular *sāyar* office was established under a *muhatmim* of *sāyar*, a *nākādār* being appointed to assist him in Jhābua, while a clerk and *nākādār* were attached to each *tahsīl* and *thāna*. Until the exchange of the Thāndla and Petlāwad *parganas* in 1871 a joint *sāyar* office, shared by the Indore and Jhābua Darbārs, existed. Transit dues were abolished in the year 1887 in commemoration of the Jubilee of Her Late Majesty Queen Victoria, Empress of India. In 1893, the Umraos were given the right of collecting *sāyar* dues in their estates and the *nākādārs* were abolished except at Jhābua, Rānāpur and Hanumāngarh. Opium for export is weighed at Jhābua, Thāndla and Hanumāngarh before passing out of the State and a tax of Rs. 10 is levied per chest per maund of 80 lbs. **Customs.**

When the opium comes from the Umraos' land Rs. 2 to 3 out of this duty are taken by the State. The balance being paid to the Umrao. The incidence of excise revenue per head of the total population is about 2 annas.

It was formerly customary for the people of the State to submit bonds signed by themselves, in consideration of the Court-fees due in civil suits. Great difficulty was afterwards experienced in realizing the money and the State suffered considerable loss. To put a stop to this stamped paper was introduced in 1884, bearing stamps of different values. All applications are now being submitted on such paper. **Stamps.**

This system is legally in force only in the *khālsā* tracts and not in the Umraos' *jāgirs*. They however, do not now in practice accept bonds on unstamped paper.

Section VI.—Public Works.

Until 1903 there was no separate office of Public Works. In that year a European Engineer was appointed for all the States of the Bhopāwar Agency, with headquarters at Dhār. An overseer is stationed at Jhābua.

Section VII.—Army.

No army is maintained, but the Chief has a personal bodyguard of 6 *sardārs*. A few irregular foot men serve as guards on the

palace and other State buildings. There are also 61 sowars. Two serviceable guns are used for firing salutes.

Section VIII.—Police and Jails.

(Tables XXIV and XXVI.)

Police. No separate police existed in the State. In 1901 a body of men was organised for watch and ward consisting of a chief inspector, four inspectors, seven head constables, and 88 sowars and constables. They are dressed in uniform and are armed with muskets.

A body of rural police (*mulki*) consists of 240 men, who are directly under the *tahsīldārs* and *thānādārs*.

The strength of the regular and rural police is one man per 2·56 square miles and 155·25 persons.

Finger impressions. An official was instructed at Indore in 1903 in the classification and registration of finger prints.

Jails. A Central jail has been established at Jhābua and two district lock-ups.

In the Central jail woollen and cotton articles, such as blankets, *khāki* cloth, *langotas* and *asans* (small woolen carpets) are manufactured by the prisoners. These articles are used in the jail by the prisoners and are disposed of in the Bazar.

The jail expenditure amounts to about Rs. 2,000 yearly and the cost of maintaining each prisoner to about Rs. 24 per annum.

Section IX.—Education.

(Table XXIII.)

In 1854 Captain Hutchinson (Bhil Agent at Bhopāwar) induced the State authorities to open a primary Hindi school at Jhābua, in which Rājā Gopāl Singh was taught with other boys. At the present day five schools with 223 scholars have been established by the Darbār. At first only simple arithmetic, reading and writing on slate and paper were taught in almost all the Hindi schools, whether State or private. In the year 1891 reading books were first introduced in the Hindi schools. The cost to the State is about Rs. 500 a year. The average annual cost of each pupil is 2½ rupees.

Section X.—Medical.

(Table XXVII.)

Dispensaries. At present three dispensaries exist in the State; at Jhābua (1863), Thāndla (1874), and Rānāpur (1874).

The Jhābua dispensary has 12 beds in it. It is in charge of a Hospital Assistant, who has a compounder and a dresser under him. All the three dispensaries are under the general supervision of the Agency Surgeon at Bhopāwar who inspects them at the time of his annual tour. These dispensaries are maintained by the State.

Vaccination. Vaccination is compulsory throughout the whole State. A vaccinator has been appointed who tours in the districts. Vaccination, is becoming popular. The population protected was in 1903-04 820; in 1904-05, 1,049; and in 1905-6, 1,108.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS AND GAZETTEER.

Name.	Area in Acres.	Number of Villages and Bhil-pāras.	Population (1901).	Cultivated Area. Total.	Cultivated Area. Irrigated.	Forest.	Land Revenue.
1	2	3	4	5	6	7	8
Khalsā ...	**250,546**	**304**	**39,183**	**33,354**	**445**	**69,735**	**53,000**
Jhābua ...	82,931	53	7,750	4,803	12	27,052	7,114
Rambhāpur.	40,744	51	4,451	5,165	...	12,127	7,227
Rānāpur ...	53,407	116	16,335	14,461	259	12,210	24,024
Thāndla ...	73,464	84	10,647	8,925	174	18,346	14,635
Jāgirs ...	**604,801**	**540**	**41,706**	**43,482**	**1,919**	**212,283**	**79,676**
Umrao Jāgirs	465,752	414	29,563	29,065	1,872	176,054	58,791
Other Jāgirs	139,049	126	12,243	14,417	47	36,229	20,885
Total...	**8 55,347**	**844**	**80 889**	**76,836**	**2,364**	**182,08**	**132,676**

GAZETTEER.

Agral.—A village of the Bori Thakurāt situated in 22° 55′ N. and 74° 36′ E. It is said to have been founded by Aga Naik of the Labhāna caste. It is famous locally for the *samādh* of a Gir Gusain who was buried alive in 1838. He is said to have continued crying out *namo nārāyan* for five days after his burial. The village is held from the Indore Darbār to which a *tānka* of Rs. 1,167 *Sālim Shāhi* is paid annually. A *thāna* of the Bori Thākur is located here. Population (1901) was 516 persons; 255 males, 261 females; Occupied houses 109.

Amargarh.—A village situated in 23°3′ N. and 74°44′ E., 6 miles, north from Hanumāngarh. It is a station on the Godhra-Ratlām Section of the Bombay, Baroda and Central India Railway. Before the construction of the line it was called Umria, but when the station was built the name was changed to Amargarh. Population (1901) 308 persons; 156 males, 152 females, with 78 occupied houses.

Antarwelia.— A village situated 8 miles north-west of Jhābua and 2 miles east of the Meghnagar railway station in 22°53′ N. and 75°36 E. The trunk road from Jhābua to Meghnagar passes through the village. It forms the headquarters of one of the Umraos who is known as the Thākur of Antarwelia. He pays Rs. 163-8 to the

Indore State as *tānka* and Rs. 96-12-9 to Jhābua as *bhet-chauthān*. The Anās and Negri rivers flow closely by the village. Population (1901) 133 persons; 70 males, 63 females; 20 occupied houses.

Bajranggarh.— A village and one of the railway stations on the Godhra-Ratlām line. It lies about 5 miles to the south-east of Thāndla in 22° 58′ N. and 74° 38′ E. A State *thāna*, a ginning and rice cleaning factory belonging to Mr. Sintre of Indore are situated here. Population (1901) 53 persons; 31 males, 22 females; 13 occupied houses.

Baori (*Bauri*).— An Umrao's village held by the Thākur of Bāori. It is situated 28 miles north-east of Jhābua and 10 miles south-east of Amargarh station in 23° 0′ N. and 74°53′ E. Population (1901) 124 presons; 62 males, 62 females; 29 occupied houses.

Barwet.— A village situated 28 miles north-east of Jhābua in 23° 0′ N. and 74°56′ E. This village is the headquarters of the Thākur of Barwet and is one of the Umrao's villages. Population (1901) 281 persons; 136 males, 145 females; occupied houses 51.

Bhagor.— A village lying 8 miles north of Jhābua in 22°53′ N. and 74°37′ E. It is an old village founded some 700 years ago and named after Bhagga Naik Labhāna who first settled in it. On the edge of the village tank stands a stone, bearing an inscription of which, however, only the words *Samvat* 1331 (1274 A.D.) are decipherable. The village appears to have been formerly a place of some importance.

The village was, during the dual rule of Thāndla and Petlāwad by the Indore and Jhābua Darbārs, the seat of a *thāna* and *rahdāri* (transit duty) outpost. Bhagor has since 1901 been assigned in *jāgir* to Her Highness Sisodaniji, the senior Rāni of the present Chief, along with 21 other hamlets. A *thānādār* and some sepoys of the Rāni reside here. Population (1901) 358 persons; 180 males, 178 females and 101 occupied houses.

Bhairongarh. —A village and railway station situated in 23°9′ N. and 74°47′ E. This village was formerly known by the name of Rāmgarh after its lease holder Rāma Tarvi. On the opening of the Ratlām-Godhra line and the railway station, it was re-named Bhairongarh as at the laying of the foundation-stone of the bridge here a Bhairon was consecrated and worshipped. Population (1901) 63 persons; 33 males, 30 females; 11 occupied houses.

Borāyata—(*Bodaita*).—An Umrao's *jāgir* village, 32 miles north-east of Jhābua in 23°1′N. and 74°59′E. The Thākur of Borayata resides here. Population (1901) 234 persons; 117 males, 117 females; 49 occupied houses.

Bori.—The chief seat of the Thākur of Bori situated 16 miles south of Jhābua, in 22°31′ N. and 74°42′ E. The village is said to have been founded about 300 years ago. It is stated that Keshodās, the founder of the State, granted the Pāra *tāluka* to one of his

brothers Thākur Parasrām. In 1668 Thākur Ratan Singh came from Pāra, defeated the Bhīls and Mānkars who then occupied Borī, and seized the village. A small fort, in which the Thākur resides, a Hindu Jain temple, and a fine *baori* stand in the village. A police station and a small jail are also situated in the village. Population (1901) 505 persons; 267 males, 248 females; 102 occupied houses.

Chokhwāda.—It was formerly called *Chokhānagarī* after Chokhāsa *sāhukār* who resided in it and raised it to a place cf importance. It lies in 23°3′ N. and 74°27′ E. on the Anās, four miles south of Harinagar. The settlement is apparently an old one, a record of *Samvat* 1415 (1358 A.D.) and another said to be of *Samvat* 1048 (991 A.D.)[1] having been found here. Tradition connects it with the well known story of Gandharva Sen. Old coins and bricks are still found here, among the former are the so-called *gadhia paisa*, which were, no doubt, the orgin of the legend. Population (1901) 228 persons; 111 males, 117 females; 53 occupied houses.

Deo-jhiri.—A village, situated 4 miles south of Jhābua in 22°44′ N. and 74°38′ E. It contains an old temple to Mahādev and a tank with a spring (*jhiri*) in it. It is supposed to have been the place where Shringa Rhishi of Rāmāyana fame did penance. A religious fair is held here in *Kārtik* and *Baisākh.* Population (1901) 80 persons; 39 males, 41 females; 13 occupied houses.

Gehendi.—An Umrao's village situated in 23°5′ N. and 74°51 E. held by the Thākur of Gehendi. It is situated 30 miles north of Jhābua and 8 miles from Bāmnia station on the Godhra-Ratlām Railway. Population (1901) 380 persons; 178 males, 202 females; 83 occupied houses.

Ghugri.—An Umrao's village on the banks of the Mahi held by the Thākur of Ghugri. It is situated 40 miles north-east of Jhābua, in 23°9′ N. and 74°57′ E. Population (1901) 240 persons; 172 males, 168 females; 60 occupied house.

Hanumāngarh.— A village, lying 24 miles north-east of Jhābua, in 22°59′ N. and 74°46′ E. It was founded in 1880. A *thāna* is located here and also a ginning factory opened by Mr. Shintre of Indore in 1897. A local State opium godown is situated here in which all opium going to Gujarāt is weighed and a duty levied on it. A weekly market is held here on Saturdays. Amargarh 6 miles distant is the nearest railway station. Population (1901) 156 persons, 88 males, 68 females; 35 occupied houses.

Hadmatia.—An Umrao's village, lying in 23°3′ N. and 74°55′ E. held by the Mahant of Hadmatia. Population (1901) 13 persons; 4 males, 9 females; 8 occupied houses.

Harinagar.— A village, situated 14 miles west of Thāndla in 23°4 N. and 74°26′ E. It stands on the high road leading to Limdi and Jhālod (Panch-mahāls) and is said to have been founded some

[1] This has certainly been misread.

500 years ago by Harī Singh Naik, of the Labhāna caste. It is the head-quarters of a *thāna* under a *thānādār*. The Harsāgar tank stands in the village. Population (1901) 220 persons; 126 males, 94 females; with 49 occupied houses.

Jāmli.—An Umrao's village, the headquarter of the Jāmli Thākur, situated 24 miles, north-east of Jhābua, in 22°58′ N. and 74°53′ E. Population (1901) 367 persons; 170 males, 197 females; 83 occupied houses.

Jhābua Town.—The chief town of the state is situated in 22°45′ N. and 74°38′ E., 1,711 feet above sea level, on the edge of a small lake called the *Bāhādur Sāgar*. In 1648 Rājā Māh Singh moved his Capitel from Badānwar to Jhābua. The Chief's palace, which is surrounded by a mud wall with masonry bastions, stands on the north bank of the lake. The streets are narrow, steep and winding. Beside the lake is the cenotaph of Rājā Ratan Singh (1832-40), who was killed by lightning when riding on an elephant in the Nilkanth procession during the *Dasahra* festival. It has a population of 3,354 persons; males 1,771, females 1,583. Hindus number 1,759, Jains 272, Musalmāns 528, and Animists 795. The town is 11 miles from Meghnagar station on the Godhra-Ratlām Branch of the Bombay Baroda and Central India Railway and 373 miles thence from Bombay by rail. A State guest house, a dispensary, an Imperial post office, a jail and a school are situated in the town.

Jhaknaoda.—An Umrao's village and headquarters of the Jhaknaoda Thākur situated 24 miles to the east of Jhābua in 22°47′ N. and 74°·58′ E. It is said to have been founded 400 years ago. It originally belonged to the Rājā of Amjhera, but 257 years ago Thākur Mokam Singh of Kaliānpura while hunting a boar in the surrounding jungles was killed by the boar. Hearing of his death, his son Mokam Singh seized the village from the Amjhera chief. A state post office is located here. Population (1901) 540 persons; 352 males, 188 females.

Kājli Dungri :—A small village, 3 miles north of Rambhāpur. Messrs Kiddle Reeve & Co., of Bombay, hold a lease from the Darbār to work the manganese ore recently found here. A tram line has been constructed from the mine to the Meghnagar railway station. The Pāt river flows close by the village. Population (1901) 72 persons; 36 males, 36 females; 23 occupied houses.

Kaliānpura.—An Umrao's village and the headquarters of the *thakurāt* of the same name. It is situated 8 miles north of Jhābua in 22°52′ N. and 74°40′ E. This village, with other villages was granted by Keshodās, the founder of the State, to Thākur Mokam Singh of Sultānpura (Amjhera). It was resumed for some time, but in 1843 was restored to Nāhar Singh, one of the descendants of the original grantee. Population (1901) 524 persons; 289 males, 235 females with 101 occupied houses.

Kardāwad.—A *jāgīr* village situated 3 miles north-west of Jhābua in 22°47′ N. and 74°32′ E. It was granted by Rājā Gopāl Singh to Rai Bahādur Munshi Jwāla Parshād, Dīwān of the State in 1864, in recognition of his excellent services. Population (1901) 108 persons; 58 males, 50 females; 25 occupied houses.

Karwar.—An Umrao's village lying 32 miles north-east of Jhābua in 23°6′ N. and 74°57′. In 1722, this village with others was made over in *jāgīr* by the Jhābua Chief to Thākur Shujāt Singh of Badnaur in Mewār (the ancestor of the present Thākur) in return for the eminent services he had rendered to the State in subjugating and driving out the Labhānas. It is the headquarters of the Karwar *thakurāt*. A State post office and a jail are situated here. Population (1901) 486 persons; 228 males, 258 females 96; occupied houses.

Kesarpura.— An Umrao's village held by the Thākur of Kesarpura. It is situated in 22°59′ N. and 74°50′ E., 6 miles east of Hanumāngarh. Population (1901) 24 persons; 14 males, 10 females; 6 occupied houses.

Khandāle-ka-phalia.—A hamlet situated about 1 mile northeast of Udaigarh, in 22°32′ N. and 74°38′ E. It was once a populous place. The ruins of a fortress still stand here. The annual *Dasahra* ceremony is performed here instead of as formerly at Udaigarh. The tomb of Gaiban Shāh Pīr, which stands here, is locally of some fame. Population (1901) 395 persons; 200 males, 195 females; 55 occupied houses.

Khawāsa.— The chief village of the *thakurāt* of the same name. It is situated 36 miles north of Jhābua in 23°7′ N. and 74°45′ E. Rājā Pratāb Singh of Jhābua gave this and other villages to his brother Motī Singh as a maintenance grant on payment of a *tānka* of Rs. 1,600 per annum. Population (1901) 848 persons; 418 males, 430 females; 156 occupied houses.

Kodli.— An Umrao's village held by the Thākur of Kodli. It is situated in 22°59′ N. and 74°45′ E. 5 miles west of Hanumāngarh, Population (1901) 115 persons; 60 males, 55 females; 28 occupied houses.

Māchhlia:—A *jāgīr* village situated 10 miles east of Jhābua on the Sardārpur road in 22°45′ N. and 74°48′ E. The original grantee was one Lachhman Singh, an illegitimate son of Rājā Bhīm Singh and is still in the possession of his family. Population (1901) 81 persons; 39 males, 42 females; 18 occupied houses.

Madrāni:—A village situated 6 miles west of Thāndla in 22°46′ N. and 74°33′ E. It is called after Manna Naik of the Labhāna tribe who is said to have founded it. It was here that the rebel leader Gul Muhammad was killed in 1883. Population (1901) 442 persons; 211 males, 231 females; 83 occupied houses.

Mannākuwa:—A *jāgīr* village belonging to the Rāwat of Mannākuwa. It is situated 8 miles south of Rānāpur in 22°36′ N.

and 74°32′ E. Population (1901) 153 persons; 69 males, 84 females; 22 occupied houses.

Meghnagar: —A village situated 11 miles north of Jhābua, in 22°55′ N. and 74°34′ E. It is also a station on the Godhra-Ratlām section of the Bombay, Baroda and Central India Railway. It was formerly called Indragarh, but there being another village bearing the same name with a railway station, it was re-named Meghnagar in 1891. A *thāna*, a *sarai*, and a small jail stand in the village. The *thānādār* is in charge of the surrounding villages. An Imperial post office is located here. Population (1901) 291 persons; 166 males, 125 females; 63 occupied houses.

Naugāma. —An Umrao's village held by the Thākur of Naugāma. It is situated in 22°59′ N. and 75°36 E, 2 miles south of Thāndla. Population (1901) 449 persons; 225 males, 224 females; 96 occupied houses.

Nawāgaon: —A *jāgīr* village. It is situated in 22°55′ N. and 74°30′ E., half a mile east of Rambhāpur. In 1904 it was given to Rao Bahādur Nārāyan Rao Bhikāji, the then Dīwān (now a pensioner) of the State in *jāgīr*. Population (1901) 229 persons; 116 males, 113 females, with 95 occupied houses.

Pāra.—A village of the Bori *thakurāt*, situated 8 miles north of Borī in 22°38′ N. and 74°41′ E. It contains a *thāna* under a *thānādār*, some sowars, and sepoys are also stationed here. It was once an important commercial centre on the Mālwā-Gujarāt route, but has lost its position owing to the opening of railways and new routes. Population (1901) 885 persons; 487 males, 398 females; 238 occupied houses.

Parwalia.—A village situated about 3 miles west of Thāndla in 23° 3′ N. and 74° 32 E., on the Panch Mahāls road. In 1719 Kishor Singh, the Thākur of Jāmli was killed here and a platform with an inscription has been raised in his memory. On the full moon of *Chait*, a religious fair is held here in honour of Rachhor-Rai, which is largely attended by the Thāndla merchants. The village contains a *thāna*. Population (1901) 567 persons; 276 males, 291 females; 131 occupied houses.

Pitol.—A village lying 8 miles west of Jhābua in 22° 47′ N. and 74°·29′ E. It is the head-quarters of a *thāna*. A weekly market is held here on Tuesdays. The fairs of Tehwāria, Gulālia, and Bhagoria, held in the month of *Phālgun* and before the burning of the *Holī*, are very largely attended by Bhīls, Bhilālas and Patlias. Population (1901) 655 persons; 328 males, 327 females; 107 occupied houses.

Raipuria.—A village situated in 22° 58′ N. and 74°52′ E. being the headquarters of the *thakurāt* of the same name. It is 10 miles from the Bāmnia station on the Godhra-Ratlām railway. Population (1901) 662 persons; 335 males, 327 females; 153 occupied houses.

Rambhāpur.—The headquarters of the *pargana* of this name, 12 miles west of Jhābua in 22° 55′ N. and 74° 30′ E. It is 3 miles from the Meghnagar railway station. It is said to have been founded by one Rambha Naik of the Labhāna tribe about 400 years ago. It contains, besides the *pargana* offices, a *thāna*, a *sarai*, a State post office, and a Hindi school. Rambhāpur is famous for its *kamod* rice which is exported in large quantities. Population (1901) 957 persons; 480 males, 477 females; 378 occupied houses.

Rangpura.—A village situated in 22° 53′ N. and 74° 53′ E. on the Anās at a distance of about one and a half mile north of Jhābua. In 1864 this and the Dhebar village were given in *jāgīr* to Ganpat Rao Bhikājī, elder brother of Rao Bahādur Nārāyan Rao Bhikājī of Jhābua. Population (1901) 89 persons; 52 males, 37 females with 22 occupied houses.

Rānāpur.—The headquarters of the *pargana* of the same name, situated in 22° 39′ N. and 74° 32′ E. 11 miles south of Jhābua. It is said to have been founded by Rājputs of the Rānā clan, some 300 years ago. Two tanks stand in the village, while the waters of an adjacent *nāla* are held up by a dam and form the Gopāl Sāgar. A weekly market is held in the village on Saturdays. Two fairs are also held before the *Holī*, known as the Tehwāria and Bhagoria *melas* respectively, which are attended by about 5,000 persons, the number of Bhīls, Bhilālas and Patlias being very large. The *pargana* offices, a dispensary, Imperial and State post offices and a *thāna* are located here. Population (1901) 2,447 persons; 1,274 males, 1,173 females; 423 occupied houses.

Sārangi.—The head-quarters of the *thakurāt* of the same name, situated in 23°4′ N. and 74° 558′ E, 32 miles north-east of Jhābua. The village is said to have been in the possession of the family since 1685. Population (1901) 2,447 persons; 1,274 males, 1,173 females; 423 occupied houses.

Sheogarh.—The headquarters of the *jāgīr* of the same name, situated 3 miles south-east of Thāndla in 22°58′ N. and 74°38′ E. The Mahant of this place has a copper plate grant in his possession dated in *Samvat* 1814 (1757 A.D.) on which he holds the land. After the death of Rājā Anūp Singh his Rānī Banābai, who was enceinte, fled and was taken care by the Mahant of Sheogarh and Thākur Ratan Singh of Bori. She gave birth to a son at this place and he was called Sheo Singh in consequence. It was plundered by the Marāthās while Sheo Singh was living there. A small river named Bhāmti flows by the village. Population (1901) 215 persons; 105 males, 110 females; 32 occupied houses.

Singeshwar.—A place of sanctity, situated 2 miles east of Jhaknaoda on the Mahī river. A local *tirth* or place of pilgrimage stands here with a temple to Shiva. Its name is derived from that of Shringa Rishi who is supposed to have performed worship here,

and to have lost his horn after bathing at the confluence of the Mahī and Madhu Kalian *nāla*.

Talaoli.—An Umrao's village held by the Thākur of Talaoli. It lies in 22°59′ N. and 74° 35′ E., 2 miles south-west of Thāndla. Population (1901) 366 persons; 179 miles, 187 females; 89 occupied houses.

Thāndla.—The chief village of the *pargana* of the same name, situated in 23° 1′ N. and 74°37′ E., 16 miles north of Jhābua on the banks of the river Pāt. It is called Thāndla after its founder Thāna Naik of the Labhāna tribe. In 1624 it fell to the ancestors of the present Rājā of Jhābua. Rājā Anūp Singh was killed at this place in 1727. In the time of Rājā Sheo Singh it was attacked and taken by Vithoji Bolia, one of Holkar's officers. Terms were then made and a dual rule was instituted. Holkar caused a *garhī* to be built at Thāndla, which is still standing. The *pargana* offices, a *thāna*, a school, a dispensery, a jail, and a station of the Canadian Presbyterian Mission are located here. A metalled road from Thāndla to Meghnagar railway station is under construction.

The Bajranggarh railway station is 6 miles from Thāndla. A weekly market is held here every Tuesday. The cenotaph of Rājā Anūp Singh stands near the *garhī* of Holkar, and marks the place where he was shot. A fine encamping ground under a shady grove of mango trees is situated on the bank of the Pāt river on the opposite side of the village. Thāndla was formerly an important centre of trade and a populous town. Since the opening of Godhra-Ratlām line, however, it has lost its importance. Population (1901) 4,335 persons; 2,232 males, 2,103 females; 974 occupied houses.

Udaigarh.—A new village founded only in 1899, and called after the present ruler of Jhābua. It is 8 miles south of Rānāpur in 22°-31, N.—74°-36′ E., Udaigarh was established in place of Kanās. This village had an evil reputation for catching fire, popularly supposed to be due to the curse of a Brāhman woman, when the villagers would not provide her with the means of committing *satī*. Its situation is also unhealthy. A weekly market is held here and it is rapidly becoming a trade centre. The Tehwāria, Gulālia and Bhagoria fairs, held prior to the burning of the *Holī*, are very largely attended by Bhīls. It contains a *thāna*. Population (1901) 302 persons; 174 males, 128 females; 50 occupied houses.

APPENDIX A.

TRANSLATION of an ENGAGEMENT between BHIM SING, RAJAH of JHABOOA and KUAR PERTAB SING, bearing the signature of CAPTAIN PRINGLE, and countersigned by G. WELLESLEY, ESQ., Resident.—1821.

The following settlement was concluded between the Maharajah Bheem Sing and the Kuar Pertab Sing at Jhabooa on the 22nd August, 1821, *viz*., that the Maharajah Bheem Sing shall make over to his son Pertab Sing the charge of the concern of the country, together with sayer duties and pergunnahs, and executive authority according to the following detail :—

The talooka of Jhabooa.
" " Thandla.
" " Rajla.
" " Pitlawud.
Kalia Pital.

Bhet Umraos, or the contributions of the nobles.

As aforesaid, the whole of the talookas, including Bhet Umraos, is made over to Kuar Sahib as well as Sebundees, Mutasaddees, servants, &c.

The Maharajah retains in personal charge three talookas over and above the village of Kardawud of which he is to receive possession at the expiration of twelve months—the talooka of Ranapoor talooka of Kanas, talooka of Bhagor; the kamdar of these villages to be nominated by the Rajah and to be under his control and obey his orders. The Kuar to attend to the Rajah's desires with respect to the talookas reserved by the Rajah and not to exercise direct authority in the Rajah's talookas. The Kuar is not to raise questions with regard to villages given to Paswanjee and Bapoo Lachhmun, Motijee, Salim Sing, &c. The above to be adhered to, and any neglect on either the Rajah or the Kuar's side will be known to the *Circar* (meaning British Government) who will make on the occasion what arrangements it deems most proper.

The above is conclusive.

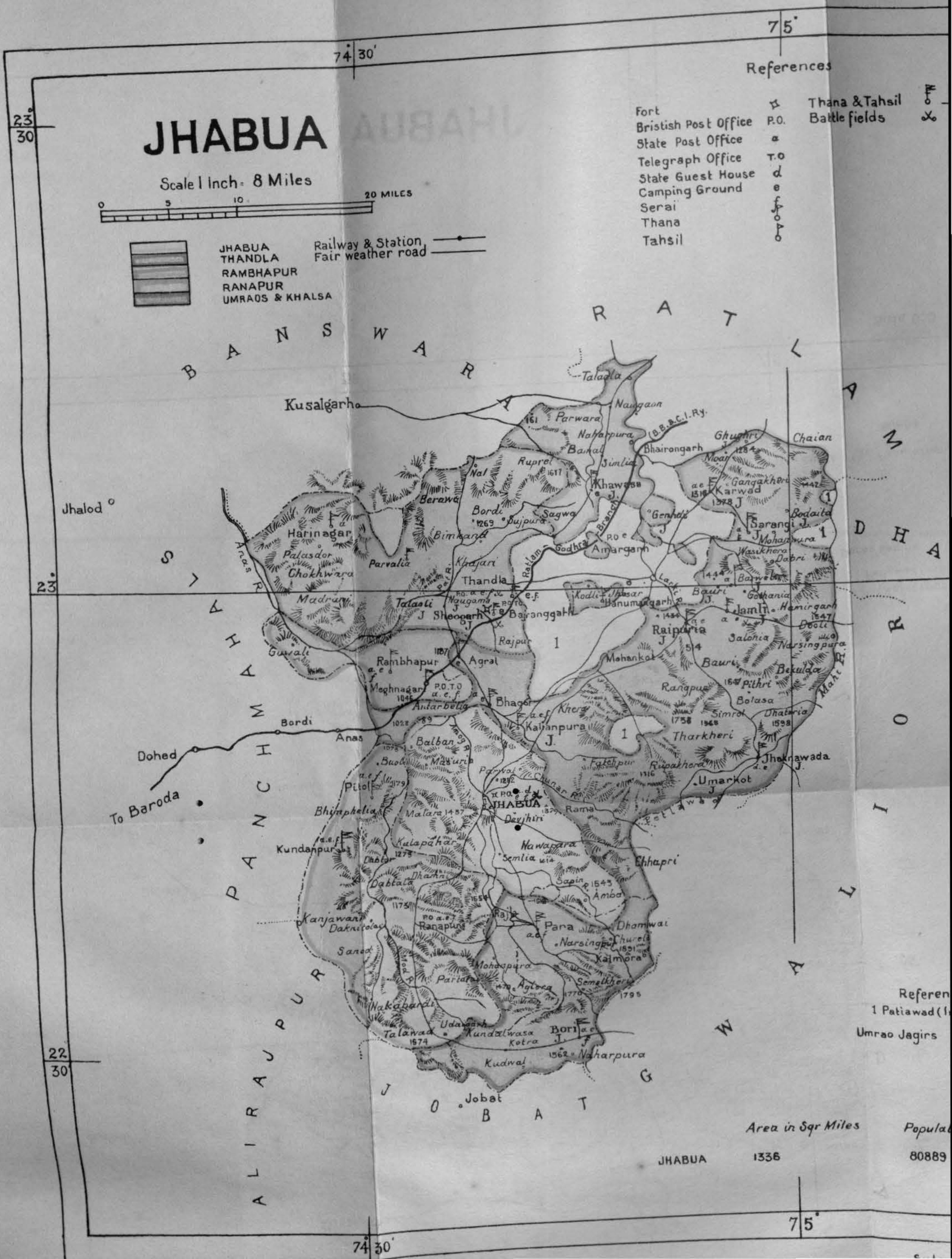
(Signed by) RAJA BHEEM SING,
and
KUAR PERTAB SING.

(Sd.) J. PRINGLE,
Bt. Captain.

(Confirmed.)

(Sd.) GERALD WELLESLEY,
Resident.

INDORE,
The 27th September 1821.


JHABUA
Scale 1 Inch = 8 Miles
0 5 10 20 MILES
JHABUA
THANDLA
RAMBHAPUR
RANAPUR
UMRAOS & KHALSA
Railway & Station
Fair weather road
References
Fort
Bristish Post Office P.O.
State Post Office a
Telegraph Office T.O
State Guest House d
Camping Ground e
Serai f
Thana
Tahsil
Thana & Tahsil
Battle fields
74 30'
75°
23 30
23
22 30
BANSWARA
RATLAM
DHAR
ALIRAJPUR
PANCH MAHALS
JOBAT
GWALIOR
Kusalgarh
Jhalod
Dohed
To Baroda
Bordi
Anas
Jobat
Taladla
Naugaon
Parwara
Naharpura
B.B.&C.I.Ry.
Bhairongarh
Banal
Ruprel
Jimlia
Khawasa
Nal
Berawa
Bordi
Sujpura
Sagwa
Harinagar
Palasdor
Chokhwara
Madrani
Parvalia
Bimkand
Khajari
Thandla
Godhra
Ratlam
Branch
Amargarh
Genda
Ghughri
Chaian
Gangakheri
Karwad
Sarangi
Bodaita
Mohanpura
Wasikhera
Dabri
Barwela
Gothania
Jamli
Hamirgarh
Dooli
Narsingpura
Kodli
Jhasar
Hanumangarh
Bauri
Raipuria
Salonia
Talasli
Naugama
Sheogarh
Bajranggarh
Rajpur
Guwali
Rambhapur
Agral
Mohankot
Bauri
Bekulda
Meghnagar
Antarbelia
Bhagor
Rangpura
Pithri
Bolasa
Kheri
Kalyanpura
Simrol
Dhatoria
Tharkheri
Balban
Masuria
Buo
Pitol
Parwai
Fatehpur
Rupakhera
Jhoknawada
Umarkot
Mahi R.
JHABUA
Devjhiri
Rama
Bhimphelia
Malara
Chunar R.
Kundanpur
Kulapahar
Hawapara
Semlia
Chhapri
Dabtala
Sapin
Amba
Kanjawani
Daknitolai
Ranapur
Raja
Para
Dhamnai
Narsingpur
Churel
Kalmora
Sanod
Mohanpura
Partala
Aglora
Semelkhera
Nakabardi
Udaigarh
Talawad
Kundalwasa
Kotra
Bori
Naharpura
Kudwal
Area in Sqr Miles
JHABUA 1336 80889
Referen
1 Patiawad
Umrao Jagirs

Barwāni State.

ARMS OF THE BARWANI STATE.



Arms.—Vairy, three barrulets gules, a chief wavy argent, on a canton dexter of the second a sun in splendour. *Crest*—A Lion demi-rampant gules. *Supporters*—Ravine-deer proper.

Motto.—*Ghāt wāt dāteswar*, or Master of the passes, roads and fastnesses.

Note.—The barrulets refer to the passes road and marts, which, an old saying has it, brought in a large income from the dues levied ; it runs ;

Brāhmangaon-ka-ghāt
Newāli-ki-wāt
Jalgon-ka-pāt
Kānsul-ka-hāt

The pass of Brāhmangaon, the Newāli road, the dam at Jalgon and the mart of Kansul (brought wealth).

The lion refers to a personal encounter of the founder of this State with a lion (or tiger).

The sun is the mark of the Sesodias of Udaipur to which clan the chief belongs. The ravine deer are appropriate as referring to the forest clad region in which the State lies.

Banner.—The State banner is red bearing on it in white, a sun and moon, with a *katār* or dagger below them.

Gotrāchara or Genealogical creed.—*Gotra-Vaishampāyan*, *Veda-Yajur veda*, *Shākkā-Mādhyāndini*, *Bard-Dassondi*, *Purohit-Gautama*, *Dholi-Sonnigra mota*, *Barwa-Daihandia*, *Kul-Devata-Chāmunda* and *Eklinga* Mahādev.

The Chief is a Hindu of the Shaiv sect, and worships Eklinga Mahādev.

GENEALOGICAL TREE OF THE BARWANI CHIEFS

- Dhānuk Singh
  - MAL SINGH (29th in descent)
    - VIRAM SINGH
      - KANAK SINGH (Abdicated in favour of his uncle, Bhim Singh, and established himself at Ratanmāl, now a guaranteed Estate, which his descendants still hold.)
    - BHIM SINGH I. (Abdicated in favour of his brother Arjun Singh)
    - ARJUN SINGH
      - VAGJI
        - PARSAN SINGH I.
          - BHIM SINGH II.
            - VACHHRAJ SINGH
              - PARSAN SINGH II.
                - RAYABHAN SINGH
                - I. LIMJI (1617-40)
                  - II. CHANDRA SINGH (1640-75)
                    - III. SUR SINGH (1675-80)
                    - IV. JODH SINGH (1680-1700)
                      - V. PARBAT SINGH (1700-8)
                    - Vaje Singh
                    - Shyām Singh
                    - Rāj Singh
                    - VI. MOHAN SINGH (1708-30)
                      - Mādhu Singh
                      - VII. ANUP SINGH (1730-60)
                        - VIII. UMAID SINGH (1760-94)
                          - IX. MOHAN SINGH II. (1794-1839)
                            - X. JASWANT SINGH (1839-80)
                            - XI. INDARJIT SINGH (1880-94)
                              - XII. RANJIT SINGH (1894—
                              - Dashrath Singh
                      - Pahār Singh
                  - Lakshman Singh
                  - Hamīr Singh
                  - Bhau Singh
                  - Madan Singh

CHAPTER I.

DESCRIPTIVE.

Section I.—Physical Aspects.

Situation, Boundaries, Area and Name.

Barwānī is one of the guaranteed chiefships in the Bhopāwar Political Charge of the Central India Agency. It is situated on the left bank of the Narbadā river between 21° 36′ and 22° 7′ north latitude and 74° 28′ and 75° 17′ east longitude. It is bounded on the north by the Dhār State, on the north-west by Ali-Rājpur, on the east by a portion of the Indore State and on the south and west by the Khāndesh District of the Bombay Presidency. The State has an area of 1,178 square miles. Till about 1650 the State was called Avāsgarh after its original capital, but on the removal of the headquarters from that place to Barwānī, it received its present name.

Natural Divisions.

The State falls internally into three natural divisions, though, generally speaking, it lies entirely in the hilly tract formed by the Vindhya and Sātpurā ranges. Of these three divisions the northern or Narbadā section and the eastern Jalgon section consist in the great part of plain, while the Sātpurā section is hilly.

Scenery.

The scenery is, in many places, most picturesque, the broad valley of the Narbadā with its many fields of grain and poppy forming a striking contrast to the rough forest clad hills which encircle it on all sides.

Hills.

The hills rise on an average to 1,000 feet above sea level, the only peak of importance being that of Bāwangaja (2,111 feet) near the chief town.

Rivers.

There are no rivers of any size except the Narbadā which flows through the State for 52 miles, its valley forming the most fertile portion of its territory. It is navigable for large boats during the rains when goods are carried from Barwānī to Kherighāt. The Kapila *sangam* where the Kapila, a small stream, joins the Narbadā at Lohāra village (22°5′—75°13′), is a place of great sanctity. According to the Rewākhand,[1] Barhudan, king of Ajodhya, held a great sacrifice here. The *Rishis* at the termination of the sacrifice washed the king in milk, curds and *ghī*, mingled with water from all the sacred streams of India. This water flowing into the Narbadā formed the Kapila ; temples to Siddheshwar and Amareshwar referred to in the Rewākhand are still standing here. Some volcanic ash found near the place is pointed out as a proof of the occurrence of this sacrifice. Another tradition, common to many places in India, tells how a cowherd traced a cow, which had joined his herd, to a *Rishī's* cave dwelling below the Narbadā's bed. The *Rishī* gave him some husked rice which changed into gold dust. Believing the *Rishi* to be Kapila *Rishī*, who practised penance under the

[1] Chapter xxxvii.

Narbadā, this stream was called after him. A fair is held yearly at Lohāra on *Shivarātrī* in *Phālgun* (March); bathing at this spot is considered most efficacious in cases of sterility.

Near Morkatta village[1] (22°2′ N., and 75°44′ E.) the river narrows considerably and is blocked by huge masses of basalt, the spot being called *Haranphāl* or the deer's leap, a deer being supposed to be able to spring across at this point.

The chief tributaries, none of which, however, flows for more than a few months, are the Gohi, Omarī, Gomī, Mogrī, Baigor-khodra, Deb, Nahāli and Rupāwal.

Geology.[2] The Barwānī State has not been surveyed yet but lies partly, if not wholly, in the Deccan trap area.

Botany.[3] The forests of this State contain the characteristic species of the Sātpurā range, the most conspicuous trees being the teak (*Tectona grandis*), the *sāj* (*Terminalia tomentosa*), the *anjan* (*Hardwickia binata*), *tinis* (*Ougeinea dalbergioides*), blackwood (*Dalbergia latifolia*); other trees present are, *Boswellia serrata*, *Adina cordifolia*, *Anogeissus latifolia*, *Butea frondosa*; among shrubs are species of *Zizyphus*, *Carissa*, *Grewia*, *Phyllanthus*, *Casearea*; among climbers species of *Millettia*, *Bauhinia*, and *Spatholobus*.

Fauna. Leopards are very numerous in the hills, tigers occasional visitors only. Wolves are not uncommon, while black buck, *sāmbar*, *nīlgai* and occasionally wild buffalo, are met with in the plains. All the ordinary birds are found and fish are plentiful in the Narbadā.

Climate. (Table I). The climate of Barwānī is subject to greater extremes than are met with on the Central India plateau. The cold weather is of short duration. The average maximum and minimum temperatures for the three seasons are given below:—

Season.	Maximum.	Minimum.
Summer ...	108°	80°
Rain	102°	80°
Winter ...	97°	60°

Rainfall, (Tables II.) The average rainfall of the State according to the natural divisions is: Narbadā Division 21·4, Jalgon Divisian 23·5, and Sātpurā Divison 19·2. The rainfall of the last 13 years is shewn in Table II.

Section II.—History.

(Genealogical Tree).

Practically nothing is known about the early history of the Barwānī house. The chiefs are Sesodia Rājputs, connected with

[1] The Hariaphāl and Murakta of Survey Maps.

[2] By Mr. E. Vredenburg, *Geological Survey of India.*

[3] By Lieutenant-Colonel D. Prain, I.M.S., *Botanical Survey of India.*

the Udaipur family. Traditionally they trace descent from Dhānuk[1] said to have been a descendant of Bappa Rāwal, the founder of the Mewār dynasty (A.D. 735). It is, however, more probable that he was a descendant of one of the many sons of Mahārānā Bhartribhatta (Bhatta), who ruled at Chitor in the 9th century. This chief settled several of his sons in Mālwā and Gujarāt and one of their descendants probably migrated into the Narbadā valley about the 12th or 14th century, where he established himself at Avāsgarh, a hill in the Sātpurās rising to 2,900 feet above sea level, about 30 miles south-west of the present chief town. He was followed by 27 chiefs of whom nothing is known except their names.

This uncertainty makes it impossible even to assign the periods at which they ruled. Māl Singh, the 29th chief had 3 sons, Viram Singh, Bhīm Singh and Arjun Singh. Viram Singh succeeded and was followed by his son Kanak Singh. Kanak Singh extended his dominions by conquest acquiring much of the present Alī-Rājpur State and also Ratanmāl, now a guaranteed Thakurāt in the Central India Agency. Kanak Singh leaving Avāsgarh to his uncle Bhīm Singh I established himself at Ratanmāl which his descendants still hold. Bhīm Singh abdicated in favour of his brother Arjun Singh who married a daughter of the Rājā of Deogarh Bāria in Gujarāt. Arjun Singh was followed by Vāgjī and he by Parsan Singh I (*Circ.*-1450).

In this chief's day the Muhammadans seized the State which was only restored on the chief's embracing the Muslim faith. Parsan Singh who had lived apart from his family since his change of faith, soon after abdicated in favour of his son Bhīm Singh II, who had been born long before the conversion of his father to Muhammadanism. Bhīm Singh was succeeded by Vachhrāj Singh and he by Parsan Singh II. The latter left two sons Rāyabhān and Limjī. The younger succeeded on his brother's death in 1617.

Limji was fond of literature and it was under his patronage that Govind Pandit, a learned Brāhman, wrote an historical account of the house of Avāsgarh called the *Kalpa-granth* of which unfortunately no copy is now in existence. Limjī had 5 sons, Chandra Singh, Lakshman Singh, Hamīr Singh, Bhau Singh, Madan Singh and a daughter named Devimatī, who married Rāya Singh Chief of Alī-Mohan (Alī-Rājpur). Chandra Singh, the eldest son of Limji, married three wives, the daughter of the Solanki chief of Borkheri in Gujarāt, the daughter of the chief of Jhābua and the daughter of Bhawānī Singh, the chief of Kadi in the Baroda State. The heir-apparent Sūr Singh was born of the Jhābua princess. Devimatī who was living with her father wished to go to her

Limjī (1617-40).

[1]. Dhānuk is termed a Gahlot, the earlier name of the Sesodia clan still retained by numerous groups in the United Provinces and Bombay. Tod's *Rājasthān* I. p.p., 211-227-241 J.B.A. LV.-19 ; LVI, 74.I. A.-XVI, 345. Bhāunagar Inscriptions 67. 143.

husband, but her father would not allow her to go. She, thereupon, attempted to poison Limji's food, but the attempt failed. She then bribed one of her father's attendants and through him administered poison to the Rānā which confined him to bed and incapacitated him from looking after State affairs, whereupon Chandra Singh promptly deposed his father. Sometime after Rānā Limji died of the effects of the poison. Chandra Singh married the daughter of Abhan Rai, the chief of Borkheri, who gave birth to a son Mohan Singh. Chandra Singh finding that the fort of Avāsgarh was not conveniently placed, moved his capital to the banks of the Narbadā and founded the town of Barwāni, formerly known as Siddhanagar, which still continues to be the capital of the State.

Chandra Singh (1640-75).

According to some accounts, however, Sūr Singh transferred the capital to Barwāni, the fact being that he completed the establishment of the new town. Chandra Singh was murdered by one Vaje Singh who bore him a grudge. Rāj Singh, one of the sons of the Rānā, accidentally arrived on the spot at the time of the murder and attacked Vaje Singh, but was killed.

Sūr Singh (1675-80).

Sūr Singh, the eldest son of the deceased Rānā on being apprised of the event proceeded to Sultānpur in Khāndesh and obtaining assistance from the Muhammadan governor, Bahlol Khān, revenged himself on his father's murderer. He returned to Barwānī and commenced to rule but was soon after murdered by Bhairon Dās, Vaje Singh's father.

After the murder of Sūr Singh the *gaddī* was occupied by Chandra Singh's second son Jodh Singh.

Jodh Singh (1680-1700).

Jodh Singh was always careful to acknowledge the Muhammadan governors of the neighbouring districts, obtaining in return their cordial support in times of distress and difficulty. At this time Parbat Singh, the son of Rānā Jodh Singh resided at Anjar, while the Rānā's younger brother Mohan Singh and his mother lived at Borkheri in Gujarāt, as Jodh Singh, who feared an attempt on the *gaddī*, would not allow them to stay in the State. Jodh Singh appears to have had some reasons for his fears as dissensions soon arose and Mohan Singh, who was a boy when he left the State, on attaining manhood raised a force and attacked Barwānī, but was bought off by Jodh Singh and the brothers were reconciled.

Parbat Singh (1700-08)

Later on, however, Jodh Singh was murdered at the instigation of Mohan Singh, who seized Barwānī. He was driven out soon after by Parbat Singh who ruled for eight years. Mohan Singh then obtained the assistance of the Muhammadans and with his augmented forces attacked and defeated Parbat Singh and seized the *gaddī*. Mohan Singh rebuilt the fortress of Rāmgarh (21°47′ N., 74°43′ E.) not far from Avāsgarh. Parbat Singh made some futile attempts to regain his lost *gaddī*, but Mohan Singh, supported by the Muhammadans, was secured in his chiefship.

Mohan Singh I (1708-30).

During the Marāthā raids Mohan Singh finding himself too weak to resist Holkar managed to retain a part of his territory by surrendering several districts including Nāgalwādi, and Brāhmangaon.

Mohan Singh had three sons, Mādhu Singh, Anūp Singh and Pahār Singh. The Rānā abdicated in favor of his second son Anūp Singh. Anūp Singh (1730-60)

Mādhu Singh, the elder son, when his claims were overlooked, rebelled and contrived to murder his father and imprisoned Anūp Singh, who was, however, released by his brother Pahār Singh and reinstated. Anūp Singh was succeeded by Umaid Singh. On the death of Anūp Singh a dispute arose as to the succession which was settled by the friendly intervention of the Peshwā. A letter dated 7th *Rabi-ul-awal* 1173 (July 9th A.D. 1772) from Mādho Rao Pradhān to Pahār Singh, Umaid Singh's uncle, announces the despatch of Sadāshiv Mahādev and Keshav Raghunāth to bring Pahār Singh and Umaid Singh to Poona where the dispute was settled. A replica of this letter was sent to Umaid Singh. Another letter (dated 1772 A.D.) is from Vithal Ganesh of Poona to Ahalya Bai of Indore informing her that the succession to the Barwānī *gaddī*, then under dispute, would be settled by the Peshwā. It concludes "kindly represent Ahalya Bai's views on this case for (the information of) Nāna Farnavīs."[1] Umaid Sing (1760-94)

On Umaid Singh's death four claimants for the *gaddī* appeared, Rūp Singh, a boy of 12, who had carried out the late chief's obsequies and professed to be his son, Ajab Singh a distant connection, Mohan Singh, and the yet unborn child of one of the three widows, who was pregnant. Disturbances arose and Ahalya Bai again intervened sending her emissaries to re-establish order. In a letter her emissary says that Umaid Singh died on *Asādh Sudī* 13th corresponding to 27th *Zil-i-hija* 1204 D.F. (July 1794) and that endless dissensions and intrigues were going on. He concludes by pointing out that Ahalya Bai should decide in favour of a claimant and that this would ensure his succession and also assist in checking Bhil plundering. Ajab Singh was supported by a Bhīl, Govardhan, and the people of the State, fearing that he might succeed and place them under Bhīl ascendancy, were flying from the country. This is interesting as shewing the indirect influence exercised by this great ruler in the affairs of small neighbouring States even when not actually feudatory. There are other letters which all shew the very friendly relations subsisting between the Holkar and Barwānī States.[2]

Umaid Singh died in 1894 and was succeeded by Mohan Singh II who was ruling during the settlement of Mālwā by Sir John Malcolm. Mohan Singh II (1794-1839).

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[1] Actual letters in Old Indore State Records at Maheshwar.

[2] Letters in Holkar State Old Records at Maheshwar.

Jaswant Singh (1839-80).

On his death in 1839 he was succeeded by his son Jaswant Singh. In 1857 Tāntia Topī and his brother looted several villages in the State, but retired on the arrival of British troops after a few skirmishes.

In 1861 owing to the incapacity of Jaswant Singh, the State was taken under management till 1873 when his powers were restored.

Indrajīt Singh (1880-94).

Jaswant Singh died in 1880 and was succeeded by his brother Indrajīt Singh. In 1883 Rānā Indrajīt was entrusted with the administration of the Anjar *pargana* and given full powers in 1886.

Ranjīt Singh (1894—

On his death in 1894 Indrajīt Singh was succeeded by his son, the present Chief, Ranjīt Singh at present a minor. He was educated at the Daly College, Indore, and the Mayo College at Ajmer.

The State, though it suffered considerable loss of territory in the 18th century, never became tributary to any of the Mālwā chiefs. It neither pays tribute to nor receives *tānka* from any Darbār or the British Government.

Titles.

The Chief bears the title of Rānā and is entitled to a salute of 9 guns.

Connections and relatives of the Chief.

The present Chief has a step-brother Dasharath Singh, and one real sister by name Chandra Kuwar Bāijī who is married to Rājā Jaswant Singh the present Chief of Sailāna.

His mother Mahārānī Dhankuwar Bā Sāheba is the daughter of Daulat Singh a Chauhān Rājput of Ayrāl. His step-mothers are, Mahākuwar, daughter of Ishwar Singh of Māndwa and Rupkuwar daughter of Adī Singh Chāodā Rājput of Bilodiya. The Rānā's paternal aunt was married to Prithi Rājā II (a Khīchī Chauhān), the chief of Bāria (Gujarāt), whose son Rājā Mān Singh was the late ruler of that State.

Archæology.

Five miles from the town is the Bāwangaja (fifty-two yards) hill a place of considerable sanctity to the Jains. It derives its name from the popular idea as to the height of the gigantic figure of the Jain teacher Gomateshwara. In a picturesque site such as the Jains have always loved to choose for their places of worship, half way up the steep ascent of the hill stands this colossal figure cut out in high relief in the face of the rock. The figure is 72 feet in height and somewhat weather-worn, but can still be seen to belong to the Digambara sect. It is decorated on the arms and hips with branches of the *bar* tree usual in images of this teacher. On the summit stands a small temple made of the remains of an older building. An inscription shews that the earlier structure was built by Mīna Rāmchandra in V. S. 1223 (1166 A.D.) and was repaired in 1516 (1459 A.D.) in the time of Mahmūd Khiljī of Mālwā. Large numbers of Jain pilgrims visit the place on the full moon of the month *Paush* (January). At the foot of the hill are some Jain temples, which are good examples of the degraded style of Hindu architecture followed in so many modern structures now-a-days.

Reference :—Journal of the Bombay Branch, Royal Asiatic Society, XVIII 918.

Section III.—Population.

Tables (III and IV).

Enumerations. Density & Variation. Three enumerations have taken place giving in 1881, 56,445; 1891, 80,266; 1901, 76,136; males 38,388, females 37,748. This gives a density of 65 persons to the square mile, a decrease of 5 per cent.

Towns and Villages. Of the towns and villages comprised in the State one town, Barwāni has a population of over 5,000 persons, while three have a population of between 5,000 and 2,000, two between 2,000 and 1,000 14 between 1,000 and 500 and 313 of under 500. The average village population is 210.

Migration Of the total population 45,630 or 60 per cent. were born in the State and 5,590 or 8 per cent. within the limits of the Agency. Of foreigners most came from the Bombay Presidency.

Vital Statistics (Tables V and VI.) These have been recorded since 1897-98. The average rate per thousand is for births 20 and for deaths 15.

In 1899-1900 and 1900-01 the year of famine and the succeeding year the deaths rose to 31 and 97 per thousand.

Sex and civil Condition. The sex returns give 983 females to 1,000 males and those for civil condition 98 wives to 100 husbands.

Religions. Classified by religions there were 38,670 or 51 per cent. Hindus; 32,894 or 43 per cent. Animists, 4,197, Musalmāns, 335, Jains, 31, Pārsis and 9, Christians.

Language and Literacy. The prevailing dialects are the Nimār-Bhīli form of speech spoken by 26,256 and Rāthavi by 25,827 or together 53 per cent. of the total population. This is a more accurate figure for the Animistic population than that given above, as many Bhīls and Bhilālas were returned as Hindus. Of the population 6 per cent. are literate, 1 per cent. being females.

Castes and Races. The prevailing classes belong to the Bhilāla and Bhīl tribes.

Occupations. Though agriculture is the nominal occupation of most of the population actually but little cultivation is done by the Bhils who live mainly by the sale of jungle produce.

SOCIAL CHARACTERISTICS. Dress. The influence of Hindu surroundings is very noticeable in the case of dress. Many Muhammadan women such as Lohārs, Pinjāras and Rangārās wear *ghāgras* (petticoats) and *orhnīs* or *sārīs* like Hindu women. At times the dress is so similar that it is difficult to recognise the women of the above classes of Muhammadans from women of the lower Hindu castes, such as Bhāmis, Kunbīs, etc. Muhammadan women also wear most of the ornaments used by the Hindus such as *bāwatia*, *bājūband*, *kadās*, *dāl*, *todās*, *bichha*. Many Muhammadan men tie their *pagrīs* after the Hindu fashion. Some Musalmāns put on *dhotīs* in place of *paijāmas*.

Food.

The food of rich people among Hindus consists of wheat flour, rice, *dāl*, *ghī*, sugar, vegetables, milk, cheese and fruit. Middle class Hindus eat rice, wheat, *jowār*, *dāl*, milk, *ghī*, &c. Muhammadans in addition to these use the meat of sheep or goats. Poor people eat *jowār*, maize, *bājra*, milk, *chhānch*, (curd), *gur*, and vegetables. They eat wheat very occasionally. The rich and middle class people usually take two meals a day, while labourers and artizans have three meals. The hours for meals vary from 8 o'clock in the morning to 12 noon and from 5 o'clock in the afternoon to 8 o'clock at night among different castes. The Sarāogi Baniās (Jains) always take their meals before sunset, lest they should kill or injure any insect while cooking or eating at night, these animals being attracted to a fire.

The approximate cost of the daily food with the rich is from 8 annas to one rupee, with the middle class from 4 annas to 8 annas and with the poor from one anna to 2 annas. Opium, *gānja*, *bhāng* and country liquor are mostly used as stimulants. Rājputs and a few other classes give an intoxicating drink, called *kusumba*, a solution of opium, to their guests together with sweets.

Daily life.

Traders and artisans generally rise early in the morning at 6 o'clock and go to their duties at about 8; they return to their houses at noon, take a meal and return to their shops after a rest at about 3 p.m. They are engaged in business till evening when they return home. The agricultural classes are engaged in their occupation from morning to night.

Public health (Table VI.)

The jungle districts such as Pāti and Newālī are so malarious that even in normal years the Bhīls suffer severely, while it is difficult for officials to remain there. Till 1896-97 no registration of births and deaths was made. Since 1897-98 the system has been introduced, the results are given in the table.

CHAPTER II.

ECONOMIC

(Tables VII-XV XXIX and XXX.)

Section I.—Agriculture.

(Tables VII to X).

The State territory is much cut up with hills, the Sātpurā range passing through the centre of it. To the north and south of the range stretch fertile plains forming the Barwānī, Rājpur and Anjar *parganas*, on the banks of the river Narbadā, and the Jalgon *pargana* bordering on Khāndesh. The Goi, a small river divides the Sātpurā range into two branches and has formed fertile plains for miles along its banks which constitute the Silāwad and Pātī *parganas.* The hills are of basalt which by decomposition have left large patches of fertile black soil even among the hills themselves. The plains on either side of the range produce *kharīf* crops on a large scale and *rabi* on a small scale. They are, however, dependent on the rains for their water and consequently for the last few years the outturn has not been very satisfactory.

The different classes of soil in the State are *kālī*, black soil, *pāndhar,* greyish, *bhūri,* grey, *retī-kankrili, pathrī* or *bardī,* a stony soil. *Kālī* or black soil includes the varieties *kāli-guhālu-uttam,* or best, *kālī-guhālu-madhyam* (average), *kālī-māl-awal* (or ordinary first class) and *kālī-māl-doyam* (ordinary second class). In *kālī-guhālu-uttam* and *madhyam* wheat, gram, cotton, *jowār,* and other crops are sown with good results. The black soil reaches a depth of from four to seven feet. In *kāli-māl-awal* and in *doyam,* gram, cotton, and all crops, except wheat, are sown. The black soil is in this case only 2 to 2½ feet deep. *Pāndhar,* a soil of whitish colour, suited to maize, tobacco, *jowār, bājra* and chillis, etc., is found generally on the outskirts of villages. Classes of soil.

Bhūri (grey) consists of light black and white coloured soil and is fitted to crops of *jowār, bājra, til* and cotton. *Retī-kankrelī* (*bardī* or *kharda*) consists mostly of a hard stony soil mixed with a large quantity of gravel. Cotton, *bājra, jowār, kulthi, tilli,* and minor crops are generally sown in it.

In two divisions of the State, the Narbadā and the Jalgon divisions, the country is generally level, and the soil rich and easy of cultivation if it is not allowed to lie fallow too long and become overgrown with grass and weeds.

The Bhīls who cultivate in the hills are not good agriculturists and generally grow only the inferior cereals which require but little labour. They as well as the Bhilālas do not generally plough sufficiently deep being content to sow on the surface.

Rabi and *kharīf* crops are sown according to the nature of the soil and the class to which the cultivator belongs. In the Anjar System of cultivation.

pargana and Jalgon where high class cultivators live *rabi* crops are largely sown, whereas in the Sātpurā division where Bhils and Bhilālas predominate, *kharīf* crops prevail. In rest of the State *kharīf* crops are more general.

Extension or decrease of cultivation. (Table VIII, App. A.).

The area under cultivation has increased during the last few years. The average area cultivated for 1891-1901 was 140,000 acres In 1905-06 it was 230,000 or 64 per cent higher. The irrigated area has risen from 1,000 acres to 2,000.

Preparation for ploughing.

After the *Akhātīj* in the month of *Baisākh* (end of May) the soil is prepared. The cultivator first removes all debris, dried stems, and roots from the ground and clears the soil. The soil reserved for *rabi* crops is ploughed continuously during the *kharīf* season in order that it may be thoroughly soaked with the rain.

Time of sowing.

Jowār, *bājra*, cotton, *tilli*, *tūar*, maize, *rāla* and some pulses are sown in the month of *Asādh* (middle of June); wheat, gram, *alsi*, and other *rabi* crops in the months of *Kunwār* and *Kārtik* (from the beginning of October to the middle of November).

Festivals at sowing.

At the time of sowing cultivators worship their implements and bullocks and distribute sweetmeats.

Favourable omens are not generally awaited. Some cultivators take *mannat* (vows) at the time of sowing and sacrifice a cock to the plough. There are certain influences which are considered favourable for sowing particular crops, thus maize, *bājra*, *tilli*, *tūar* and cotton are sown in the *Ardra Nakshatra*, *jowār* in *Punarvasu*, and wheat in *Swātī Nakshtra*.

Weeding.

Crops at the *kharīf* are weeded two or three times: the *rabi* crops do not generally require weeding.

Reaping.

Maize, *bājra*, pulses, *rāla*, and *bhādli* are reaped in *Bhādon* (beginning of September). *Jowār*, cotton, *tilli* and *urad* in *Kārtik* (November), *tūar* in *Paush* (January), wheat, gram and *alsi* in *Māgh* and *Phālgun* (February and March). All crops are cut with the *darāta* (sickle), the ears (*bhutta*) of maize are first cleared of their sheaths and when dry, taken out and thrashed. *Tūar* is similarly treated. *Tilli* seed is extracted by shaking the dried plants. Other grains are collected in the *khala* (thrashing ground) and trodden out by bullocks, the grain being afterwards separated by winnowing. Cotton is either picked from the growing plant or collected when it falls. The picked cotton is always of better quality.

Cost of reaping.

In the case of a *kharīf* crop $\frac{1}{6}$ of the total outturn of the crop is expended in the cost of reaping and in the case of *rabi* crops $\frac{1}{8}$.

Rotation.

Though rotation is not systematically practised cultivators often alternate cotton with *jowār*, *jowār* with *tilli*, *bājra* and wheat with *jowār* and cotton; a *rabi* crop is not sown two years consecutively in the same field unless it is irrigated.

Village sweepings and cattle and sheep dung are used as manure. Fifty head of cattle yield fifty carts of manure every year. **Manure.**

The principal implements used in agriculture are :—the *hal* or plough, *bakkhar* (harrow or weeding plough), *tiphan* (seed tube), *kolpa* (weeder), *duli*, *kasati*, *nayatisa*, *kusla*, *pās*, *kurhādi* (axe), *darāta* (sickle), *kundia*, *juda*, *gāda*, *mota*, *nādi*, *kanna* and *chak*. **Implements.**

At the *kharīf* 150,000 acres are sown on an average, the most important crops being cotton (25,000), *bājra* (36,000), *jowār*, (39,000), *makka* (13,000), *tilli* (20,000) ; and at the *rabi* (20,000 acres), wheat (7,000), gram (8,000), *alsi* (3,000) poppy occupies about 80 and sugarcane 40 acres. **Area under crop. (Table IX and X).**

The principal food crops at the *kharīf* are :— *jowār* (*Sorghum vulgare*), *bājra* (*Pencillaria spicata*), *makka* or maize(*Zea mays*), *tilli* (*Sesamum indicum*), *tūar* (*Cajanus indicus*), *sāl* (*Oryza sativa* *kulthi* (*Dolichos biflorus*), *mūng* (*Phaseolus mungo*), *chavala* (*Dolichos sinensis*), *bhādali*, *rāla* (*Panicum fromentaceum*), *urad* (*Phaseolus radiatus*), and at the *rabi*:—wheat or *gehun* (*Triticum aestivum*), gram or *chana* (*Cicer arietinum*), *alsi* or linseed (*Linum usitatissimum*) *mūgphalī* (*Arachis hypogea*), *masūr* (*Ervum lens*). **Principal food crops.**

Cotton is the important fibre grown in the State. *San* (*Crotolaria juncea*) and *ambāri* (*Hibiscus cannabinus*) are also sown to some extent. **Fibres.**

About 70 acres are sown yearly with poppy ; no hemp is cultivated for drugs. **Poppy.**

The commonest vegetables are *lahsan* (garlic), *alu* potato, sweet-potato (*Ipomeca batatas*) *pindis*, *turai*, *kaddu*, *kākri* (cucumber), and various kinds of gourd. Of fruits, mangoes, plantains, guavas, and custard apples are the commonest. *Haldi* (turmeric), *dhania* (coriander), ginger and *methī* (*Trigonella fornum græcum*), are the spices mostly sown. **Garden produce.**

During the last five years much has been done towards improving irrigation. In 1881-91 the average area under irrigation was 1,300 acres, in 1902 it was 2,000 and in 1904-05, 2,600. **Irrigation. (Table VIII and IX).**

Vegetables, wheat, gram, linseed and mustard are often watered while poppy and sugarcane require constant watering.

The principal sources of irrigation are wells, tanks, *baoris*, and *bands*. Wells are worked by the *charas* and *rahat* (Persian wheels) and by channels from tanks and *bands*. **Mode of irrigation.**

The cost of digging a well depends on the nature of the soil and varies for *kachcha* wells from Rs. 100 in Barwānī to as much as 600 in Jalgon and for masonary wells from Rs. 300 to 500. **Average cost of wells.**

About Rs. 2 per *bīgha* is charged by the State for the use of water from Darbār wells and tanks. **Water rates.**

The average cost or irrigating a field by a well is Rs. 9 to 10 and by a *bandh*, Rs. 4 per *bīgha*.

Breed of Cattle. (Table VII). Cattle breeding is carried on to a considerable extent. The Nimārī bullocks are of unusually powerful physique being well suited to heavy field work and for transport. They are purchased by Government for the Supply and Transport Corps at Mhow.

Census. The figures since 1902 are given in Table VII. Bullocks number about 36,500, cows 26,300, buffaloes 15,000, sheep and goats 32,000.

Prices. The average price of the Nimārī bullock varies from Rs. 50 Rs. 150 and of cows from Rs. 30 to Rs. 60. The average prices of sheep and goats are Rs. 2-8 each.

Pasture grounds. Ample pasture lands exist in the State and no difficulty is experienced in feeding cattle. In the famine year all the cattle were sent into the reserved forests where there was ample grass both for local and foreign cattle. About 56 million lbs. of grass were obtained from the forests that year.

Diseases prevalent. *Phānsi.*—a disease common among buffaloes. The tongue becomes swollen and congested. It is lanced with needles and allowed to bleed freely. *Kanthāli.*—generally found among cows and at times among buffaloes also. The neck swells to a great size. As a cure the affected part burnt with a red hot stone. *Rāl.*—Foot and mouth diseases. Oil is given internally about ½ seer in quantity for a few days. A plaster of wet black soil is prepared and is applied to a piece of cloth and tied fast to the hoof to prevent the disease from spreading further. In some cases the rotten hoof is scraped with a *rāpi* (scraper) and the animal is given fish to eat mixed with bread, and water in which fish have been boiled is applied to the hoofs. Sometimes the animal is made to stand in mire, and if the disease shows signs of spreading cattle of the village are made to walk in dusty soil in the middle of the day when it is hot so as to burn the affected part. *Khoksha*—Saliva flows from the mouth and the liver gets disordered. Measures have to be taken in the beginning. Chunam ⅓ of a seer, *lahsan* $\frac{1}{16}$ of a seer, *rai* $\frac{1}{16}$ of a seer, the roots of the *dudhī* tree are powdered up together and given three times a day. *Bhaora.*—This disease causes the animals to become giddy and fall. The forehead of the animal is cauterised and castor oil is administered to the nose and ginger applied to the eyes. For other diseases such as *chhad*, *nanalkot*, *kamānia*, and *māhmod* cautering is generally resorted to.

Agricultural Population. About 95 per cent. of the population in villages, except the towns of Barwānī and Rājpur and Anjar villages, depend upon agriculture. In these three places the agricultural population varies from 75 to 85 per cent.

Classes engaged. The principal castes engaged in agriculture are:—Rāthias, Bhilālas, Bhīls, Mānkars, Banjāras, Kunbīs, Kachhīs, Ahīrs, Kolīs, Mārus, and Gūjars.

Takkāvi. Advances are made to cultivators in the form of *takkāvi*. The *takkāvi* is given in cash for the purchase of bullocks, grain, seed and the sinking of wells. Loans are also made to the cultivators

in cash on the security of their ornaments. On the loans interest at 6 per cent. is charged. *Takkāvi* advances are recovered from the cultivators at harvest time, usually by instalments. No interest is at present charged by the State on the *takkāvi* advances owing to the impoverished condition of the cultivators. Interest on money advanced on the security of ornaments has also been remitted in many cases.

Section II.—Wages and Prices.

(Tables XIII and XIV.)

Wages in all parts of the State are practically the same. Skilled labourers such as carpenters, goldsmiths, ironsmiths, masons, and others earn from six annas to one rupee a day according to the quality of the work done. Charges for preparing silver ornaments vary generally from half anna per *tola* and those for gold from one anna to eight annas per *tola*. The dyers earn from three annas to twelve annas every day. Male labourers get from 2 annas to four annas a day and female labourers from 1½ anna to 2 annas a day and children from 1 anna to 2 annas a day. Wages.

Those labourers who work in the fields at the harvest are generally paid in kind. A day's wages for cutting *jowār* consists of one basketful of *bhuttas* which yield about four *chaukis*, (*i.e.*, 16 seers) of grain. For reaping wheat and gram, which is grown mainly in the Anjar and Jalgon *parganas*, one *chāns* is given for every twenty *chānsas* cut, (a *chāns* is a row of plants growing in one furrow). In this way a man gets about three *chaukis* (12 seers), a day. In Silāwad carpenters are sometimes paid four *chaukis* (16 seers) of corn as wages. Male daily labourers get one *chauki*, females three *kangans* (three seers nearly) and children two *kangans* or two seers a day. In other *parganas* the State artizans are generally paid in cash.

The prices of food grains have risen. The quantity of grain given as wages decreases when prices are high and increases when prices fall. Where there are metalled roads the prices of grain are higher and also in villages near the headquarters of the *pargana* where merchants live. The prices of staple food grains in different parts of the State are given in Table XIII. *Jowār*, maize and *bājra* are sown in all parts of the State and their prices do not vary much. Wheat and gram are mostly produced in the Anjar, Rājpur and Jalgon *parganas*. The higher rates in Jalgon are caused by the export of cereals to Khāndesh. Prices. (Table XIII).

The material condition of the people is not very satisfactory. Most of the people belong to the non-cultivating class and little civilized jungle tribes who are poor and also suffered severely during the famine of 1899-1900. Material condition.

The middle class clerk's position is not good. This is largely due to his receiving low pay, while he has to maintain a respectable appearance before his superiors. His family also do not contribute to the income of the household until comparatively late. Middle class clerk.

Landless labourer.

The day labourer, although not in affluent circumstances, is in a better way than he was formerly owing to the rise in wages which has taken place. The jungle tribes to whom large numbers of the class belong were heavily hit by the famine of 1899-1900 and lost most of their cattle.

Section III.—Forests[1].

(Table IX).

Trees and uses.

Typical of the country, the Barwānī forests comprise a variety of trees of the deciduous species both large and small of economic value. Timber is chiefly obtained from teak, *sādad*, *bija shisham*, *anjan*, *haldū*, *kalam*, *chichlia*, *siris*, *kahū*, and *dhaora*. Species put to agricultural uses are teak, *dhaora*, *anjan*, *tinas*, *khair*, *kalam*, and *dhāman*. Bamboos occur plentifully and are put to all uses, while the *palās*, *kusum*, *bor* and *phepur* produce lac. The *mahuā*, *chironji* and *tendu* as well as various tubers and bulbs are utilised for food. The tubers called *dhaoli* and *kālī musli* are exported for medicinal purposes. Dyeing and tanning products are obtained from fruits, flowers, leaves or bark of *bahera*, *āl*, *aonla*, *ghat-bor*, *dhāuri*, *sādar*, *rohan* and jungly *nīl*. The leaves of teak, *palās* and *sādar* are extensively used for thatching in aboriginal dwellings.

Grasses.

The principal grasses met with and their uses are noted below:—

(1)	*Punia*	Excellent fodder.
(2)	*Siri*	Fodder and thatching.
(3)	*Kunda*	Fodder.
(4)	*Gonrāri* or *bhaitri*	Fodder and thatching.
(5)	*Sukli*	Poor fodder.
(6)	*Chinari*	Fodder and seeds consumed by poor during scarcity.
(7)	*Russa* (*Motia and soffia*) (*Andropogon*).	Good fodder ; valuable oil extracted by a process of distillation which is exported and forms the basis of most scents. Oil used in rheumatic complaints and consumptive cases.
(8)	*Baru*	Leaves used for fodder. Native pens made from the stalks.
(9)	*Khursaori* ...	Fodder. Seeds consumed by forest tribes during scarcity.
(10)	*Chenia*	Fodder. Seeds consumed by forest tribes during scarcity.
(11)	*Hari*	Fodder.
(12)	*Kirla*	Fodder.
(13)	*Machairi*	Fodder.
(14)	*Kharāri*	Fodder and thatching.
(15)	*Phulera*	Fodder.

[1] By Mr. St. Joseph, Forest officer, Bhopāwar Agency.

The Reserved and Protected forests are in charge of the Chief Forest Officer of the Bhopāwar Agency who acts under the orders of the Political Agent. He has his headquarters at Sardārpur and is assisted by a Forest Officer who lives at Barwānī. Control.

The forests are divided into five sections under foresters. In the Pānsemal division in addition to the forester there is also a ranger who is in charge of that division. These divisions are again sub-divided into 12 sub-divisions under sub-rangers. Four depôts have been established for the collection and sale of wood, each under a *nākādār* who collects dues and keeps the accounts. The sub-rangers are assisted by forest guards including the forest officer, 5 foresters, 73 forest guards and others amounting in all to 93 men.

The *mulki* jungle and waste land in the vicinity of cultivated land is under the control of the revenue officers.

All fellings are made under departmental supervision, and the produce sold *in situ*, or fashioned into marketable sizes and transported to depôts for sale. The collection of minor products is allowed on a pass. Produce is exported by means of carts or *jotis*, on pack animals or by head-loads.

The greater part of the forest is reserved, but is open free for the collection of dead fuel and minor products. The removal of green wood and bamboos is regulated under departmental supervision. Grazing is also controlled, areas coppiced are undergoing regeneration, being strictly closed to grazing.

The poor classes maintain themselves largely by the collection and sale of forest produce which they remove by head-loads. The aboriginal tribes resort largely to the forest, after their *kharīf* crops have been harvested, and collect jungle products for sale or household consumption. Relation with people.

The large areas reserved are in case of need thrown open and more than meet local demands for fodder. Owing to the great extent of the forest fuel is plentiful.

The forests are protected from fire by a system of external and internal fire-traces, which are kept clear during the fire season. A staff of watchers is also maintained during the hot and dry period. Forest villagers and others generally are bound by regulations to assist when fires break out. Fire prevention.

In times of scarcity besides the opening of the forests to the free collection of minor products and for grazing, the department affords relief to the aboriginal tribes by employing them in the collection of timber, fuel and fodder at depôts. All local cattle and large numbers of animals from outside were allowed into the forests in 1899-1900 the grazing being regulated by a rotation of areas. Use of forests in famine.

The areas of reserved, protected and *mulki* jungles are respectively about 600, 150 and 30 square miles.

Revenue.

The average revenue is about Rs. 34,000 the expenditure amounting to about Rs. 23,000. No special concessions are granted to encourage clearance of jungles or planting of trees. The castes which mostly inhabit the jungle tracts are Bhīls and allied tribes who are employed by the forest department receiving 2 annas a day per man, 1½ anna per woman and one anna per child.

Trees.

The commonest trees found in the State forest are given below:—

Vernacular names.	Botanical names.	Uses.
Al or Alu ...	*Morinda citrifolia* ...	Dye is extracted from the root.
Ani or Sādad ...	*Terminalia tomentosa*	Used for house building, agricultural implements, fuel and charcoal.
Anjan	*Hardwickia binata* ...	Used in building and for charcoal and fuel.
Aonla	*Phyllanthus emblica*...	Gives excellent charcoal; fruit and bark used in medicine and tanning, fruit is eaten.
Apta or Astra...	*Bauhinia racemosa* ...	Used as fuel; fibres used in rope making; leaves used for *bidis*.
Babūl	*Acacia arabica* ...	Heart wood very hard; bark used for tanning, its gum is collected; catachu prepared.
Bahera... ...	*Terminalia belerica* ...	Fruit used medicinally and also for dyeing.
Bamboo ...	*Bambusar arundinacea* *Dendrocalamus strictus*, and other varieties.	Supplies many industries, baskets &c., are made from it; and is used in buildings.
Bar	*Ficus indica*	Poor timber; tree worshipped; leaves for plates.
Bel	*Agle marmelos* ...	Fruit used medicinally for diarrhœa and dysentry, and the shell used for snuff boxes, &c.; leaves offered to god Shiva.
Bhokar ...	*Cordia myxa*	Fibres used for ropes; fruit ripe and raw is also eaten.
Bia	*Pterocarpus marsupium*	Used for building houses, etc.
Bor, Ber ...	*Zizyphus jujuba* ...	Wood used for agricultural implements. Gives gum, lac. Ripe fruit is eaten.
Boudora ...	*Lagerstroemia parviflora*...	Bark and leaves used for tanning and wood for agricultural implements-

Vernacular names.	Botanical names.	Uses.
Butkus... ...	*Clerodendron Roxbnrghü.*	Used for fuel.
Chāroli ...	*Buchanania latifolia*	Fruit eaten. Bark for tanning, wood used for furniture, etc.
Chettara ...	*Gardenia turgida* ...	Fruit eaten, wood used as fuel.
Chinchola ...	*Albizia procera* ...	Bark used for tanning; gives charcoal; seeds for snuff; wood for farniture.
Cunber ...	*Ficus glomerata* ...	Wood durable in water, used for making toys.
Dhāman ...	*Grewia tiliæfolia* ...	Used for cart, shafts, handles, and charcoal.
Dhaora ...	*Anogissus latifolia* ...	Wood tough used for railway sleepers; for furniture and buildings.
Ghat bor ...	*Zizyphus xylocarpus*...	Used as fuel; bark and fruit give a dye; fruit eaten.
Hewar... ...	*Acacia lencophloea*...	Yields gum; leaves and bark give dye and a tough fibre.
Hingan ...	*Balanites Roxburghu*...	Seeds give oil, fruit and bark used medicinally.
Imli	*Tamarindus Indica* ...	Fruit eaten. Wheels are made of wood.
Jāmbul... ...	*Eugenia jambolana* ...	Bark used for tanning; wood poor; ripe fruit eaten.
Kahu	*Terminalia arjuna* ...	Gives good charcoal and fuel; used in agricultural implements.
Kalam... ...	*Stephegyine parvifolia*	Used for doors and tables, etc.
Kansar ...	*Poinciana elata* ...	Wood used for cabinet work, roasted and eaten by poor Bhils, gives gum and fiber.
Kaota	*Feroria elephantum* ...	Common wood.
Karanj... ...	*Pongamia glabra* ...	Oil extracted from seeds, wood poor.
Katsāwar ...	*Elriodendron aufractuosum*	The root eaten medicinally; oil extracted; gives gum and floss.
Khair	*Acacia catechu* ...	*Katha* is made and gives charcoal.

Vernacular names.	Botanical names.	Uses.
Koshim ...	*Schleichera trijuga* ...	Fruit eaten, gives good lac.
Limb or Nīm ...	*Melia azdirachta* ...	Used for furniture; fruit gives oil and leaves used medicinally.
Mahadak...	*Ailanthus excelsa* ...	Yields gum; bark and leaves used medicinally.
Medsingh ...	*Dolichandrona falcata*	Leaves used for cattle fodder.
Mohin	*Odina wodier* ...	Poor timber.
Moho or Mahuā	*Bassia latifolia* ...	Flowers eaten and gives spirit and oil.
Moka	*Schebera swietenisides*	Leaves eaten in times of scarcity; good timber.
Palās	*Butea frondosa* ...	Bark gives fibre; lac is produced; leaves as plates: wood as fuel.
Pāngra... ...	*Erythrina indica* ...	Poor timber.
Phāsi	*Dalbergia paniculata.*	Used for fuel.
Pipal	*Ficus religiosa* ...	Poor timber; tree worshipped.
Pipri	*Do.*	Common wood.
Rohun... ...	*Soymida febrifuga* ...	The wood is strong, gives gum and fibre.
Sāg	*Tectona grandis* ...	Best wood in India as timber.
Salai, Sāli ...	*Boswellia serrata* ...	Gives charcoal and gum; used medicinally.
Sāvar	*Bombax malabaricum*	Gives cotton, root is used as tonic; wood used for planking.
Seras	*Albizzia odoratissima*	Poor wood; leaves used as fodder.
Shiwan ...	*Dalbergia sissu* ...	Used for furniture.
Tarwar or Aonli	*Cassia auriculata* ...	Leaves used as vegetable in famine; seed and bark, etc. used medicinally.
Temru... ...	*Diosypros tomentosa*...	Ripe fruit is eaten; black ebony of the wood used in ornamental work.
Tinas	*Ougeinia dalbergioides*	Used for agricultural purposes, furniture, etc.

Section IV:— Minesand Minerals.

No minerals have as yet been found in the State.

Section V:—Arts and Manufactures.

(Table XI).

Oil, *ghi*, blankets, coarse *khādi* cloths, *niwār*, *dari*, *lugdas*, *ghāgras*, and lac *churis* (bangles) are made locally. The manufacture of *ghi*, which is mainly exported to Khāndesh has decreased owing to mortality among the cattle in the last famine. Women of the Bohoras, Musalmāns and other cultivators spin cotton for *niwār* and *daris*. Hand inidustries.

Carpets and rugs are prepared in the Central Jāil. There is a great demand for these articles from local people. Blankets are made here by Bhils and Bhāmis on hand looms in some quantity and are sold locally and also exported.

Very little poppy is cultivated here and no opium is manu-tactured. Opium.

Printing on various fabrics is carried on at Barwāni and Rājpur. Printing.

Three ginning factories have been established in the State at Anjar, Khetia and at Talwāda. The factories at Anjar and Khetia were opened in 1890 and at Talwāda in 1903, a cotton press being also erected there. The current impression is that the mills have deprived many families of the avocation of spinning by hand, though it is admitted that a large number of labourers are employed in the factories every year during the busy season. Pinjāras still employ women of different castes to clean cotton by hand as the *kānkra* (cotton seed) so obtained is superior for agricultural purposes to that from the ginning factories. Factories (Table XI).

Forty-two gins have been erected in the Anjar factory and about 150 men are employed there during the season. The rates of wages vary from 2 annas 6 pies to 4 annas and 6 pies per day according to the amount of work done. About 3,900 *mānis* (33.429 cwt.) of raw cotton are consumed on an average every year, the ginned cotton being disposed of at Mhow, Indore, and Dhulia (Khāndesh). The average outturn of ginned cotton is 4,500 *mānis*. In 1900 only 32 *mānis* were ginned owing to the famine. The cotton press at Talwāda was started in 1903, on an average 400 bales are pressed

There are 24 gins in the Khetia factory where 14 permanent and 40 temporary hands are employed every year. The rates of wages for men vary from 3 annas 6 pies to 4 annas, and for women from 3 annas to 3 annas 6 pies per day. About 1,700 *mānis* of raw cotton are consumed on an average, the outturn of ginned cotton bring 600 *mānis*. It is exported to Khāndesh only. Work in the factories commences from the beginning of November and lasts until the end of June. Busy season.

The supply of labour for factories is generally adequate, as labourers earn from 5 to 6 rupees per month which is sufficient for their maintenance. They are mostly local men though a few come from adjoining States.

Distilleries. Three distilleries owned by the *Abkāri* contractor have been established. The Khetia and Pānsemal distilleries were erected in 1890 and the Barwānī distillery in 1897. No statistics of the output from these distilleries are available.

Section VI.—Commerce and Trade.

Trade is not in a very flourishing condition owing mainly to want of good communications and the distance of the railway. Grain forms the principal article of trade. The old custom under which grain lay stored in the warehouses till the chance of turning a large profit appeared, has almost entirely died out. Merchants generally are fairly well off and some have amassed considerable fortunes in lending money to the cultivators and receiving grain in return at the harvest.

Places where imported and exported. This State trade passes to Mhow on the one side and Khāndesh on the other, rice, *gur*, salt, cocoanuts, kerosine oil, copper and brass vessels and cloths being imported from these places in return for grain, cotton, *ghī*, *tilli*, sweet oil, etc. Barwānī has very little trade with Gujarāt, the only article imported from that district being tobacco.

Chief centres of trade. The chief centre of grain trade is Palsud which is situated in the Silāwad *pargana*. The principal towns where markets are held are Barwānī, Rājpur, Anjar, Silāwad, Palsud, Khetia and Pānsemal. The markets at all these places are held on fixed days, the average attendance varying from 1,000 to 2,000 persons, The markets are chiefly distributing centres. Baniās and Bohoras and a few other castes are the chief sellers ; they are generally owners of their shops and are mostly local men, while the principal buyers are mostly cultivators from the surrounding villages. The Baniās and Bohoras generally purchase direct from cultivators. Lately, cultivators have commenced taking their goods personally to Khāndesh, Mhow and other places where they dispose of it themselves and import other necessary articles on their return, thus securing the profit that formerly went into the pockets of the Baniās. Most transactions are carried on in cash, but in some places cultivators give grain and jungle produce in exchange for salt, *gūr*, etc.

Collecting and distributnig agencies. The most important local firms are those of Lachirām Mannālāl Bhuramāru, Mohanbhāi Mojilāl, Lachhirām Manjisa, Nānābhai Bhilabhāi, Kālu Bholu, Kania Rām Khubchand, Shāligrām Raikhchand, Pyarilāl Haridās and Ballabhseth.

also make loans to cultivators. Many potters in the hills in addition to their own profession purchase grain which they sell locally when prices rise.

Mode of carriage.

Trade is carried on here with Khāndesh by means of the metalled road which joins the Bombay-Agra road at Jalwānia (25 miles from Barwāni). The Thikrī-Talwāra road which has lately been opened and joins the Bombay-Agra road at Thikrī (6 miles from Khalghāt) is the principal route used for trading with Mhow. A road from Khetia to Rājpur *via* Pānsemal and Palsud is now under construction and will be of great use in trade with Khāndesh. Besides these there are numerous country roads running through different parts of the State. In the rains goods are taken by the Narbadā in boats to Kherighāt, near Barwāha station on the Rājputāna-Mālwā Railway, whence they are sent by rail to Mhow and other places. Carriage is generally done by carts and in the Jalgon division donkeys are largely used for the same purpose. The Rāthias, Bhilālas and Muhammadans are the principal persons engaged in carriage. Tobacco is imported from Gujarāt by unmetalled roads. Till 20 years ago all carriage was in the hands of the Banjāras, but since the introduction of railways and improved roads their trade has almost entirely disappeared. Shopkeepers are to be found in large villages only. They are mostly Mārwāris, Gujarātis, Baniās and Bohoras. They sell *gūr*, salt, tobacco, *ghī*, cloth and other articles to cultivators and purchase *jowār*, and other grains, cotton and oilseeds, also often making cash advances to cultivators. These shopkeepers sell the articles in their turn to the large trading firms at Dhulia, Bombay and Mhow.

Growth of imports.

The importation of grain from foreign territories has been marked since the famine of 1897. Previous to this very little grain was imported into the State. The import of kerosine oil has increased rapidly being found cheaper and better than vegetable oils. Formerly coarse local *khādī* cloth and *jagannāthi* were generally used for coats and *paijāmas*, but now imported cloths are used in large quantities. The merchants deal directly with Bombay. The chief articles imported directly from Bombay are cloth, *gūr*, sugar, spices, cocoanut, cotton thread, kerosine oil, match boxes, groceries, silver, and gold, which are sent by train as far as the Nardana and Dondaycha stations on the Tapti Valley Railway on the one side, and Mhow station on the Rājputāna-Mālwā Railway, on the other, and thence in carts. Cotton is exported directly by some merchants to Bombay. *Ghī*, *rosa* oil, *tilli* oil, are also exported to a certain extent. The retail dealers in cloth, always attend the different village markets on the market days during the week and dispose of their goods. They go to the central village for one or two days during the week in order to purchase goods and to settle their accounts. Thus a retail dealer of Barwānī attends the Barwānī market on Sunday and then goes to Anjar, Palsud, Silāwad and Pāti markets on Monday,

Tuesday, Wednesday and Thursday respectively. He then returns to Barwānī at about noon on Friday and settles his accounts, &c., on Saturday and again resumes the work on Sunday. The same routine is followed all through the year by the retail dealers in different parts of the State.

Capitalists.

Most of the local capitalists, who number 35, are both bankers and merchants. Of these capitalists there are two who are supposed to have over 1·5 lakhs, 16 who have from Rs. 75,000 to 1·5 lakhs, and the remaining 17 have from Rs. 15,000 to 75,000. Only in seven cases does the capital come from outside the State. Of these four are merchants who have their headquarters at Indore, Saheda, Mhow and Nisarpur and who work through their agents.

WEIGHTS AND MEASURES. Precious stones.

Precious stones are not generally dealt in here. In case of any necessity the standard weights, namely, *tola*, *māsas* (*māshas*), *ratti* and *gunj* are used. *Tolas* and *māsha* are made of brass and china. Small red beads (called *pote*) sometimes serve the purpose of *rattis*.

Metals.

Iron, brass, copper, &c., are weighed by the seer which is equal to 80 *kaldār* rupees in weight. The seer weight is usually made of iron, square or round. In addition to this seer weight there are the following weights also made of iron :—

1 *Maund*	=	40 *seers* (80*lbs.*)
1 *Adhman*	=	20 ,,
1 *Dasserī*	=	10 ,,
1 *Paserī or dharī*	=	5 ,,
1 *Dhāiserī*	=	2½ ,,
1 *Sawāserī*	=	1¼ ,,
1 *Seer*	=	80 *kaldār* Rs.
1 *Achher, adhseer*	=	40 ,,
1 *Paoser*	=	20 ,,
1 *Atpao*	=	10 ,,
1 *Chhatāk*	=	5 ,,
1 *Adhchhatāk*	=	2½ ,,

Gold and silver.

For gold and silver, *tolas*, *māshas*, *rattīs* and *gunjas* are used. One *tola* is equal to 12 *māsas*, 1 *māsa* to 8 *rattīs*, and 1 *rattī* to 2 *gunjas*. One Ujjaini rupee and a *māsa* are usually substituted for the *tola* weight in weighing gold and silver. A weight of china forms the *māsa*.

Articles of bulk.

Grain is usually measured by bulk in iron or brass measures. These measures are divided thus :—

1 *Chaukī*	=	4 *seers.*
1 *Kāngan*	=	1 *seer measure*
1 *Tuli*	=	½ ,,
1 *Ticha*	=	[illegible]

Alkali, coffee, spices, molasses, sugar and cotton are weighed with the same weights as those used for brass and copper. In the Jalgon division 40 seers *kapāsi* is equal to one maund and three maunds equal to one *palla*. In the case of *kākadas*, 16 seers equal one maund and 20 maunds equal one *khandī*. Grain is measured in the Jalgon division by the measures used in British India (Khāndesh) namely:— Other articles.

1 *Paili*	=	$3\frac{1}{2}$ *seer*.
1 *Maund*	=	20 *pailis*.
1 *Khandī*	=	20 *maunds*.

For drugs, *tolas*, *māsas*, *rattis* and *gunjas* are used as in the case of gold and silver. Drugs.

Rice and salt are dealt with by *kangan*, *chaukī*, &c., in the Narbadā and Sātpurā divisions, whereas in Jalgon the *paili* measure of Khāndesh is used. Other articles are weighed by ordinary weights, namely :—

1 *Seer*	=	80 *tolas*.
1 *Maund*	=	40 *seers*.
1 *Khandī*	=	20 *maunds*.

Liquids such as milk and oil are generally measured. These measures are made of copper and iron or brass not of any particular form. *Ghī* is weighed by the seer, &c. Measures of capacity.

The *gaza*, *hāth*, *tassu*, and English foot are used in measuring cloth The *gaza* and *hath* measures are made of iron, brass or wood. They are marked of with *tassu* and *girah*. Cotton and silk are sold by weights, and the cotton and silk goods (manufactured) either by weight or by length. The British standard measures are used. Measures by length.

Dressed stones are measured by surface, other stones and all masonry work in cubic feet. Timber is measured by the foot measure or *hāth*. Earthwork is measured by the foot. Measure by surface and cubic contents.

The State official year begins from the 1st April and the Christian era is followed. The Vikrama *Samvat* era is observed by the commercial class. The *Samvat* here commences from *Chait Badī Padua* that is six months in advance of the *Samvat* followed in the Bombay Presidency where it commences on *Kātik Sudī padua* (November). In the Jalgon *pargana* the *Samvat* of Bombay is followed. Measure of time.

Section VII—Means of Communication.

(Table XV.)

No railway traverses the State. In 1891 there were roads from Barwānī to Rājghāt, a distance of three miles, Jalwānia to Lingwa (7 miles), a section of the Bombay-Agra road, Barwānī to Jalwānia 25 miles, Barwānī to Anjar (10 miles), and Barwānī to Baigor 40 miles. All these roads except the Jalwānia-Lingwa were unmetalled. The Jalwānia-Lingwa road is a section of the Bombay-Agra road, and is under the management of the Central India Agency Public Works Department. In 1901 all the above roads but Barwānī-Baigor were metalled. In 1896 the road from Anjar to Bilwa (connecting with the Barwānī-Jalwānia road) was metalled. In October 1899 the Roads.

construction of Moida-Khetia road (13 miles) was taken in hand and completed in October 1901. In December 1899 the construction of Rājpur-Palsud road (15½ miles) was taken in hand and completed in October 1901. In January 1900 the roads from Anjar to Mohipura (4 miles) and Anjar to Talwāda (11 miles) were commenced and completed in October 1901.

There are at present 118 miles of metalled roads in the State. The Barwāni Jalwānia road joins the Bombay-Agra road at Jalwānia and takes traffic to Mhow railway station on one side and Khāndesh on the other. This road has now been connected with Sardārpur-Kukshi road still under construction.

The Barwānī-Talwāra road *via* Anjar joins the Bombay-Agra road at Thikrī, the section from Talwāra to Thikrī being constructed and jointly maintained by the Indore and Dhār Darbārs.

The Barwānī-Khetia road which is almost completed takes traffic to Dondaycha railway station of the Tapti Valley Railway. The Tapti Valley railway has attracted all the traffic in grain from the Sātpurā region. This new road consequently is much used by the aboriginal tribes who can now without the intervention of Baniās take their commodities straight to the big markets of Khāndesh.

The Barwāni-Jalwānia and the Barwānī-Thikri roads carry traffic to Mhow railway station.

The annual average cost of maintenance is Rs. 14,000.

Ferries.

The Narbadā river is crossed by country boats, at Bijāsan, Sondul, Pichhori, Rājghāt (in fair weather also crossed by a trestle bridge) Kasrāwad, Piplod, Shegaon, Awali, Barda, Datwāra, (in fair weather crossed by a trestle bridge) at Mohipura, Khirmoi, Lohāra, and Nalwai.

Post and Telegraph (Tadle XXIX).

Imperial Post offices have been opened at Barwāni town, Anjar, Rājpur and Khetia, the last being in connection with Shāhada Post office in Khāndesh (Bombay Presidency), the other three under the Rājputāna and Central India Circle. A combined office has been opened at Barwānī. A regular Dāk service is also maintained by the State. Lines run from Barwānī, Silāwad and Pānsemal passing by Khetia, Bokrāta and Pātī, and between Barwānī and Pancham Pahār. Six Mānkars are employed as runners. The State Dāk is used almost solely for carrying official letters.

A regular mail was first started in the year 1860-61 and used to run from Barwānī every day to Pānsemal *via* Anjar, Rājpur, Palsud and Newāli, the letters being carried by police sepoys. The total number of miles over which the State mail ran in 1891 and 1901 were 66 and 100 miles respectively.

Section VIII.—Famine.
(Table XXX).

The only cause of famines locally has been a deficiency of rain. Rats and locusts (*poptia*) occasionally cause local distress. **Causes.**

The staple food grains are *bājra*, *jowār*, and maize, a failure of the *kharif* crops is certain to cause distress if not famine.

Cultivators have various means of prognosticating famine. Some of these are:—The blowing of a strong wind from the west during and at the approach of the rainy season is a bad sign. If the *sāli* tree (*Boswellia serrata*) blossoms twice in the year and the *anjan* trees (*Hardwickia binata*) grow luxuriantly and bear an unusual crop of pods (*phalsī*) it is a bad sign. The untimely crawing of crows at the commencement of the rainy season is regarded as most inauspicious, also any trees which bear flower and fruit out of season.

In 1899-1900 the rainfall in Barwānī *pargana* amounted to only 7 inches, in Anjar to 6, while the produce of the *kharīf* amounted to 14,000 maunds, and of the *rabi* to 6,000 maunds instead of 400,000 and 40,000, received in normal years, while the lowest rates that ruled in the State market were between 5 and 6 seers of grain to the rupee, in a country where the ordinary rates are from 50 to 60 seers. The acuteness of the distress thus represented can easily be imagined.

An increase in the number of immigrants is a sure sign of approaching famine. A migration register has been kept since 1899. In that year over 9,000 immigrants came into the State, nearly half being from Gujarāt, one-fourth from Central India, and one-fifth from Khāndesh. **Migration.**

The first famine recorded in the State was that of 1897. The whole State was affected, the principal sufferers being labourers and poor cultivators. It lasted from November 1896 to the end of September 1897. *Jowār*, maize and *bājra*, the staple food grains sold at 5 and 6 seers to the rupee, and prices would have risen higher had not a State godown for the sale of grain been opened. **1897.**

The State had again to face famine of a far more severe type in the year 1899-1900. Almost the whole State was affected, the pressure being heaviest in the Pāti *pargana*. The pinch began to be felt in September 1899. Relief works were at once started. People sold their ornaments and household utensils only joining the relief works when every thing was sold. Cholera appeared in April and carried off many lives. The total cost to the State was 3·7 lakhs including (1·2 lakhs) on relief works, and on gratuitous relief Rs. 19,000; while Rs. 11,000 were received from the Indian Famine Charitable Relief Fund and Rs. 45,000 of the revenue demand remitted. **1899-1900.**

A famine also occurred in 1901-02. It was caused by rats and locusts (*poptias*) which completely destroyed the standing crop over **1901-02.**

an area of about 600 square miles, more than half the area of the State. The distress, however, was in no way comparable to that of 1899-1900.

Effect on population. These famines and the disease and sickness that followed in their train have caused a serious decrease in the population. In the famine of 1899-1900, 6,900 deaths were registered as due to famine and sickness. In the famine year of 1901-02 the public health was exceptionally good and the number of deaths were a little above the normal.

Condition of farmers. Special precautions were taken to save the cultivators from ruin. Help in money and grain was liberally granted which enabled them to stay in their houses. Markets were opened at different places in order to have food within easy reach. Most of the revenue demand was realised in kind and stocks of food grain made at important places in the *parganas*.

CHAPTER III.

ADMINISTRATIVE.

(Tables XVI—XXVII.)

Section I.—Administrtaion.

In all matters of general administration and in civil judicial cases the Chief has full powers, but in criminal cases his powers are limited. **The Chief.**

The Rānā pays no tribute to or receives no allowances from the British Government or any Native State. He pays Rs. 4,000 *hāli* every year towards the cost of the Mālwā Bhil Corps, according to the arrangement of 1865.

The Chief is assisted by a *Dīwān* or minister who exercises a general supervision over the departments of the administration. **Diwān.**

The chief departments of administration are: the Revenue, Judicial Settlement, Public Works, Forest, Medical, Police, Educational, Customs, Treasury and Accounts, and Political or General. **Departments.**

Hindi is the official language of the State in which all revenue records and judicial proceedings, etc., are kept. An English branch is also attached to the *Dīwān's* office for coresspondence on important matters with the Political Agent. **Official Language.**

The State is, for administrative purposes, divided into three divisions. The Narbadā or northern, comprising the *parganas* of Barwānī, Anjar and Rājpur; the Sātpurā or central division, comprising the *parganas* of Silāwad and Pāti; and the Jalgon or southern division, comprising the *parganas* of Pānsemal, Khetia and Newāli. A *kamāsdār* is in charge of each division assisted by two *naib kamāsdārs* in the Narbadā and Jalgon divisions and by one in the Sātpurā. In addition there are seven *thānādārs* under the *kamāsdārs* and *naib kamāsdārs*. The headquarters of the *kamāsdārs* are at Anjar, Silāwad and Pānsemal respectively. The *tahsildār* exercises a general supervision over the *kamāsdāas* in revenue matters. Each *kamāsdār* exercises judicial powers, both criminal and civil. **Administrative Divisions.**

All the villages in the State are *khālsā* and are supervised by *patwāris*, who are either paid or hereditary officials. Hereditary *patwāris* receive a share (*aḍav*) of the village grain from cultivators in return for their services. They have also been granted some revenue-free land by the Darbār. The rates of the grain share vary from four *chaukis* (16 seers) to 12 *chaukis* (48 seers) per *aud* per annum (an *aud* is equal to about 20 *bighas* of land). There are no hereditary *patwāris* in the Sātpurā and Jalgon divisions where they are paid by the State. A tax called *patwāra hak* is levied on the cultivator at the rate of annas eight per *aud* per annum in Sātpurā and from 12 annas to 1 Re. in the Jalgon division. The duty of the *patwāris* is to realise the revenue demand and to report on all matters connected with the village administration to the *pargana* officer and generally to supervise village affairs. From two to five villages **Village Autonomy.**

are placed under each *patwārī*. In addition to the *patwāris* there are the *patel* (or the headman of the village) *gaon balai* and *gaon mānkar*. All *patels* are granted one or two *aud* of land, revenue-free, in remuneration for their services. Some also hold lands in *inām*. The duties of the *patel* are to inquire personally into all crimes and assist the police in tracing malefactors, to try to urge cultivators to settle on uncultivated lands in his village, to report through the *patwāris* if any cultivator is in want of *takkāvi*, to settle amicably all trifling disputes arising about land, &c., among cultivators; to assist the *patwārī* in the collection of the land revenue, and to inform the Octroi Department about the purchase or sale of cattle by any individual in his village. For this last duty he receives a commission from the Octroi Department, called *singoti*, of one anna per head of cattle sold. The *gaon balai* and the *mānkar* are also hereditary servants. They receive an *adav* (grain) share from the cultivators in return for their services. The rate of the *adav* of the *balai* is the same as that of the *patwārī* of the village. Some *balais* have also been granted land free of revenue. The *mānkar* also gets *adav* at a rate varying from 4 to 8 *chaukis* per *aud* per annum, very few of them hold land. The *balais* and *mānkars* carry out the orders of the *patwārī* and the *patel* and help them in their work They are required to watch the village at night. They report to the *patwārī* the occurrence of any offence and of any suspicious deaths in the village. Besides the *patel*, &c., there are *kānungos* in some places who work like *patwāris* and have the same rights. There are also some *mandlois* who hold hereditary *jāgīrs*.

Section II.—Law and Justice.

(Tables XVI, XVII.)

Early days. In old days the Chief was the only judicial authority. Procedure, however, was very irregular and defective.

No rules were laid down as regards punishment. Whenever a crime was committed the case was brought before a *panchāyat* and was decided by the Rānā in consultation with the *panchas*. Generally a fine was levied, a large portion of which used to go into the pockets of the State officials, who in those days received very poor salaries and were consequently allowed a share of the fines as a sort of allowance. There was no jail in the State and if the accused had committed theft or dacoity he was beaten with a rope whip or confined in the stocks (*khoda*) at the police *thāna*. Small fines were imposed for offences against the body and many murder cases were compounded by making the murderer pay compensation to the heirs of the murdered man. In rape cases and adultery heavy fines were always imposed. No distinction was made between rape and adultery and between adultery with a married woman

Superintendent, proceeded to introduce reforms. All criminal and civil cases were then tried by the Superintendent. Even at this time, however, no written statements were recorded, but merely short notes. All cases were tried summarily and an oral order was generally passed. In very important cases only was the order or sentence written down. Serious cases such as those of murder or dacoity were sent to the Political Agent for final orders. Khān Bahādur Nazaf Khān, who was *Dīwān* from 1873 to 1885, introduced a regular form of trial in which all statements were written down, and judgments duly recorded, and promulgated in every case. In the time of Pandit Shām Nārāyan the British Penal and Criminal Procedure Codes were introduced. He also gave limited criminal and civil powers to *pargana* officers.

Present system. In the time of the late Khān Bahādur N. M. Khory further reforms were introdruced and the present system was set on foot. He divided the judicial department into separate courts and placed them under a Chief Judge with powers of appeal and revision in civil and criminal matters. The British Criminal and Civil Codes were adopted in all the courts.

Legislation. There is no legislative officer in the State. Circulars having the force of law are issued by the Darbār from time to time. There are now, in all 10 subordinate courts supervised by the Chief Judge to whom all the monthly, quarterly and annual returns are submitted. Above these courts is that of the Darbār, which is presided over by the *Dīwān*. The jurisdiction of the Darbār court extends throughout the whole territory both in original suits and as a court of appeal and revision, in civil and criminal matters.

Chief's Court. The Chief when exercising powers has full authority in all civil suits. In criminal cases he can dispose of cases punishable with 7 years imprisonment and fine to any amount. He can also pass a sentence of imprisonment above two years, subject to the confirmation of the Political Agent. Cases beyond his powers are tried by the Political Agent.

Chief Judge's Court. The Chief Judge has power to inflict a sentence of 2 years imprisonment and a fine of Rs. 1,000 and 30 stripes. All Sessions Cases are tried by the Chief Judge who commits them with his opinion to the Darbār Court for final orders. In civil suits he is empowered to deal with those of which the value lies between Rs. 500 and Rs. 2,000.

Kamāsdār's Courts. The Pānsemal *kamāsdār* has power to inflict one years' imprisonment and a fine of Rs. 500. He can try original civil suits up to Rs. 500. The Sub-Judge at Barwānī and the *kamāsdār* of Anjar exercise the powers of a Second Class Magistrate and can entertain civil suits up to a value of Rs. 500 and 300, respectively.

The *kamāsdār* at Silāwad and the assistant *kamāsdārs* at Rājpur and Khetia have the powers of a 3rd class magistrate, while the first two can entertain civil suits upto Rs. 100 in value and the third up to Rs. 50.

The assistant *kamāsdārs* at Barwānī, Pāti and Newāli exercise the powers of a 4th class magistrate being empowered to award 15 days imprisonment and a fine of Rs. 25 in criminal cases ; they can also entertain civil suits upto Rs. 10 in value. The *kotwāl* of Barwānī town deals with petty criminal cases occurring in the town and can inflict a fine of Rs, 5.

The *tahsīldār*, as a revenue court, has powers of a first class magistrate.

Appeals against the decisions of the assistant *kamāsdārs* at Khetia and Newāli are preferred to the Pānsemal *kamāsdār*.

The next court of appeal and revision is that of the Chief Judge at Barwānī, appeals against his decision being heard in the Darbār Court.

Codes used. Certain codes and acts used in British India have been adopted : The Penal Code, Criminal Procedure Code, Evidence Act, the Civil Procedure Code, Contract Act, the Court Fees Act, the Specific Relief Act, the Bengal Jail Code, the Police Act, and the Cattle Trespass Act.

The State has its own Limitation Act which differs to a certain extent from the British Limitation Act of 1877. The State has its own Factory, Excise and Stamp Acts.

Cost. The general cost of the whole judicial Department is Rs. 23,000.

Property litigated. The total number of civil suits decided by the different courts of the State during the year *1904-05* was *785* of the total value of Rs. 63,396 against *610* of Rs. 72,818 in *1901-02*. Fees are charged according to the Indian Court Fees Act.

Section III.—Finance.

(Tables XVIII and XIX.)

System of Accounts. No regular system of accounts existed in early days. All accounts are now submitted by the different departments to the State Accounts Office, where they are audited. Beyond the budget allotments no expenditure is allowed, without special sanction.

Sources of Revenue and Expenditure. The total normal revenue of the State is 3·1 lakhs. The chief sources are :—land revenue, 2·1 lakhs ; customs, Rs. 34,000 ; forests, Rs. 28,000 ; excise Rs. 25,000 ; law and justice Rs. 17000 ; assessed taxes, Rs. 15,000 and interest on securities, Rs. 9,000. The expenditure amounts to 3 lakhs. The principal heads are :—expenses on account of the Chief, Rs. 53,000 ; general administration, Rs. 32,000 ; police, Rs. 39,000; law and justice, Rs, 23,000 ; forests, Rs. 22,000; and land revenue, Rs. 8,000, while public works cost 1·1 lakh.

Section IV.—Land Revenue.

(Table XX.)

System. In early days all villages were given out on *ijāra* in the Rājpur, Barwānī and Silāwad *parganas*. In other places land was granted on a progressive lease at Re. 1 for the first year, the demand being increased by 1 rupee every year for four years and on the fifth year

the full assessed demand for land in the *pargana* was charged. Between 1877 and 1881 the Anjar, Barwānī and Rājpur *parganas* were regularly surveyed and systematically assessed. The Jalgon division was surveyed in 1891. This division has been under reclamation for the last 30 years. In the beginning lands were given to cultivators free of revenue for the first five years, after which a rent of four annas per *bīgha* was charged for the next five years, but only to well-to-do cultivators. The rent was then increased to 8 annas per *bīgha*. Now as the *pargana* has advanced the rate has been raised to 12 annas, 1 rupee, and 1½ rupee, per *bīgha* according to the nature of the soil. The Bhils and Pawarias were originally charged from Rs. 2 to Rs. 5 per *aud* (20 *bīghas*), but now pay at the rate of Rs. 7 to 8 per *aud*.

Ordinary *pattas* or leases are not granted to cultivators The cultivator first makes an application (*kabuliat*) as it is called to the *pargana* officer or the *tahsīldār* for the grant of a certain field. The *kabuliat* is then sent to the Darbār for sanction, after sanction the cultivator's name is registered in the *jamābandī patrak* (register). Fields thus granted can in accordance with the conditions of the *kabuliat*, be cultivated by themselves and their heirs. They have, however, no right to sell or mortgage the land without the sanction of the Darbār and the cultivator's right to use the land is transferable in favour of his heirs and in their absence to the State. No court can execute a decree against a cultivator by attaching or disposing of his fields.

The Darbār is the sole owner of the soil, but the cultivator is not usually interfered with as long as he pays his revenue. If a cultivator withholds the revenue for two or three years or keeps the land uncultivated or sells or mortgages it without sanction, his land becomes escheat to the State. In case of death it is usually given to the legitimate heir. Two forms of assessment are in force known as *darbandī*, where the collection is made in cash assessed on the *bīgha* and *audbandī*, when it is made in cash at a certain rate per *aud* or plough of land (20 *bīghas*). The plough assessment is prevalent in the central or Sātpurā division inhabited by Bhils and other primitive classes, and to a certain extent in the Jalgon division. Under the latter system an *aud* is taken to be the area which a cultivator can plough with one pair of oxen. If, however, he works with two pairs he has to pay double this rate. With one pair of oxen from 20 to 25 *bīghas* can be tilled.

The rates of the *jamābandī* or revenue demand are fixed according to the nature of the soil. At the time of fixing the rates the status of the cultivator is also taken into consideration and consequently the *jamābandī* is never oppressive. Rates.

The *jamābandī* is collected in one instalment except in Anjar *pargana* in which two are levied after the *kharīf* harvest. It is realised in cash through the *patwārīs.*

In the year 1902-03 the revenue demand for the whole State was Rs.1,65, 809 on 193,100 acres of cultivated land, *i. e.*, an average rate per acre of Re. 0-13-9. An acre generally yields about 8 maunds of *kharīf* crops which is in a normal year worth about Rs. 20. A cultivator has thus to pay about five per cent of the income he realises. If there is a famine the farmers can easily cope with it from their surplus for one year but not more.

Remissions. In the famine year of 1899-1900, Rs. 45,000 were remitted and a sum of Rs. 26,000 in 1901-02 owing to the destruction caused to the crop by rats and locusts (*poptia*) that year. Finally, from the balance of Rs. 64,600 and 83,173 still due from the cultivators for 1899-1900 and 1901-02, Rs. 1,17,000, were remitted in commemoration of the Coronation of the King-Emperor of India.

Average, maximum and minimum rates. Irrigated land is rated at Rs. 1-8-0 to Rs. 5 per *bīgha* in the Narbadā division according to the nature of the soil, unirrigated land at from Rs. 1-8-0 to 2 per *bīgha* for *guhāli*; 1 to 1¼ for *māl* and from 4 annas to 12 annas per *bīgha* for *khardi*. In the Jalgon division a fixed rate of Rs. 7 to 8 per plough is charged to Bhīls and Pawarias, whereas the other cultivators are charged from annas 12 to Re. 1-8-0 per *bīgha* according to the nature of the soil. In the Sātpurā division a fixed rate of Rs. 9 per plough is levied. The nature of the soil is not taken into consideration in these two divisions. All revenue is collected in cash.

Section V.—Miscellaneous Revenue.

(Table XXI.)

Opium. Poppy is cultivated mainly in the Anjar *pargana*. The variations in the last few years have been very marked; they are as follows :

Years.	Acres cultivated.	Outturn in lbs.
1881-1890	400	1155
1890-1900	50	65
1900-1901	12	12
1901-1902	9	...
1902-1903	3	...
1903-1904	4	...

Cultivators who wish to grow poppy are obliged to obtain a license and pay a fee of Re. 1 per *bīgha*, and they are obliged to sell all the crude product to the Darbār at rates fixed for the year.

All opium is kept in a State godown. The licensed vendor purchases at the godown at Rs. 21 per seer and sells at Rs. 26-10-8. All balls of manufactured opium bear the State seal.

An import and export duty of Rs. 100 per maund on *chīk* and 150 on manufactured opium is levied. The imports average 350 seers (700 lbs.) a year. No exports take place, the quantity produced being insufficient for local consumption.

The right of vend is auctioned yearly. The contractor purchases from the Darbār godown. The consumption is about 33 *tolas* per head of population. The revenue from this source is about Rs. 3,000 per annum.

No hemp is cultivated in the State and very little is used. A tax of Rs. 2 per maund is charged on imports. **Hemp drugs.**

Country liquor is made from flowers of *mahuā* (*Bassia latifolia*). The right to distil and vend is sold to a contractor by auction. The present contractor pays Rs. 31,000 a year and supplies 90,000 gallons. For every gallon over and above this quantity he pays five annas extra. **Liquor.**

The strengths of liquor sold are—

60° U. P.	sold at	1-2	per	gallon
65° ,,	,,	012	,,	,,
30° ,,	,,	2-4	,,	,,
35° ,,	,,	1-8	,,	,,

The contractor holds five wholesale shops from which he issues liquor to retail shops of which there are 45 or 1 to every 26 square miles and 1,690 of the population.

Three stills exist, one at Barwānī for the supply of the Anjar, Rājpur, Barwānī, Silāwad and Pātī *parganas*, and one each at Khetia and Pānsemal for the Jalgon division.

The shops are let by the contractor to Kalāls who are supplied with liquor at differential rates based on their distance from the distillery, the Kalāls being bound to sell at 2 annas a bottle at Silāwad, Pātī and Palsud and along the border and 3 annas elsewhere.

The revenue is about 30,000 a year giving an incidence of 6 annas 7 pies per head. In jungle parts Bhīls and Bhilālas are allowed to distil on three occasions a year on getting permission from the revenue officials. Two annas per *aud* of land held is charged and credited to the contractor. These three occasions are at the festivals of *Dewāsia*, *Diwāli* and *Indal*. *Dewāsia* is the harvest festival held before reaping commences; the *Diwāli* is not held at the time of the Hindu festival, but is similar to it; the *Indal*, a thanksgiving feast is held on the achievement of some task, birth of a son, etc. **Revenue.**

Section VI—Public Works.

(Table XV.)

Before 1899 the Public Works Department was managed by an overseer assisted by the *pargana* Officers. In 1899 an Engineer was put in charge of the department. He is assisted by overseers. **Control.**

The average yearly expenditure of this department is Rs. 50,000. **Expenditure.**

The most important works undertaken in the last 10 years are the Court house at Barwānī, Victoria High school and several roads. **Works.**

Section VII.—Army.

The State has no army of its own, but two detachments of the Mālwā Bhīl corps are stationed in the hills to check raiding by the

Bhils. The State pays Rs. 4,000 *hāli* per annum to Government towards the expenses of this corps.

Section VIII.—Police and Jails.

(Tables XXIV and XXVI.)

Police. Since 1884 a regular police force has been organised and placed under the orders of an Inspector. In the *parganas* the police are under the orders of the *pargana* officers, the Police Inspector supervising their general discipline and organisation,

Village watch and ward is done by *gaon mānkars* and *balais*, who receive certain *haks* (rights), getting a proportion of the village grain, calculated on the *aud*, per annum.

The Inspector has his headquarters at Barwānī. The force is divided into *pargana* police and hill police. The *pargana* police consists of 210 men and the hill police of 97 men, including 22 sowars and 6 camel sowars. The ratio gives one policeman to every 3·8 square miles and to every 248 of the population. Constables are enlisted in the police from local men and from outside.

The police are armed with muzzle loading guns, belts and bayonets. They wear a *khākī* uniform and turban.

If any person belonging to criminal tribes, (*viz.*, Bhils, Mānkars, Kolis, &c.), is released from jail after the expiration of the term of his sentence his *hulia* (marks of the body, &c.) are carefully noted in a register and security is taken for his good behaviour. The *hulia* is circulated to the *pargana* officers and to other departments concerned so that the police may keep a strict watch on them. A circular has also been issued for the police to note the presence at or absence from their homes of members of the criminal tribes at night. If any such person wishes to go to another village he must obtain special permission before doing so.

Jails. The State contains one central jail at Barwānī and four district jails at Anjar, Rājpur, Silāwad and Pānsemal.

Darīs, *niwār*, rugs, coarse cloth and socks are manufactured and chicks are made at the Barwānī central jail. The produce is disposed of mostly among local people, but some is sent to other native States. The average expenditure is Rs. 4,000 per annum, the cost of maintaining each prisoner being about Rs. 30.

Section IX.—Education.

(Table XXIII.)

The State has been almost the sole promoter of education, there being no private efforts in this direction. A system of levying fees was started in 1899. The first school was opened in Barwānī in the year 1863. The Victoria High School at Barwānī, which was affiliated to the Calcutta University in the year 1898 (now to Allahābād), is the only High School in the State, the number of those attending is about 40. Low fees are levied at the school. In the primary schools, which number 30, education is given free.

Only two Muhammadan students have passed the Entrance Examination.

There are no newspapers published in the State. Newspapers.

Section X.—Medical

(Table XXVII.)

From 1881 to 1891 there were three dispensaries in the State at Barwānī, Rājpur and Pānsemal. By the year 1901 three more dispensaries had been added at Anjar, Khetia and Pātī. In addition to these a travelling compounder, who lives at Palsud, goes round the villages in the hills. The establishments are all under the Agency Surgeon who has his headquarters at Sardārpur. All these dispensaries are maintained by the State. The number of operations in 1901 was, 41 major and 875 minor, and in 1905, 256 major and 1,362 minor. The total number of cases treated in all the dispensaries of the State was 13,412, 15,715, 36,887 and 57,682 including in-door and out-door patients in the years 1881, 1891, 1901, and 1905, respectively.

From the enormous increase in the hospital attendance during the last few years it may be gathered that the State has now succeeded to a certain extent in convincing the peasants of the superiority of European medical treatment. In particular the confidence of the people in the opthalmic skill of the surgeons is increasing year by year.

Vaccination. Two vaccinators are maintained in the State, one at Barwānī and the other at Pānsemal. Vaccination is not compulsory. It is satisfactory to note that vaccination is becoming more popular, the objection once urged on the assumed ground of interference with caste gradually dying out through the object lesson given by protection against the ravages of small-pox.

In the years 1881, 1891, 1901 and 1905 the number of children vaccinated was 524, 599, 2,812 and 2,596, respectively.

Quinine. The system of selling pice packets of quinine has not been introduced into the State Post offices. At the Imperial post offices at Barwānī, Anjar, Rājpur and Khetia these packets are sold.

Section XI.—Surveys.

The *parganas* of Barwānī, Anjar and Rājpur have been surveyed while the Jalgon division has been in part done. *Patwāris* have now been instructed in surveying.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS AND GAZETTEER.

(Tables I III, VIII-X, XIII, XVIII, XIX, XX, XXIII and XXIX.)

Barwāni Pargana.—This *pargana* lies in the centre of the State surrounding the chief town. It has an area of 85 square miles, of which 23,700 acres are cultivated 300 being irrigable. It contains one town and 31 villages. It is bounded on the north by the Narbadā river, on the south by the Silāwad *pargana*, on the east by the Anjar *pargana* and on the west by the Bombay Presidency. The only river of importance is the Narbadā and its tributaries the Goi and Telād. The prevalent soils irrigable are *guhāli*, *māl*, and *kharda*; the principal crops being *jowār*, *bājra* and cotton in the autumn and wheat in the spring.

The population was in 1881, 11,739; 1891, 12,921; 1901, 11,681 persons; males 5,274, females 5,957, comprising 7,043 or 61 per cent. Hindus, 10 Sikhs, 116 Jains 19 Pārsis, 1,655 or 14 per cent. Musalmāns, 4 Christians and 2,834 or 24 per cent. Animists, Occupied houses numbered 2,583.

The *pargana* is traversed by the road from Barwāni to Jalwānia where it meets the Agra-Bombay road and the Thikri-Talwāda road which also joins it. The *pargana* is in charge of a *kamāsdār* who is the chief revenue and judicial officer for the *pargana*. A post and telegraph office is located at the chief town. The revenue of the *pargana* is Rs. 65,300.

Anjar Pargana.—This *pargana* lies to the east of the Barwāni town. The headquarters are at Anjar village. It has an area of 112 square miles and contains 42 villages. Of the whole area 39,500 acres are cultivated, 900 being irrigated. It is bounded on the north by the Narbadā, on the south by the Rājpur *pargana*, on the east, by the Indore State and on the west by the Barwāni *pargana*. The only streams of importance are the Narbadā, Deb, Nahāli, Telād and Sosad. Only the Narbadāflows throughout the year. Two old tanks at Haribād and Talwāda Khurd and three new tanks at Borlai, Surāna and Anjar are the main sources of water supply. The prevalent soils are *kāli* and *bhūri* and the principal crops *jowār*, maize, wheat, gram and cotton. Poppy is more largely sown here than elsewhere in the State.

The population was in 1881, 15,094 ; 1891, 16,903; 1901, 14,836 persons ; males 7,526, females 7, 310. Classified by religions there were 11,542 or 77 per cent. Hindus, 140 Jains, 781 Musalmāns, 2 Christians and 2,371 or 15 per cent. Animists. Occupied houses numbered 3,019.

The *pargana* is traversed by the Barwānī-Thikrī road which joins the Agra-Bombay road and the Barwānī-Jalwānia road. The *pargana* is in charge of a *kamāsdār*, assisted by the *thānādārs* stationed at Talwāda-Buzurg, and Talwāda-Khurd. A sub-inspector of police is stationed at headquarters. An Imperial post office is situated at headquarters, which also contains a dispensary. An inspection bungalow has been erected at Talwāda-Khurd. Eleven primary schools have been opened in the villages of this *pargana*. The revenue of the *pargana* is Rs. 87,700.

Rājpur Pargana.—This *pargana* lies to the east of the chief town. The headquarters being at Rājpur. It has an area of 159 square miles and contains 55 villages. Of the whole area 26,400 acres are cultivated, 700 being irrigated. It is bounded on the north by the Anjar *pargana*, on the south and east by the Indore State and on the west by the Silāwad *pargana*. The only streams of importance are the Deb and Goī, Nahāli and Rupārel. The Rupārel is dammed in several places and is very useful for purpose of irrigation. Three tanks at Uchi village (21° 55′—75° 11′), Indar sāgar tank at Bilwāni (21° 54′—75°7′), and the Rahetia tank are also used for irrigation. The dam at Sālkhera village (21° 54′—75°12′), retains much water used for irrigation. The prevailing soils are *kālī* and *bhūri*, and the chief crops *jowār*, maize, cotton, wheat and gram.

Population was in 1881, 12,805; 1891, 17,699; 1901, 15,044 persons; males 7,431, females, 7,613. Of the population 8,302 or 55 per cent. were Hindus, 6 Jains, 1 Pārsī, 1,006 Musalmāns, 3 Christians, and 5,726 or 38 per cent. Animists. Occupied houses 2,979. The Barwānī-Jalwānia metalled road traverses the *pargana*.

A *naib kamāsdār* is in charge who is a 3rd class magistrate and can also entertain civil suits not exceeding Rs. 100 in value. A *thānādār* is posted at Jalwānia. The police are in charge of a sub-inspector who resides at Rājpur. A police *thāna* is situated at Jalwānia in charge of a head constable. An Imperial post office has been opened at Rājpur. The revenue of the *pargana* amounts to Rs. 57,300.

Silāwad Pargana:— This administrative division lies in the south of the State, having an area of 226 square miles and comprising 60 villages. Of the area 36,900 acres are cultivated; no land is irrigated. It is enclosed on all sides by State territories, on the north by Barwānī, on the south by Pānsemal, on the east by Rājpur and on the west by Pātī *parganas*. The only streams of importance are the Goī, Mogrī and Kūwa-Khār. The country is much cut up by hills which are covered by valuable forests covering 83,800 acres.

The soil is poor and bears only the inferior class of grain, the cultivators being mostly Bhilālas.

Population was in 1881, 5,974; 1891, 11,441; 1901, 12,563 persons; males, 6,419, females 6,144. Classified by religions, Hindus numbered 3,010 or 23 per cent., Musalmāns 290, and Animists

9,263 or 73 per cent. The *pargana* contains no metalled roads, traffic passing by country tracks to Dhulia in Khāndesh and places in the State.

A *kamāsdār*, who is a 3rd class magistrate and is also empowered to hear suits up to a value of Rs. 100, is in charge of the *pargana* being assisted by a *thānādār* at Palsud. The police are under a sub-inspector, police stations being established at Silāwad and Palsud. State post offices have been opened at Silāwad and Palsud. A detachment of the Mālwā Bhīl Corps is stationed at Silāwad. Two schools have been opened in the *pargana*. The revenue of the *pargana* is 31,100.

Pāti Pargana.—This *pargana* is situated in the west of the State, the headquarters being at Pātī. It has an area of 340 square miles and contains 64 villages. Of the total area (217,600 acres) 24,400 acres are cultivated and 167,000 are under forest. It is bounded on the north by Barwānī *pargana*, on the south by Pānsemal, on the east by Silāwad and on the west by the Bombay Presidency. The whole *pargana* is cut up with hills. The only stream of importance is the Goī. The soil is poor and only bears the inferior classes of grain, while the cultivators are mostly Bhīls and Bhilālas.

Population was in 1881, 7,005; 1891, 7,171; 1901, 6,812 persons; males 3,520, females 3,292. Hindus numbered, 1,533 or 22 per cent., Pārsī 1, Musalmāns, 59 and Animists 5,219 or 76 per cent. Occupied houses, 1,072.

There are no metalled roads. A *naib kamāsdār* is in charge of the *pargana*. He exercises magisterial powers of the 4th class and can entertain civil suits up to Rs. 10 in value. A police station under a chief constable is situated at Pātī where a school and a dispensary are also maintained. The revenue of the *pargana* is Rs. 13,200.

Pānsemal Pargana.—(Jalgon). It lies in the south of the State and has an area of 256 square miles including 80 villages. Of the area (163,800 acres) 42, 200 acres are cultivated, 200 acres being irrigated, while 93,700 acres are under forest. It is bounded on the north by the Silāwad *pargana*, on the south and west by the Bombay Presidency, and on the east by the Indore State. The streams of importance are the Umarī, Goī and Mogrī. This *pargana* was formerly known as Pātia, it is now often called Jalgon from the important village of this name. Tradition still names three things for which the Pānsemal district was famous *viz. Jalgon-ka-pāt; Kansul-ka-hāt; Newāli-ki-wāt.* "The dam at Jalgon, the market of Kansul, and the highway through Newāli". These places have now all decayed. The prevalent soils are *kāli* and *bhūri* growing *jowār*, *bājra*, *tūar*, rice, gram wheat and cotton.

The population was in 1881, 3, 828; 1891, 14,131; 1901, 15,200 persons; males 7,768, females 7,432. Classified by religions there

were 7,240 or 47 per cent. Hindus, 73 Jains, 406 Musalmāns, and 7,481 or 49 per cent. Animists. Occupied houses 2,788.

The roads are all unmetalled. Most traffic passes to Sārangkhera, 20 miles from Pānsemal whence a metalled road leads to Dondaycha station on the Tapti-Valley railway. The *pargana* is divided into three sections. The Pānsemal section with 45 villages under a *kamāsdār*; the Khetia section under a *naib kamāsdār* including 15 villages; and the Newāli section also under a *naib kamāsdār* comprising 20 villages. A sub-inspector at Pānsemal is in charge of the police with stations at Khetia under a head constable and at Newāli under a *jamādār*. The schools at Pānsemal, Jalgon Kansul, Dondwāra, Newāli, Malfa, Mortlai, Khetia, Bhargaon, Bhatki villages and the dispensaries at Pānsemal and Khetia are located in this *pargana*. District jails have been opened at Pānsemal and Khetia for short term prisoners. An inspection bungalow has been built at Newāli. The revenue of the *pargana* is Rs. 95,300.

GAZETTEER.

Anjar *pargana*, Anjar:—Headquarters of the *pargana* of the same name situated 10 miles east of the Barwānī, on the metalled road from the chief town to Thikrī in 22° 3′ N. and 75° 9′ E., with a population (1901) of 4,501 persons; males 2,296, females 2,205 of whom 3,637 or 81 per cent. are Hindus; Occupied houses 797. The *kamāsdār* in charge of the *pargana* resides here. The village contains a dispensary, a school, an Imperial post office, a district jail and a *dharmshāla*.

Avāsgarh, *pargana* Pānsemal.—The site of the old capital of the State situated in 21° 47′ N. and 74° 52′ E. Nothing but a few broken images now remain to mark the site. The hill on which the fort stood is 2,941 feet above sea level.

Barwāni town, *pargana* Barwānī:—The chief town is situated 3 miles from the south bank of the Narbadā river, in 22° 2′, N. and 74° 54′ E. Formerly the town consisted of a few scattered huts surrounded by mud walls on all sides and entrenched against Bhīl raids. The remains of the old walls and ditch are still to be seen. Its trade has greatly increased of late years and the people are becoming more civilised. The population was in 1881, 5,581; 1891, 6054; 1901, 6,277 persons; males 3,030, females 3,247. Classified by religions there were 4,190 or 66 per cent. Hindus, 10 Sikhs, 109 Jains, 1,536 or 24 per cent. Musalmāns, 12 Pārsīs, 4 Christians and 416 Animists. The town covers an area of 0·45 square miles and contains 1,448 occupied houses. Barwānī is about 400 years old. It is referred to in a Jain book, the Nirwānakhand, written in 1694. The passage runs—'Bow to the crest of the *Chūlgiri* (Bāwangaja) in the south of Barwānī a good town whence Indrajīt and Kumbhyāna obtained *nirvāna* (salvation)." Barwāni afterwards seems to have got the name of Badnagar as is seen from the inscription on Satan

Rangāra *baori* in the town built in *Samvat* 1760 (A. D. 1703). It was also known by the name of Siddhanagar a name met with in many *sanads* granted for villages. An old temple to Mahādev is still known as the temple of Sidhanāth. This temple, originally set up by the Jains, was afterwards seized by the Shaivites.

A legend is current regarding the removal of the capital from Avāsgarh. It runs that many years ago a *sādhu* came to Barwānī, then a mere village, and stopped in the temple of Tulsidās. Rānā Chandra Singh (some say Sūr Singh, his successor) used frequently to go to the Narbadā to bathe. Once by chance he met the sage who asked the chief to leave Avāsgarh and make Barwānī his capital. In obedience to the wishes of the *sādhu*, for whom he had great respect, he moved his capital from Avāsgarh to Barwānī. After the death of the sage a *samādhī* was erected here which is still standing. A more probable account, however, is that Chandra Singh seeing that Avāsgarh was inconveniently situated established this new capital on the banks of the Narbadā which thus became the capital of the State.

The most important places in the town are the new State offices, Victoria High School and Guest house. The Victoria Public Garden has been lately opened by the State in front of the Victoria High School. There is a State dispensary in the town of which people of the neighbouring States of Indore, Gwalior and Dhār take advantage, A new female hospital has lately been opened to the public. These together with the Rānā's new palace (Dharma Bungalow), and the houses of the Superintendent, the State Engineer, *tahsīldār* and forest officer are the chief buildings in the town.

There are four *dharamshālas* in the town, of which two belong to the Sarāvgis, one to the State and one to Partābkuar Bā Sāheba (aunt of the present Rānā). There are many monasteries in Barwānī. The reason of this being that one Mojgirji Mahant was once Diwān of the State and greatly encouraged his followers and friends. This Mahant was also the Rājguru (priest of the ruling chief) and he was given the village of Kasrāwad as a land grant for his maintenance in perpetuity. There are also 12 principal Hindu temples in the town. Of these the temples of Ganpati and of Kālikāmāta are the best known. The temple of Ganpati called Wāni Vināyak is an old one. Local tradition ascribes its erection to Agastya Muni famous for drinking up the ocean and making the Vindhyas prostrate themselves before him. Agastya meditated on the banks of the river Narbadā and proposed to push Bāwangaja hill backward. He first set up this temple of Ganpatī as an auspicious act. The image faces south which is unusual in a Hindu temple, the object being according to tradition that the god should punish the wicked. In the town there is one noteworthy *math* (monastery) over 100 years old erected by Mojgir Mahant. Four ancient *sati* pillars now in a ruinous condition stand outside the town.

There are three mosques, of which one belongs to the Bohora community and an Idgah. There are 15 principal *baoris* in the town, of which one the Champa Baori in the palace is the finest.

The principal exports are :—*Jowār, tilli, makka, bājra*, oilseed, *rai*, wheat, gram, cotton, sweet-oil, *ghī, kulthī* and *kākadas*. The principal imports :—*dāl* of various sorts, rice, wheat, gram, *chhotānāj*, molasses, sugar, cocoanuts, *khārak, khajūr, badām, kismis*, salt, *haldī, mūngphalī* (ground nuts), tobacco, opium, *gānja, mahuā*, leather, cattle, silver, gold, iron, brass and copper utensils.

Communication is mainly carried on by the *pakka* roads, products being sent from here to Dhulia in Khāndesh and to Mhow.

Bullock carts are mostly used for conveyance. Baniās, Muhammadans and Bohoras are the chief trading classes here.

Jāhur, *pargana* Pānsemal.—An old village 6 miles west of Pānsemal situated in 21° 42′ N. and 74°42′ E. containing a small fort and the ruins of temples and buildings. The Bolia family of the Indore State at one time lived here and a figure of Chimnājī Rao Bolia is still standing here. Population (1901) 208 persons; males 101, females 107, of whom 128 were Hindus. Occupied houses 39.

Jalgon, *pargana* Pānsemal.—A village situated in 21° 42′ N. and 74° 46′ E. An old fort stands here with five towers. On the eastern tower an old sword has been fixed. Tradition says it is the sword of an early ruler of Avāsgarh. It is worshiped at the *Dasahra* and *Navarātri* the expense of the worship being borne by the Darbār. A priest gets a revenue from a grant of land for his service. Population (1901) 209 persons ; males 99, females I10, of whom 168 were Hindus. Occupied houses 42. The village contains a school.

Kānsul, *pargana*, Pānsemal.—A village situated in 21° 41′ N., and 74° 43′ E. An old village containing a fort and many signs of former prosperity when it is said to have been a noted market town. Population (1901), 335 persons; males 169, females 166, of whom 246 were Hindus. Occupied houses 66.

Khetia, *pargana* Pānsemal.—A village situated in 21° 41′ N. and 74° 37′ E. It is the headquarters of a sub-division under a *naib kamāsdār*. Population (1901) 2,333 persons ; males 1,175, females 1,158, of whom 1,849 were Hindus. Occupied houses 486. It contains two ginning factories opened in 1894 and 1904, respectively, also a school, a police station and a dispensary.

Newāli, *pargana* Pānsemal.—A village situated in 21° 42′ N. and 74° 58′ E., formerly called Kāligaon and was of importance from being on high road from Khāndesh to Nimār receiving over 1 lakh of rupees in transit dues and other taxes. Population (1901) 290 persons; males 153, females 137, of whom 149 were Animists and 108 Hindus. Occupied houses 57. It is the headquarters of the *naib kamāsdār* in charge of the Newāli sub-division. An inspection bungalow has lately been built here.

Palsud, *pargana* Silāwad.—A village situated in 21° 49′ N. and 75° 1′ E., noted for its grain trade. A market is held here every Tuesday. It is the headquarters of a *thānādār*. Population was (1901) 1,078 persons; males 559, females 519, of whom 678 were Hindus. Occupied houses 204. The village contains a dispensary, a school, a State post office, a police station and a *dharamshāla*.

Rāmgarh, *pargana* Pānsemal.—An old fort situated at an elevation of 2,378 feet above sea level in 21°47′ N. and 74°43′ E. Remains of the old fort are still to be seen.

Pānsemal, *pargana* Pānsemal.—Headquarters of the *pargana* of this name and also of the Pānsemal sub-division. It is situated on the north bank of the Gomi river in 21° 39′ N. and 74° 44′ E. It was in early days a favourite resort of the Rānās of Barwāni. An old fort stands in the village, which is only 6 or 7 miles from Avāsgarh and Rāmgarh. Population (1901) 842 persons; males 443, females 399, of whom 633 were Hindus. Occupied houses 165. It contains besides the headquarter offices, a jail, a school, a dispensary, a police station, a State post office and a *dharamshāla*.

Pāti (*Patia*), *pargana* Pāti.—Headquarters of the *pargana* situated in 21°56′ N. and 74°46′ E. Population was (1901) persons 559; males 277, females 282, of whom 167 were Hindus. The village contains a dispensary, a school and a police station.

Rājpur, *pargana* Rājpur.—A large village and headquarters of the *pargana*, situated in 21° 56′ N. and 75°11′ E., 18 miles east of Barwāni, on the metalled road from that place to Jalwānia. It was formerly called Kātkur. This place is famous locally for its sacred tank, the Nārāyan *kund*. Population was (1901) 4,503 persons; males 2,160, females 2,343, of whom 3,541 were Hindus. It contains an Imperial post office, a dispensary, a school for boys and one for girls, a district jail, a *dharamshāla* and an encamping ground.

Silāwad, *pargana* Silāwad.—A large village and headquarters of the *pargana*, situated 10 miles south of Barwāni in 21°55′ N. and 74° 54′ E. A temple here is said to have been built by the founder of the State when he erected the Avāsgarh fort. Population was (1901) 664 persons; males 336, females 328, of whom 244 were Hindus and 335 Animists. Occupied houses 132. It contains, besides the *kamāsdār's* office, a jail, a police station and a *dharāmshāla*.

Talwāda-Khurd, *pargana* Anjar.—A village and headquarters of a *thānādār* situated 9 miles east of Barwāni in 22° 0′ N. and 75° 8′ E. Population was in 1901, 1,349 persons; males 675 females 674, of whom 1,175 were Hindus. Occupied houses 290.

Ali-Rājpur State.

Arms of the Ali-Rajpur State.



Arms—Lozengy tenne and argent; tower on a hill between three fountains proper. *Crest*:—A hare, courant proper. *Supporters*:—Bears proper. *Lambrequins*:—Tenne and argent.

Motto—*Ishwar meri chathān mere garh* = "God is my rock and my fortress."

Note:—The hare refers to the tale, which tells of a hare rising suddenly from the feet of the founder of the State and disappearing in a well-watered valley, represented by the fountains.

Gotrāchār.—(See Ratlām State Gazetteer).

GENEALOGICAL TREE OF THE ALI-RAJPUR FAMILY.

DIPSEN.

- Ude Dev alias Anand Dev (21st in descent. Errected forts and palace at Alī in 1437.)
  - Pratāp Dev
    - Chanchal Dev
      - Gūgal Dev (Succeeded to Alī-Rājpur.)
        - Dīp Dev (6th in descent).
          - Pirthi Dev
            - I. SURAT DEV (4th in descent)
              - Pahār Dev,
              - II. PRATAP SINGH I. (1765-1818)
                - III. JASWANT SINGH (1818-62)
                  - IV. GANG DEV (1862-1871)
                  - V. RUP DEV (1871-81)
                    - VI. BIJAI SINGH Selected from Sondwa family. (1881-90)
                      - VII. PRATAP SINGH II, the present Chief, selected from Sondwa family. (1891.—
                        - Fateh Singh (Heir apparent)
              - Abhey Dev (Dharampur)
              - Daulat Dev (Bhābra)
                - Lāl Dev.
              - Gumān Dev (Dharampur)
        - Sabal Dev (Sondwa Thākur 1644).
          - Kālu Bāwa (11th in descent)
            - Chandra Singh
              - Bijai Singh. (Succeeded as No. VII, in 1881)
            - Bhagwān Singh
              - Pratāp Singh (Succeeded as No. VII, in 1891)
            - Bhārat Singh
              - Takhat Singh (Adopted) from Pipliawāt, 1901.
      - Kesar Dev (Obtained Jobat, 1477).
- Indra Dev (Phulmāl Thākur)
  - Jīt Sing (Estate lapsed in 1883).

CHAPTER I.

DESCRIPTIVE.

Section I.—Physical Aspects.

The State of Alī-Rājpur is one of the guaranteed chiefships under the Political Agent in Bhopāwar, lying between 22°0′ and 22°36′ N. and 74° 5′ and 74°43′ E., in the Central India Agency. **Situation.**

The place is named after the fortress at Alī founded by Anand Dev (Ude Dev). The legend runs that Anand Dev or Ude Dev, a Rājput of the Rāthor clan was one day out hunting. He pursued a hare up the hill on which Alī now stands. The hare disappeared, and evening falling he spent the night upon the top of the hill where he dreamt that he was commanded by the goddess *Devī* to settle there. The next day thinking the spot where the hare had disappeared an auspicious site for a fort, he planted a post called the Sasākhūt (or hare's post), and proceeded to build the fortress of Anandāvalī, later on, known as Alī. Anand Dev is said to have lived in the time of the Sayad dynasty (1414-1443). The State was formerly known as Alī or Alī Mohan from the two forts of Alī and Mohan, of which the latter is now in the Chhota-Udaipur State. Its present name is derived from Alī, and the new capital town of Rājpur. The old capital of Alī founded by Anand Dev in about 1437 A. D. is now ruined, Rājpur having been the capital for about one hundred years. **Name.**

The State has an area of about 836·63 square miles. It is bounded on the north by the Panch Mahāls District and Bāria State, in the Bombay Presidency; on the south by the Narbadā river, which divides it from the Barwānī State and Khāndesh; on the west by the Chhota-Udaipur State of the Rewa-Kāntha Agency; and on the east by the territories of Gwalior, Indore, Jhābua and Jobat. **Area and Boundaries.**

The country is a poor one intercepted by numerous narrow valleys and successive ranges of low hills, densely covered with jungle. Here and there between the hills stretches of plains are met with but none is of great size. The principal ridges run diagonally from east to west, the highest peak rising to about 2,200 feet above sea level. **Hills.**

Only three rivers of any size flow through the State. The Hatnī which flows from north to south into the Narbadā, the Sukkad from north-west to south, joining the Hatnī, and the Narbadā which lies along the southern boundary and flows throughout the year. **Rivers.**

The northern and central portions of the State are occupied by gneiss, mostly of a coarse granitoidal variety. The southern border of the State consists of lameta sandstones and limestones **Geology.**[1]

[1] By Mr. E. Vredenburg, *Geological Survey of India.*

(Bāgh beds) whose aggregate thickness is much greater than in the exposures further east, and amounts to as much as 500 feet of lava flows and intrusive dykes and sills of Deccan Trap, and some granitic rocks described as intrusive. The best Geological description of this region is to be found in Dr. Blanford's "Geology of the Tāptee and Lower Nerbuddā valleys and some adjoining districts" in Volume Six, of the Memoirs of the Geological Survey of India.

Botany.[1] The forests in the State are composed of species characteristic of the Sātpurā jungles such as *Tectona grandis*, species of *Terminalia and Anogeissus*, *Ougeinia*, *Hardwickia*, *Dalbergia*, *Diospyros*, *Boswellia*, *Bassia*, *Butea*, and *Cochlospermum*. The larger climbers include species of *Combretum*, *Bauhinia*, *Spatholobus* and some *Convolvulaceæ*, *Menispermacae*, *Asclepiadacae* and *Dioscoracae*. The shrubby vegetation includes species of *Carissa*, *Capparis*, *Zizyphus*, *Casearia*, *Phyllanthus*, *Antidesma* and *Flueggia*.

Fauna. The wild animals are similar to those met with elsewhere and include panthers bears and an occasional tiger and buffalo. The birds, fishes and reptiles require no special mention.

Climate (Table I). The climate is temperate. The average temperature recorded at Rājpur for the three seasons is given below :—

Season.	Maximum.	Minimum.
Hot	106°	90°
Rainy	90°	70°
Cold	75°	50°

Rainfall. (Table II). The rainfall of the State is about 35 inches and is the same throughout its whole area. A maximum of 58 inches was recorded in 1882-83 and a minimum of 13·76 in 1899-00, the famine year. In 1906-07 the fall was 39·87 inches.

Section. II.—History.

(Genealogical Tree).

The chiefs of Ali-Rājpur are Rāthor Rājputs. Tradition states that one Dipsen settled in Motipol village in the Bhābra *pargana* where he built a fort, the remains of which are still visible. The 21st in descent from him was Ude Dev or Anand Dev who, as related above, in about 1437, during the time of the Sayad dynasty of Delhi (1414-1443) built the fort of Alī. A younger brother of Anand Dev, Indra Dev was the founder of the family of the Thākurs of Phulmāl. Anand Dev had two great grandsons Gūgal Dev and Kesar Dev. Of these, Gūgal Dev succeeded to Alī-Rājpur, while Kesar Dev obtained the territory which now forms the Jobat State.

[1] By Lieut.-Colonel D. Prain, I. M. S., *Botanical Survey of India*.

Dīp Dev, sixth in descent, from Gūgal Dev had a younger brother, Sabal Dev who was the founder of the Sondwa Thākur's family, from which the present Chief is descended.

Jaswant Singh, (1818—62).

In 1818 after the establishment of the British supremacy the State was virtually in the power of a Makrānī adventurer, known as Musāfir Makrānī, who was minister to Rānā Pratāp Singh I. On Pratāp Singh's death, the Mekrāni managed the State in trust for the Rānā's posthumous son Jaswant Singh. He was opposed by Kesrī Singh, a nephew of the late chief who wished to supplant Jaswant Singh. The British authorities supported Jaswant Singh, the Makrānī being put in as Superintendent during the minority. An engagement[1] was, at the same time, mediated between him and the Dhār Darbār by which in lieu of tribute, the *sāyar* (custom) duties in Alī-Rājpur were made over to that State. The system led to endless disputes between the officials of the two States, and finally an arrangement was effected in 1821, at the time when the Dhār Darbār handed over the *pargana* of Berasia to British management, by which the British Government, was to pay the Dhār Darbār Rs. 10,000 *Hāli* coin a year in lieu of the tribute due, and collect Rs. 11,000 from Alī-Rājpur, all feudal rights on the part of the Dhār State ceasing with this new engagement. From the balance of Rs. 1,000, Rs. 200 are paid towards the upkeep of the Agra-Bombay Road police. No events of importance occurred in the State in 1857, the Chief remaining loyal to the British throne.

Gang Dev, (1862-71)

Jaswant Singh died in 1862 leaving a will by which the State was to be divided between his two sons. The Government, after consulting the neighbouring chiefs, set it aside, and the eldest son Gang Dev succeeded, suitable provision being made for his younger brother. Gang Dev was removed for incompetency in 1869 and the State placed under superintendence, Rūp Dev, the Chief's younger brother being given a place in the administration. In 1871 Gang Dev died and his younger brother Rūp Dev succeeded. **Rup Dev, (1871-81.)** He died childless in 1881, and although no *sanad* of adoption is held by the Chief, the British Government decided to forego the escheat and a boy named Bijai Singh was selected from the Sondwa **Bijai Singh, (1881-90).** Thākur's family. This was not approved by many of the Makrānis and the Thākur of Phulmāl, Jīt Singh, who was also a claimant for the *gaddī*. Jīt Singh joined with the discontented Makrānis who had lost much power and the Bhīls who were in a distracted state, as owing to want of proper supervision, the *patwārīs* and district officials had extorted considerable sums from these people by raising the assessment as high as they liked. Joining with Chhitu Bhīl, Patel of Sorwa and Bhawān Tarvī of Tokria-Jhiran he collected the discontended faction and plundered villages of Nānpur, Chhaktala, and Bhābra, while even Rājpur was threatened.

[1] Appendix A.

The leader of the Makrānis was one Dād Muhammad. He was a man of energy and strengthened his following by summoning men from Khāndesh, Chhota-Udaipur and Gujarāt.

As no terms could be arranged, Major John Biddulph, the Political Agent, moved on the rebels with 36 Lances of the Central India Horse and 63 men of the Mālwā Bhil Corps. A skirmish took place at the Sorwa Pass and Dād Muhammad was killed, and the rebellion ended.

All were granted amnesty except Thākur Jit Singh, Chhitu and Bhawān.

Chhitu and Bhawān fled to Jambu Ghoda where they were captured and sent to Indore to undergo imprisonment. Thākur Jit Singh escaped to Gujarāt where he died. His estate was forfeited and lapsed to the Darbār[1].

Pratāp Singh (1891—

Bijai Singh died in 1890 without issue and the Government of India selected Pratāp Singh of the Sondwa family to succeed. It was pointed out at the time of his succession that as there were no heirs direct or adopted, the State was liable to escheat, and that the succession of Pratāp Singh was in virtue of his selection by Government and not as a consequence of any relationship, natural or artificial to the late Chief.

Pratāp Singh, the present Chief, is the son of Thākur Bhagwān Singh of Sondwa. He was born on the 12th September 1881, and succeeded on the 10th June 1891. The Rānā was educated at the Daly College at Indore. In 1901 he was entrusted with the administration of the two *parganas* of Nānpur and Khatāli as an experimental measure. In 1902 he was granted 1st class magisterial powers and full ruling powers in 1904.

Relatives.

The Rānā has one adopted sister (daughter of Rānā Bijai Singh) who is married to the eldest son of the Solanki chief of Bānsda in Surat.

The present Chief married first (1900), a daughter of the late Thākur Bahādur Singh of the Kathiwāra estate who belongs to the Jādo family, and secondly (1902), a daughter of the late Mahārāwal Chandra Singh, uncle of the present chief of the Chota-Udaipur State in the Rewa-Kāntha Agency. The Mahārāwals of Chota-Udaipur are Chauhāns. Rānā Pratāp Singh has a son and heir, Fateh Singh, born on 22nd August 1904, and a daughter by his younger consort, on 11th November 1904.

Titles.

The Chief bears the title of Rānā and enjoys a salute of 9 guns.

Section III.—Population.

(Tables III and IV).

Enumerations

The population was: *1881*, 56,827; *1891*, 70,091; *1901*, 50,185

9,267 occupied houses. The population has decreased by 28 per cent between 1891 and 1901, mainly through the severity of the famine of 1899-1900 and the sickness which followed it.

Classified by religions Hindus numbered 6,440 or 13 per cent., Jains 139, Musalmāns 1,735 or 3 per cent., many of these being Makrānis connected with the family of the former manager of the State; Christians 18, Animists 41,850, mainly Bhilālas and Bhils, forming 83 per cent. of the population. The Christians are the members of the Canadian Presbyterian Mission establishments at Amkhut, Sārdi and Mendha. Of the total population 688 or 1 per cent. only are literate. **Religions.**

The chief castes and tribes are Bhils 15,807 or 31 per cent., Bhilālas, 24,022 or 47 per cent.; Patlias, 2,015 or 4 per cent. **Castes, Tribes, etc.**

CHAPTER II.

ECONOMIC.

(Tables VII to XV and XXVIII to XXX.)

Section I.—Agriculture.

(Tables VII to X.)

General conditions.

The general character of the land is the same throughout this small State. For the most part it is hilly and produces only *kharīf* crops and inferior grains with little of *rabi.*

The cultivators of the State are almost all Bhils and Bhilālas, who are indifferent agriculturists and seldom irrigate their land though much land in the State is capable of irrigation. A few Mālis at Rājpur and Nānpur and very few Bhilālas irrigate their land. In some of the villages of Nānpur, Chhaktala and Bhābra *parganas,* the soil is capable of growing *rabi* crops, but in most villages it is only of use for *kharīf* crops. Some rice is grown in Bhābra.

Classes of soil.

In this State the soils recognised are *chikat kāli* a fertile black loamy soil, and other forms of *kāli* of various qualities; *bhūri*, a grey soil, and *bardī,* a stony soil. The deep detrital soil found at the foot of the hills is called *kāchala,* and is capable of bearing rice and even *rabi* crops in a year of good rainfall.

Operations.

Preparations for *kharīf* sowings begin after good rain has fallen. Villagers generally commence their sowings on a Wednesday or Saturday which are considered auspicious days. Annas four to eight is the charge per *bīgha* for ploughing.

Crops kharif.

The principal crops at the *kharīf* are:—*bājra* (*Pencillaria spicata*), *makka* (*Zea mays*), *jowār* (*Sorghum vulgare*), *urad* (*Phaseolus radiatus*), *tūar* (*Cajanus indicus*), *mūng* (*Phaseolus mungo*), *sānvi* (*sāmān*), *tilli* (*Sesamum indicum*), and *rameli* (*Guizotia oleifera*).

Rabi.

The principal *rabi* crops are:—wheat (*Triticum aestivum*), gram (*Cicer arietinum*), sugarcane (*Saccharum officinarum*).

Subsidiary crops.

Subsidiary crops grown are the pulses, *urad, tūar, mūng* and *chavla.* The chief sources of oil, are *tilli* and *rameli,* and the fruits of the *mahuā* and *karanji* or *kanji ;* of fibres *san* is sown but only to a limited extent.

Spices.

The spices usually grown are *ajwān* (*Lingustium ajowan*) and coriander, in small quantities, ginger, onions and garlic.

Staple food grains.

The staple food grains are maize, *bājra* and *sānvi* (*sāmān*) after the rains, *jowār* from November to March and wheat, sugarcane and gram from February to May. The aboriginal tribes live chiefly on *bājrā, sānvi, gujra* and *batti.*

There are no special local breeds of cattle. The average price of a bullock is Rs. 25, of a pony Rs. 30, a cow Rs. 20, a she-buffalo Rs. 40, a male-buffalo Rs. 15 and a goat Rs. 2. Cattle.

There is ample grazing land for the cattle, and no difficulty is experienced even in a bad year. Pasture grounds.

Manuring is confined to fields near villages. The manure consists of cow-dung and village sweepings. Manuring.

Irrigation is confined to vegetables, sugarcane, wheat, and gram, but is practised to a very small extent. The principal sources of water are wells. The usual water lift used is *charas*. The average cost of irrigating a *bīgha* of land is Rs. 10. Irrigation.

The average cost for making *kachcha* wells is from Rs. 50 to Rs. 100 and for masonry wells from Rs. 300 to 400, Wells.

A large area in the State is capable of irrigation, but only about 282 acres are in actual use. Area irrigated.

In every village about 90 per cent. of the population live on agriculture. Agricultural population.

Advances are made by the State to cultivators both in seed and in cash for the purchase of bullocks. These advances are generally given in June and July and realized in December and January at the end of the *kharīf* harvest. Interest on seed loans is taken at the rate of 6·25 per cent. in kind and 6 to 12 per cent. on cash loans. Bullocks are also lent by the Darbār to cultivators during the ploughing reason, in such a case 2 maunds of grain per bullock is recovered at the harvest in kind. Takkāvi.

Section II :—Wages and Prices.

(Tables XIII and XIV.)

In villages wages are still paid in kind. For weeding a man is generally given 1½ seers of grain a day. Those who are paid in cash, receive from 1½ to 2 annas a day. Labourers for cutting and gathering receive 4 to 6 seers of grain. A general rise has taken place in wages and prices. The chief cause of the rise is the famine of 1899-00 which reduced the population and supply of labourers. Wages.

Prices of grain have risen owing to the large export that now takes place. Prices

Section III:—Forests.

(Table IX).

The forests are generally composed of mixed species, but in some places teak predominates. A small area consists of *anjan* mixed with shrubs and *salai* (*Boswellia serrata*). Classes.

The administration of the forests is in the charge of the Agency Forest Officer. The present establishment consists of 1 Forest Officer, 3 Range Officers, 6 Sub-Range Officers and 34 Forest Guards. Control.

Products

The produce is disposed of by departmental agency. Useful timbers are collected in depots of which there are two, one in Ali-Rājpur and the other at Bhābra. Inferior wood and bamboos for the use of the agricultural classes are cut by the cultivators themselves under departmental supervision to avoid wasteful destruction.

The produce goes to Dohad (Panch Mahāls) and Kukshi (Dhār) the nearest foreign markets.

A considerable trade exists in gum, *mahuā* flowers, lac, honey, etc.

The jungle tribes have full control of the *mahuā* trees even in the forest reserves as all *mahuā* trees are considered their property.

Dues.

A small forest export duty is levied. The collection of grass and dry fuel in the forest is allowed free and no fees are levied on headloads.

Reserves.

No fuel and fodder reserves have been made. The small population and the abundance of the forest obviates the need of large reserves. Some portions of forest yielding good fodder and grass are protected against grazing in the middle of the rains.

Area.

The estimated area of the forest is about 250 square miles. The classification is yet incomplete.

The revenue and expenditure during 1905-06 and 1906-07 have been: Rs: 29,131 and 33,806, and 9786 and 10,223 respectively. The old custom of shifting *(dahia)* cultivation has been stopped and the indiscriminate clearing of forest for cultivation prohibited. Each cultivator is charged a commutation fee of Re. 1 per plough for all *kachcha* wood, bamboos, fuel and grass, but is exempted from grazing fees.

Jungle tribes.

The Bhils, Bhilālas and Nāiks are the castes which live and work in jungles they are paid daily wages at the rate of 2 annas per man, one anna six pies per woman and one anna per boy.

Trees.

List of common trees and shrubs in the forests:—

Vernacular names.	Botanical names.	Uses.
Achār or Chironji.	*Buchanania latifolia* ...	Fruits eaten, and used medicinally.
Akola	*Alangium larmarckii*...	Fruits, leaves and oil when extracted used medicinally.
Al	*Morinda tinctoria* ...	Used in dyeing.
Am	*Mangifera indica.* ...	Fruits eaten, timber used in building, &c., leaves in ceremonials.

Vernacular name.	Botanical names	Uses.
Aonla ...	...*Phyllanthus emblica*...	Fruits eaten, and used medicinally.
Astra (Apta)	...*Bauhinia racemosa* ...	Tree worshipped. *Bidis* made of leaves.
Babūl ...	...*Acacia arabica* ...	Gum obtained. Wood for carts and implements.
Bahera...	...*Terminalia bellerica* ...	Leaves used in dyeing. Fruits used medicinally.
Baikal....	...*Celastrus senegalensis*.	Wood for fuel, leaves for medicine.
Bāns ...	...*Dendrocalamus strictus* *Bambusa arundinacea* *and other varieties.* ...	Used in buildings. and in basket making.
Bel. ...	...*Aegle marmelos* ...	Fruits used in medicines. Leaves in Hindu worships.
Bhia or Biya	...*Pterocarpus marsupium*.	Wood for buildings, implements and drums.
Bhilāma.	...*Semecarpus anacardium*.	Fruits eaten and used medicinally. Marking ink made from frings.
Bhokar or Gondi.	*Cordya myxa*	Flowers as vegetable; fruit eaten. Wood for doors.
Bor ...	...*Zizyphus jujuba*. ...	Fruit eaten and combs made; wood for yokes.
Chichola, Siris....	*Albizzia lebbek*. ...	Inferior wood.
Chilari	...*Acacia intsia*.... ...	Wood for fuel.
Chilla or Lainja	*Casearia tomentosa* ...	Wood for implements.
Dhāman	...*Grewia tiliaefolia*. ...	Wood for implements and charcoal.
Dhaora	...*Anogeissus latifolia* ...	Wood in building, &c.
Dudhi ...	...*Holarrhena antidysenterica* .	Wood for charcoal, &c., and for structure below water; fruit in cases of dysentry.
Ganiar	...*Cochlospermum gossypium*.	Used medicinally.
Gurār. ...	...*Milletia auriculata* ...	Beams for houses.
Haldu ...	...*Adina cordifolia*. ...	Wood for buildings and implements.
Hārsingār or Seharo or Sarāii	*Nyctanthes arbortristis*.	Flowers in Hindu religious ceremonies; the flowers give dye. Shoots used in thatching.
Jāman....	...*Eugenia jambolana* ...	Fruits eaten, wood in implements.
Jamrāsi.	...*Eleodendron Roxburgii*.	Wood in houses and implements.

Venacular names.	Botanical names.	Uses.
Kachnar.	Bauhihia variegata.... Banhihia B. malbarica.	Flower buds eaten as vegetables.
Kahu ...	... Terminalia arjuna ...	Wood for implements and used in buildings.
Kalak....	... Bambusā vulgaria ...	For thatching.
Kalam ...	... Stephegyne parvifolia	Wood for implements and used in building.
Kalan ...	... Anogeissus pendula. ...	Jungle wood.
Kapilo or Shendri	Mallotus philippinensis	Jungle wood.
Karanj	... Pongania glabra. ...	Oil from fruits extracted and used medicinally.
Karonda	... Carissa carandas ...	Fruits eaten.
Karrai...	... Sterculia urens. ...	Used as fuel.
Kassi ...	... Bridelia retusa. ...	Used as fuel.
Katbor	... Zizyphus xylocarpa. ...	Fruit eaten and used medicinally.
Khair ...	... Acacia catechu ...	Catachu made from wood: wood for implements and fuel; bark used in tanning.
Khākar	... Buteà superba ...	Wood for fuel.
Kumbi	... Careya arborea ...	Wood in buildings: bark for implements.
Kussam	... Schleichera trijuga ...	Wood for sugarcane presses.
Lendia or Kākri...	Lagerstroemia parviflora.	Weaker wood used as fuel.
Mahuā...	.. Bassia latifolia. ...	Flowers eaten and liquor extracted, oil from fruit or seed called Toli or Doli; wood in buildings
Makoi ...	... Zizyphus oenoplia. ...	Fruit eaten, wood for charcoal.
Marorphal	... Helicteres isora. ...	Wood used as fuel.
Mershing	... Dolichandrona falcata.	Beans used medicinally.
Mohini...	... Odina wodier. ...	Wood for fuel.
Moka. ...	... Schreibera swietenioids	Wood in building and for fuel.
Nirgur, Nirguri ...	Vitex negunda. ...	Leaves used medicinally for formentation.
Ola. ...	... Solanum verbascifolium.	Jungle wood for fuel.
Palās or Khākra...	Butea frondosa ...	Wood for fuel, gum and lac obtained, flower for dye, beams used in medicines.
Pāssi or Pādri	Dalbergia paniculata	Flowers useally used

Venacular names.	Botanical names.	Uses.
Phurush, Dhayti, or Dhauri.	*Lagerstroemia indica* ..	Jungle wood
Rinj Rinjra ...	*Acacia leucophlea* ...	Gum; used medicinally.
Rohan	*Soymida febrifuga* ...	Bark for dyeing; wood for wells.
Sāg, Teak ...	*Tectona grandis.* ...	Wood in buildings.
Sāj, Sādar ...	*Terminalia tomentosa.*	Wood in buildings.
Salai	*Boswellia serrata.* ...	Gum obtained; wood for implements.
Semal	*Bombox malabaricum.*	Cotton from pods; used to stiff cushions.
Sendhi, Sindi or Khajūr.	*Phoenix sylvestria* ...	Beams used in buildings; brooms and mats from branches; sticks for baskets, &c.; juice extracted for drink.
Shisham ...	*Dalbergia sissu* ...	Wood in buildings, boxes made, &c.
Shiwan ...	*Gmelina arborea* ...	Root used medicinally; wood for drums.
Siris, Kāla. Siris ...	*Albizzia odoratissima*	Inferior wood.
Tendu.... ...	*Diospyros tomentosa* ... *and melanoxyolon* ...	Fruits eaten; wood for furniture.
Teori-Khair Khair-Bora	*Acacia ferruginea.* ...	Wood for fuel
Tinas	*Ougenia dabergioides*"	Wood for cart poles and structures.
Tār, Tāl. ...	*Borassus flabeliformis.*	Juice as a drink; Fans and brooms made from leaves and branches, and many other uses.
Umbi.	*Saccopetalum toementosa.*	Jungle wood.

Section IV.—Arts and Manufactures.

Oil, *ghī* and coarse *khādi* cloth are the only articles made here.

Section V.—Commerce and Trade.

Formerly the transit duties on merchandise were so excessive as to paralyse commerce, but in the Jubilee year of 1887 these dues were abolished and this, together with the opening of the Ratlām-Godhra line has increased trade. It is not, however, in a very flourishing condition owing to want of good communications. The principal means of communication is the Ratlām-Godhra Branch of the Bombay, Baroda and Central India Railway, of which the Dohad and Bodeli stations are respectively 55 and 50 miles from Rājpur.,

Exports and Imports.

The principal exports are grain, *tilli* (sesamum), mangoes, *doli*, *mahuā*, *dhavali musli*, *chironji*, oil and *ghī*. The chief imports are spices, salt, sugar, cloth, goods, cotton, opium, kerosine oil and metals.

Chief Centres of Trade. The chief centres of trade are : Rājpur, Bhābra, Nānpur, Khatāli, Ambua and Umrāli.

At Rājpur and Umrāli cattle markets are held, while Ambua is the principal grain market.

Castes engaged. The castes and classes engaged are : Baniās, Mehsaris, Oswals, and Porwāds. They deal in cloth and grain; Telis in oil, *mahuā*, and *doli*, Bohoras (Muhammadans) deal in grain, spices, sugar, jaggery, and miscellaneous articles.

Trade routes. The principal trade routes in the State are the Gujarāt-Mālwā road and Rājpur-Dohad road.

Merchandise is conveyed by carts or pack animals, bullocks or camels to the railway at Dohad or Bodeli.

Shopkeepers. Shopkeepers are found in all large villages, and are usually Baniās Bohoras and Telis.

Section VI.—Means of Communication.

(Table XV.)

Inflence of railway. The effect of railways was very noticeable during the late famine. Grain was imported into the State in large quantities and averted all danger from actual want, and though high prices had to be paid there was always food for distribution among the poor, which aided materially in preventing migration.

Road. The State is not well provided with means of communication. It is traversed by two main roads from north to south by the Dohad-Rājpur Road, from east to west by the Gujarāt-Mālwā road (Hatni to Udaipur road), of which the greater part is unmetalled and not in good order. The main east-to-west road passes through Nānpur and Rājpur, and is still under construction. This is one of the principal trade routes.

Post. A British Post Office has been established at Rājpur and two more post offices are opened, one at Bhābra and the other at Nānpur.

Section VII.—Famine.

(Table XXX.)

The famine of 1899-1900 attacked the State with great severity, and large numbers of Bhils weakened by privation perished of the cholera then raging and of bowel complaints.

Poor houses were opened at Rājpur, Bhābra, Nānpur, Chhaktala and Chāndpur where aged persons, children and sickly adults were fed. The Hatni-Nānpur, Nānpur-Rājpur, Rājpur-Udaipur, Rājpur-Bhābra and Bhābra-Sejwāda Roads were opened as relief works. The digging of new wells and deepening of old wells and tanks was also carried out. *Takkāvi*, loans and remissions of revenue were freely granted for the famine year.

CHAPTER III.

ADMINISTRATIVE.

(Tables XVI to XXVII).

Section I.—Administration.

The Chief is, in ordinary administrative matters, the final authority of appeal and reference in the State. He manages the State with the assistance of a Diwān (minister) who has the immediate control of the administrative machinery, except the Medical, Forest and Public Works Departments, which are under the Agency Surgeon, Forest Officer, and Engineer, repectively. Chief.

The several Departments of administration are: Treasury and Accounts, Customs, Medical, Forest, Public Works Police, Educational and Judicial. Department.

The official language of the State is Hindī in which all records are kept. An English branch is also attached to the Diwān's office for correspondence with the Political Agent. Official language.

The State is, for administrative purposes, divided into 5 *parganas* Bhābra, Rāth, Nānpur, Chhaktala and Chāndpur each under a *kamāsdār*, who is the magistrate and revenue officer of the district. Administrative Divisions.

Section II.—Law and Justice.

(Table XVI and XVII.)

In general administrative matters and civil judicial cases the Chief is the final authority. In criminal cases he exercises the powers of a Sessions Judge and the Dīwān of a District and 1st Class Magistrate. All cases beyond the Chief's powers are tried by the Political Agent. The *Kamāsdārs* have 2nd and 3rd class magestrate's powers. The British codes are followed as a general guide in the courts of the State. Courts and Powers.

Section III.—Finance.

(Table XXVIII and XIX.)

The total normal revenue is about 1·6 lakhs, of which Rs. 52,000 are derived from land Revenue, Rs. 12,000 from customs, Rs. 23,000 from excise, Rs. 26,000 from forest and Rs. 5,000 from law and justice. The expenditure on the general administration including the Chief's establishment, is Rs. 50,000, police, Rs. 17,000, tribute paid to Dhār State 8,600, and a contribution of Rs. 1,500 paid towards maintainance of the Mālwā Bhil Corps. Revenue and Expenditure.

In former days *Baba Shāhi* rupees of Baroda and *Hāli* of Indore were used. On the establishment of the Superintendency the British Rupee became legal tender. Coināge.

Section IV.—Land Revenue.

In former days land revenue was collected mainly in kind. In addition to this, however, the State used to receive a certain quantity of *ghī*, hemp, ropes and hens from every cultivator. There has as yet been no land settlement, an assessment by the plough of land being made yearly. Each plough is taken as about 15 *bīghas* (9·37 acres). System.

Revenue is levied at a rate fixed annually, per plough of land cultivated. It is collected by the district officials. Collection.

Section V.—Miscellaneous Revenue.

(Table XXI.)

Excise. The collection of excise dues is given out in contract in each *pargana*. The net revenue for 1905 was Rs. 22,015. The Bhil cultivators have the privilege of distilling liquor on payment of from 6 annas to Re. 1 per plough of land held. The jungle tribes are much addicted to drink.

Opium. No poppy is grown in the State. Opium for local consumption is sold as a State monopoly. About 4 maunds a year are imported from Kukshī (Dhār). A retail price of $3\frac{3}{4}$ *tolas* per rupee is fixed by the Darbār. About rupees 1,200 per annum are derived from this source.

Hemp drugs. No duty is levied on the imports the drugs being sold by the Darbār. About Rs. 50 a year are obtained from this source.

Liquors. No regular system of contract exists. Bhils are charged 6 annas to 1 rupee per plough for the year or a fixed amount for a village. This fee confers the right to distil. The right to retail at certain places is sold by auction. There are 47 shops or one to every 19 square miles and 1,068 persons. The liquor is sold at one, two or four annas according to strength. The revenue from this source is about 0·22 lakhs. No foreign liquors are consumed and very little fermented liquor.

Section VI.—Pubiic Works.

The State Public Works Department is controlled by the Agency Engineer, the State staff being under an Overseer,

Section VII.—Army.

A body-guard of 10 sowars and one *Dafādār* constitute the State forces.

Section VIII.—Police and Jail.

(Tables XXIV and XXVI.)

Police. The police number 202. A clerk has been trained in the registration of finger prints at Indore, and is now instructing the local police.

Jail. A jail has been established at Rājpur. The average jail expenditure is Rs. 500 and the cost of maintaining each prisoner Rs. 30 annually.

Section IX.—Education.

(Table XXIII.)

Eight primary schools at present exist, the total number of boys receiving education being 209.

A private English teaching school was organised in 1902.

Section X.—Medical.

(Table XXVII.)

Hospitals and Vaccination. The State maintains two hospitals at an annual cost of Rs. 15,000 Vaccination is also making steady progress, 2,954 children being vaccinated in 1907.

Quinine. Very little quinine is sold at the Post Office, the aborigines

CHAPTER IV.

ADMINISTRATIVE DIVISIONS AND GAZETTEER.

(Tables VIII and IX).

The State is sub-divided into 5 *parganas*, the main statistics of which are given below :—

Pargana.	Area in		Villages	Population (1901).	Cultivated Area.		For a Normal year.
	Sq. miles.	Acres.			Total.	Irrigated.	Land Revenue.
1	2	3	4	5	6	7	8
Bhābra	196	125,440	64	14,643	20,259	130	15,000
Chāndpur	165	105,600	39	5,538	8,244	5	4,000
Chhaktala	134	85,760	59	5,515	9,948	75	6,000
Nānpur	104	66,560	29	4,727	9,406	20	6,000
Rāth	237	152,083	134	19,762	23,072	52	12,000
Total...	836	535,443	(a) 325	50,185	70,929	282	43,000

GAZETTEER.

Ali, *pargana* Rāth.—Is a village situated 8 miles south of Ali-Rājpur in 22°11′ N. and 74°26′ E. Formerly it was the capital of the State and still possesses some remains of an old fortress, said to have been built by Rānā Anand Dev. The annual *Dasahra* festival is celebrated here. Population (1901) 53 persons ; males 27, females 26 ; occupied houses 10.

Ali-Rājpur Town, *pargana* Bhābra.—The chief town of the State known locally as Rājpur. It stands 977 feet above the sea in Lat: 22°17′ N., and Long: 74°27′ E., 120 miles south-west of Indore. Population (1901) 3,954 persons; males 2,059, females 1,895. Constitution: Hindus, 2 346, Jains, 104, Musalmāns, 927 Animists 577, occupied houses, 601. This town was made the capital in about A. D. 1800 by Masāfir Mākrāni, when he was Diwān (minister) to Rānā Pratāp Singh, in place of the old capital of Ali. A State guest house, a *sarai*, a school, a public library, a jail, a hospital and a British post office are situated in the town. The town is 55 miles by country track from the Dohad station of the Ratlām-Godhra line and 27 from Kukshi on the metalled road from Barwāni to Dhār and Mhow.

(a) Since the census of 1901 eighteen more villages have been brought upon the Register.

Amba-dabheri, *pargana* Chāndpur.—A village situated in 22°-20′ N. and 74°-8′ E., 18 miles west of Ali-Rājpur. It is the headquarters of the *pargana* and of the *thāna* of the same name. Population (1901) 59 persons; males 28, females 31; occupied houses, 9.

Ambua, *pargana* Rāth.—A village situated in 22°25′ N. and 74°25′ E., 10 miles north of Alī-Rājpur. A weekly market is held here and is noted for its *mahuā* and rice trade. Population (1901) 672 persons; males 361, females, 311; occupied houses 121.

Amkhut, *pargana* Chāndpur.—A village situated in 22°-28′ N. 74°-17′ E., 16 miles north-west of Alī-Rājpur. It contains a station of the Canadian Presbyterian Mission. Population (1901) 336 persons; males 203, females 133, occupied houses 62.

Anandgaon, *pargana* Rāth.—A big village situated in 22°11 N. and 74°22′. E. The *patel* of this village has the privilege of making the *tika* on the Rānā of Alī-Rājpur at his succession. Population (1901) 309 persons; males 171, females 138, occupied houses 60.

Bardala, *pargana* Rāth.—A village situated in 22°13 N. and 74°16′ E., 6 miles south-west of Alī-Rājpur and contains some archæological remains. Population (1901) 293 persons; males 144, females 149; occupied houses 59.

Barzer, *pargana* Bhābra.—A village situated in 22°-35, N. and 74°16-E., 7 miles north-west of Bhābra. It was formerly the headquarters of the *pargana* of the same name. Population (1901) 967 persons; males 493, females 474; occupied houses 66.

Bhābra, *pargana* Bhābra.—Is the headquarters of the *pargana* of the same name situated in 22°30, N. and 74°22 E., 21 miles north of Alī-Rājpur. This place was plundered by the Bhīls and Makrānis during the Bhīl rising of 1883. It is 22 miles distant from Dohad, the nearest railway station on the Godhra-Ratlām Section of the Bombay, Baroda and Central India Railway. Population (1901) 659 persons; males 384, females 275; occupied houses 31. There are a school and a hospital in the village.

Chhaktala, *pargana* Chhakatala.—Headquarters of the *pargana* of the same name situated in 22°7′ N., and 74°12′ E., 24 miles south Alī-Rājpur. This place was looted during the Bhil rising of 1883. Population (1901) 222 persons; males 109, females 113; occupied houses 28.

Chāndpur, *pargana* Chāndpur.—Headquarters of the *pargana* of the same name situated in 22°22′ N., 74°17′ E., 10 miles north-west of Alī-Rājpur. Population (1901) 425 persons; males 224, females 201 occupied houses 83.

Kālibel, *pargana* Rāth.—A village situated in 22°11′ N. and

Khandala, *pargana* Rāth.—A big village situated in 22°16 'N. and 74°20'E., 5 miles west of Alī-Rājpur. The *patel* of this village has the privilege of making the *tika* on the Rānā of Alī-Rājpur. Population (1901) 463 persons; males 217, females 246; occupied houses 107.

Khatāli, *pargana* Nānpur.—A village situated in 22°21' N. and 74°36'E., 10 miles north-east of Alī-Rājpur on the banks of Hatnī river, a tributary of the Narbadā. It is the headquarters of a *thāna* and has a *pakka sarai*. Population (1901) 365 persons; males 196, females 169; occupied houses 67.

Mālwai, *pargana* Rāth.—A village situated in 22°16 'N. and 74°-22 'E., 2 miles south of Alī-Rājpur. It possesses some old temples and wells. Population (1901) 143 persons; males 73, females 70; occupied houses 15.

Mothi-pol, *pargana* Bhābra.—A village situated in 22°30, N. and 74°19 'E., 5 miles west of Bhābra. It contains the remains of an old fort. Population (1901) 94 persons; males 37, females 57; occupied houses, 19.

Nānpur, *pargana* Nānpur.—The headquarters of the *pargana* of the same name situated 22°16' N., and 74°32' E., 10 miles east of Alī-Rājpur. It was a scene of a fearful contest and plunder during the Bhīl rising of 1883. Population (1901) 845 persons; males 443 females, 402; occupied houses 90.

Phulmāl, *pargana* Chhaktala.—A village situated in 22°11' N. and 74°10' E., 18 miles south-west of Alī-Rājpur. It is a place of some historical interest. It was the seat of a separate Thakurāt until 1883, when Jīt Singh, aggrieved at the selection of Bījai Singh to the chiefship of Alī-Rājpur instead of himself, joined the dacoit leaders Chhitu and Bhawān and raised a rebellion. He fled and the estate was annexed. Population (1901) 230 persons; males 105, females 125; occupied houses 29.

Roligaon, *pargana* Bhābra.—A village situated in 22°29' N. and 74°26' E., 16 miles north of Alī-Rājpur. It contains remains of old temples andw ells. Population (1901) 205 persons; males 110, females 95; occupied houses 24.

Silota, *pargana* Chhaktala.— A village and former headquarters of the *pargana* situated in 22°6' N. and 74°'27' E., 16 miles south of Alī-Rājpur. Population (1901) 140 persons; males 78, females 62; occupied houses, 34.

Sorwa, *pargana* Rāth.—A village situated in 22°9' N. and 74°26' E., 6 miles south of Alī-Rājpur. It is a place of some historical interest, being the place where a skirmish took place between the rebel Makrānīs and the Mālwā Bhīl Corps and Central India Horse in 1883, in which the famous Makrānī leader, Dād Muhammad, was killed. Population (1901) 773 persons; males 409, females 364; occupied houses 229.

Tokria-Jhiran, *pargana* Bhābra.—A village formerly the residence of Bhawān Tarvi, a leader of the Bhīl rebels in 1883. Population (1901) 265 persons; males 123, females 142; occupied houses 63.

Umrāli, *pargana* Rāth.—A village situated 22°5′ N. and 78°′18 ′E., 10 miles south of Alī-Rājpur. It is noted for its cattle trade. Population (1901) 466 persons; males 261, females 205; occupied houses 80.

Wālpur, *pargana* Rāth.—A village situated 22°9′ N. and 74°27′ E., south-east of Alī-Rājpur. It was formerly the headquarters of the *pargana*. Population (1901) 289 persons; males 150, females 139; occupied houses 93.

Zeiran, *pargana* Bhābra.—A village situated in 22°36′ N. and 74° 28′ E., 6 miles in the east of Bhābra. Population (1901) 177 persons; males 83, females 94; occupied houses 15.

APPENDIX A.

TRANSLATION of an ENGAGEMENT entered into by MOSAFIR, JEMADAR of MEKRANEES, with the HONOURABLE COMPANY, 1818.

I, MOSAFIR, Jemadar of Mekranees, engage that I will not, as long as I am at Rajpore in the service of the Rajah of Allee, keep with me, in my service more than 50 Mekranee sepahees; that Bhabra shall be given up to Kesree Sing; and that in exchange for the fixed sum of Rupees 20,000 tribute to Dhar, the exact amount of the taxes of the Raj of Allee as collected by me shall be given up to the Government of Dhar; that the charge of keeping the road through the Raj of Allee free from the danger of plunderers belongs to me; and that without the orders of the Honourable Company, I will on no account maintain any intercourse with other Rajahs.

I have therefore subscribed to the above Article of Agreement in order that it may remain binding for the future.

Written on the 9th of Suffur of the year 1234 of the Hijra corresponding with 8th December, A. D. 1818.

Sealed by MOSAFIR.

GLOSSARY.

N.B.—ONLY IMPORTANT WORDS NOT EXPLAINED IN THE TEXT OR BY THE CONTEXT ARE DEALT WITH.

ABBREVIATIONS: A., Arabic. A. P., Arabic and Persian. H., Hindi. M., Marāthī. P., Persian. Skt., Sanskrit, Cor: Corruption.

A

Abkāri.—[P. from *āb*=water.] The business of distilling (strong) waters. Now a technical term for Excise.

Abpāshi—[P. from *āb*=water, *pāsh*=sprinkling.] Technical term for irrigated land.

Adālat.—[A. from *adl*=doing justice.] A law court. *Sadr-adālat*=Chief Court; *faujdāri-adālat*=Criminal Court; *diwāni-adālat*=Civil Court.

Adān.—[H.] Garden land which is both manured and irrigated, and used in Mālwā chiefly for poppy.

Akhāra.—[H.] A band, assembly, class, or party; a place for wrestling and other sports.

Akhātij.—[Skt. cor: of *akshaya-tritiya*, the immortal 3rd.] The 3rd of the light half of the Hindu month *Vaisākh* (April-May). It is the most important day of the agriculturist's year when operations in the fields recommence. It is also the supposed day of the creation.

Amāvāsya.—[Skt. *ama*=together, *vās*=to dwell]. The day of new moon or conjunction of sun and moon.

Amīn.—[A. lit. a trustworthy person, from *aman*=trust.] An official in charge of a revenue unit, such as a **Pargana** (*q. v.*) or an official deputed for any special purpose.

Angarkha.—[Skt. *ang* = body and *raksh*=to protect.] A long coat or tunic fastened by Hindus to the right and Muhammadans to the left of the chest (*See* **Chapkan**).

Apta-Varga.—[M. from Skt. *apta*=related and *varga*=a class.] Those of the same class. A technical expression for blood relations of a Chief, etc.

Asāmi.—[A. plural of *ism*, a name.] *Asām* was the heading to the first column in the register of cultivators names, whence *asāmi* an individual whose name was in the register; now an ordinary term applied to any cultivator.

Aud, Aut.—[H. *aud* or *ud*=a roller used for breaking clods; a plough, from *audh*=pulling.] A "plough" of land a revenue unit for the assessment of revenue, about 20 *bīghas* (15 acres) (*See* **Halbandi**).

Ayurvedic.—[Skt. from *ayur-veda*. The sacred text dealing with the art of healing.] The Hindu School of Medicine (*See* **Yunāni**).

B

Balam.—[H. from *balli*=a pole.] A spear of great length used by Marāthās.

Bando-bast.—[P. lit.=fixing.] Land revenue settlement and assessment of holdings.

Baori—[H. from Skt. *vavra*=a hole and *vāpi*=a hole of oblong shape.] A deep well of oblong form with steps leading down to the water and often loggie or galleries in the sides where travellers can rest.

B—*contd.*

Barā.—[H. *bārā* from Skt. *bat* = to enclose.] Technical term for manured land or garden land close to a dwelling and fenced off; a home stead.

Bardi.—[H. *bard* = pebble.] Stony soil.

Bārgīr.—[P. = load bearer.] A substitute who acts for a **Sillādār** (q. v.) sowar. In Native States when a *Sillādār* is too old to work, he continues in many cases, to hold his post through a *bārgīr* whom he pays and equips (*see* Blochmann-*Ain-i-Akbari*, I,39.)

Batai.—[H. from Skt. *bat* = to divide.] Sharing a produce between landowner and cultivator; a produce rent.

Batotri.—*See* **Batai**.

Beda.—[H. from Skt. *vesht* = surrounding.] A body of irregular troops used as police.

Begam.—[Turki] Female title corresponding to Beg. The consorts of Nawābs are styled Begams.

Begār.—[P. *be* = without and *gār* = *kār*, work.] Impressment, corvee, or forced labour without pay. In Marāthā States is the ordinary term for the work done by village servants especially the *balai* or messenger.

Bhāg.—[H.] Division of crops between cultivator and landlord.

Bhatari.—[H. *bhatār* = metal.] A hard rocky soil.

Bhet.—[H. lit. = meeting.] Technical term for cesses levied on land revenue, devoted to paying *patwāris* and other village officials. Originally it was a gift presented by an inferior to a superior when the latter visited his village.

Bhikshuka.—[Skt. *bhiksha* = alms.] A religious mendicant.

Bhoja.— / **Bojha**.— [H = a load.] Technical term for a weight of 24 **Dharis** (q. v.) or *120* seers *(240* lbs.) ; *it is used largely in the opium* and cotton trade.

Bigha.—[H. from Skt. *vigrah*.] A land measure very variable in different parts of Central India. On an average = ⅝ acre (*See* Blochmann, *Ain-i-Akbari*, II, 61-62).

Bir.—[H. *bera* = an enclosure.] Technical term for a grass reserve.

Biyai.—[H. from *baya* = one appointed to weigh grain.] A weighing tax usually paid *ad valorem*.

Budki.—[H.] Nemāri dialect word for an *orhi* or well in a *nāla*.

C

Caste.—[Portuguese *casta*, a race.] The gradations of Hindu social rank.

Chabutra.—[H. from Skt. *chatvar* = a platform.] Technical term for a customs office (*See* **Nāka**).

Chākrāna.—[H. *chākar* = a servant.] Grants of revenue free land to servants and others in lieu of salary.

Chanda.—[P. lit. how much ?] A subscription; a fund maintained by monthly deductions from a man's pay.

Chapkan.—[H. from *Turki* or Mughal source.] A long coat of cassock like shape fastened by Hindus on the right and Muhammadans on the left of the chest with strings.

Charnoi — [H. *charna* = graze.] Village common grazing lands as distinct
Ch[illegible] from jungle reserves

C—*contd.*

Chaudhari.—[Skt. *chakra-darin*, lit. the bearer of a discus *i.e.* one in authority]. The headman of a village, district, community or craft.

Chauth.—[H. and M. lit. = ¼.] The Marāthās claimed *chauth* or 25 per cent. of the assessed revenue of the districts they overran at first as black-mail, but afterwards as a right. The revenues were thus appropriated; *chauth* or ¼ (25 per cent.) went to the Peshwā as head of the State, and was called *rājbābati*; the remainder was called **Mokāsa** (*q. v.*)

Chik.—[H. = slime.] Crude opium.

Chikni.—[H. from *chik* = slime.] Loamy soil; stiff black cotton soil.

Chitnis.—[M. from P. and H. = *chithi-navis*, a writer of notes.] A secretary; usually the secretary or official dealing with political matters in a Marāthā Darbār.

Chogā.—[*Turki.*] A long dressing-gown like coat.

D

Daffādār.—[A. P. from *daf'a* = preventing.] A sergeant in the army or police; in civil employ, a superior among guards, peons, etc.

Daglā.—[H.] Platform raised 10 to 12 feet above the ground from which crops are watched.

Dāk.—[H. lit. = transport by relays.] The postal arrangements; travelling by stages.

Dalāl.—[A. lit. = one who directs or guides.] A broker, auctioneer or commission agent.

Dami.—[H.] Dues or percentage paid to village officials and others.

Darakdār.—[A. = the holder of a *dark* or position of importance.] A noble or **Jāgīrdār** (*q-v.*)

Darbār.—[P. = a dwelling.] Used in two senses—(*a*) Darbār, the administration of a Native State, (*b*) *darbār*, an assemblage, *e. g.*, Gwalior Darbār or State of Gwalior and Dasahra *darbār*, the yearly assemblage at the Dasahra festival, also *Huzūr darbār* = Chief's own office, *Darbār-i-ām* = minister's office, open court.

Darogah.—[P. and H. from Turki.] A superintendent, of excise police, etc.

Dasahra.—[H. from Skt. from *dasa* = ten, and *har* = removing, *i. e.* removing the ten (sins).] Is held on 10th *Sudi* of *Aswin* (September-October.) It is an important festival with Rājputs and Marāthās, being especially affected by the martial castes. It commemorates the day on which Rāma marched against Rāvana on the 10th day after he worshipped *Dūrga* whence this feast is also called the *Dūrgā-Pūjā*. On account of Rāma's victory, gained after an appeal to this goddess, the 10th day is also called the *Vijayā dasmī* or 10th of victory. Its real importance, however, lay in the fact that it fell at the end of the rains when the warrior class recommenced their forays and raids.

Devasthān.—[H. from Skt. *deva* = a god, *sthān* = a place.] Grrnts for the up-keep of a temple made in land or cash.

Dhāl.—[H. lit. a shield.] Technical name among Marāthās for the State flag as flown on forts and before public offices.

Dhari.—[H.] A weight of 5 seers (10 lbs.)

Dharmāda.— } **Dharmādāya.**— } [H. from Skt. *dharma* = religion.] Religious gifts and bequests.

D—*contd.*

Dharamshāla.—[H. A pious edifice.] A rest house for way-farers, generally built by rich men as an act of charity or piety.

Diwāli.—[H. from Skt. *dipa-ālika*, a row of lamps.] The autumn festival held on the last two days of the dark half (*Badi*) of *Aswin* (September-October) and the new moon of *Kārtik* (October-November). It lasts from the 13th or *dhan-trayodashī* ("13th of wealth") or the 14th called *Narak-chaturdashī* ("14th of Narak"), as commemorating the slaying of the demon Narak by Vishnu, to the *Yama-diwālia* the day of the new moon which is sacred to Yama, the God of the lower regions.

Diwān.—[P. A.=a register or account.] The minister of a State.

Diwān.— } [Skt. *deoman*=god-like.] A title borne by Rājputs; especially
Dimān.— } common in Eastern Central India, among Bundelās.

Doab.—[P. *do.* = two *āb* = water.] The land lying between any two rivers.

Dofasli.—[A. *fasl* = harvest from *fasl* = cutting.] Land bearing two (*do*) crops in the year.

Dusai.—[H.] Land sown twice. *San-dusai*, land sown first with *san* and then poppy; *urad-dusai* with *urad* and poppy, and so on.

F

Fadnis.—[From P. *fard-navis*, a writer of statements.] A Marāthā term for the finance minister or Accountant-General.

Fasl.—[A. *fasl* = cutting, a harvest.] The harvest *do-fasli* = land bearing two crops in one year.

Faujdār.—[P.=commander of an army (*fauj*).] Used adjectively in *faujdāri adālat*, a Criminal Court.

G

Gaddi.—[H. A cushion.] The throne. A native Chief is said to "succeed to the *gaddi*."

Gāmoth.—[H. *gaman* = going.] The peripatetic village priest and astrologer who attends village ceremonies.

Garh.— } [H.] A fort on a hill, as distinct from *kot*, a fortified town or strong-
Garhi.— } hold on a plain. *Garhi*=a small fort.

Gāri-adda.—[H. from *gāra*=a cart and *adda*=a collection, or concourse.] A place where market carts assemble; usually in the centre of a town.

Ghāt.—[H. from. Skt *ghathat*=cut.] A cutting or pass in the hills; a landing stage on a river or tank, a bathing place with steps.

Ghi.—[H. from Skt. *ghrita*.] Clarified butter produced by boiling it.

Girdāwar.—[P. one who patrols.] A revenue inspector who supervises *patwāris* and others.

Godown.—[Telegu *gudām* corrupted from *gidangi*.] A warehouse, *e. g.* opium godown where the Government scales are maintained.

Grāssia.—[H. *grās*=a mouthful.] Originally *grās* was a term applied to land given for charitable and religious objects. Later, it was applied to grants of land made to cadets of a ruling family. In the 18th and 19th century it was applied to the black-mail levied by marauding Rājputs who had been ousted from their possessions by the Marāthās and others. These men were called *Girāssias* or *Grāssias* *See* Tod.—*Rajasthan* i. 175 (J. Malcolm-*Memoir of Central India*, i, 508. Forbe's *Ras-Mala* I. 186).

H

Halbandi.—[H. *hal* = a plough, *bandi* = estimate.] Assessment by the plough of land, about 25 *bighas* or 16 acres (*See* **Aud**.)

Hāli.—[A. *hāl*. = present.] Lit. "what is current"; a general term for local State coinage, *e. g., Indor-hāli, Ujjain-hāli.*

Hamāl.—[A. one who carries.] Technical name for the man who kneads Mālwā opium.

Hak.— } [A. right.] Perquisites paid to village officials such as to *patels*,
Haq.— } *balais*, &c.

Harkāra.—[P. from *har* = every, *kār* = work.] A messenger, especially *dāk* runner.

Hāt.—[H. from Skt. *hatta*.] A market held on a fixed day of the week.

Havildār.—[P. *hawāladār* = holder of an office of trust.] A subordinate revenue officer who assists in collecting land revenue; in case where this is paid in kind he watches the crops until the State share is paid.

Hijri.—[A. = Separation.] Muhammadan era. The first year dates from the flight of Muhammad; the era commenced on 16th July 622 A. D.

Holī.—[Skt. *holākā*.] The great spring festival held at the vernal equinox during the ten days preceding the full moon of *Phālgūn* (Feb.-Mar.), it is only observed, as a rule, on the last 3days, however.

Huzūr.—[A. the presence.] Used in reference to the Chief's own Office or Court, *e. g. Huzūr darbār, Huzūr adālat; Huzūr tahsīl;* the home district.

I

Id.—[A. = that which recures.] A recurrent festival, especially the *Id-ul-fitr* or festival of breaking the fast held at the end of *Ramzān* on the new moon of *Shawāl*.

Ijāra.—[A. *ijra* = compensated.] A farm or lease of the revenues of a village or district. **Ijāradār**, farmer of the revenues.

Ilāka.—[A. lit. = relation or connection.] A district, tract or estate. One in possession is called an *ilākedār*.

Inām.—[A. a gift from a superior.] Land grant free from revenue payment.

Istimrāri.—[A. lit. = continuing, from *mar* = to keep on, preserve.] Land held on a permanent lease for which a fixed quit-rent is paid.

J

Jāgīr.— } [P. from *jae* = place, *gīr* = to hold.] An assignment of land held
Jāgirdār.— } under various conditions, but usually requiring payment of a certain percentage of the revenues, or the performance of certain feudal services (*See* **Zābta**).

Jamābandi.—[A. *jamā* = land tax.] The "rent-roll." The assessed revenue demand of a district.

Jamādār.—[A. & P. from *jamā* = an aggregate.] One commanding a body of men in the army; an officer next in rank to a *sūbahdār* (captain); in civil employ; a headman among forest, customs etc., guards, peons, and the like.

Janama-rāshi nām.—[H. from Skt.] The name given to a man at his birth (*janama*) in accordance with the constellation (*rāshi*) of the zodiac under which he was born. It is used in ceremonials. His ordinary appellation is called the *boltā-nām*.

Jaripatka.—[P. and H. from P. *zarīn* = golden and H. *patka* = a flag.] The pennon or streamer attached to the grand-ensign of the Peshwā The right to carry this pennon was conferred as a high honour on the Peshwa's generals.

K

Kabuliat.—[A. *qubūl*=acknowledgment.] The acknowledgment or acceptance of the terms of a lease or agreement given by cultivators.

Kachahri.—[H. from Skt. *kushti*=evil, *hari*=removing.] A Court of Justice; any office.

Kachcha.—[H. raw, immature.] Opposite of **Pakka** (*q. v.*) and applied to all temporary structures etc. A mud house, unmetalled road or wooden bridge is *kachcha*.

Kad-dhāp.—[H. *kad*=extreme lines, *dhāp*=guessing.] A term applied to the rough survey methods employed by the Marāthās.

Kaldār.—[P.=milled.] The British rupee, etc., with milled edges.

Kamāsdār.—[M. cor. of *Kamāvisdār*=collector, from *kamāvine*=to earn.] The official in charge of the revenue subdivision called a *kamāsdāri*, *pargana*, or *tahsil*.

Kāmdār.—[H. and P. *kām* work, *dār*=doer.] An agent or manager of a small State or Estate, who assists a Thākur in managing his land.

Kan-kūt.—[H. *kan* and *kūt* to appraise.] The method of appraising the value of a standing crop; an eye estimate of the revenue due on any field.

Kanungo—[P. a speaker (*go*) of rules (*kānun*).] A revenue official who supervises the *patwāris*.

Kārbāri.—
Kārbhāri.— } [H.] The minister or manager of a State.

Kārkhāna.—[P. *kār*=work, *khāna*=house.] A workshop. More commonly used as the technical name for the department dealing with native chief's, stables, carriages, commissariat, etc.

Kasba—[A.] Technical expression for a native town adjoining a British Station *e. g. Kasba* Sehore as distinct from *Chhāoni* Sehore.

Khād-bīj.—[H. lit.=food and seed.] Loans in cash and kind made to cultivators for their subsistence and the planting of their fields.

Khāl.—[H.=below.] A **Nāla** (*q. v.*) or water course, usually with steep banks.

Khālsā—[P. from *khālisa*=pure, genuine.] Lands administered by the Darbār direct, and not given on farm, in *jāgīr*, etc.

Khām tahsīl.—[P. *khām* = immature.] A *tahsīl* or district managed by the Darbār directly (*See* **Khālsā**). Ordinarily applied, however, to undeveloped or immature tracts which no *ijāradār* will take on farm.

Khāsgi.—[P. *khās*=particular, special.] Term applied to lands of which the revenues form the Chief's privy purse; also to the palace and entourage of a Chief. *Khāsgiwāla* = official in charge of the *khāsgi*.

Kharīf—[A. Autumn.] The autumn agricultural season (May to October).

Khillat.—[A. lit.=" what a man strips from his person."] A dress of honour presented on a ceremonial occasion, or as a reward. The term is now applied to almost any ceremonial gift even to a cash payment. Its origin is shewn by the derivation.

Khotār—
Kothar.—
Khoti— } [H. *khot* = a farmer or renter of village.] Term applied—(*a*) a synonym of **Khālsā** (*q. v.*), (*b*) certain perquisites given to *patwāri* and others.

Kila.—
Kiledār.— } [A *kila*=a fort.] One in charge of a fort, a subordinate revenue official.

Kirsān.—[H. from Skt. *karshak* = one who ploughs.] An agriculturist or a cultivator as distinct from a *zamindār* or landholder.

Kist.—[A a division.] An instalment of the revenue demand, payable on a fixed date.

L

Lambardār.—[*lambar*=cor. of number.] One who assists in collecting the revenue; the headman of a village.

M

Mahate.—[H. lit.=a great man.] One who farms a village; stands security for a cultivator (*see* **Tipdār**).

Mahal.—[A. from *mahl*=alighting from a journey.] A palace; subdivision of a *sarkār* under the Mughals; ward of a city. Plural is *muhāl*.

Māletru.—[H.] Unirrigated land of the black-cotton-soil class.

Mānkari.—[H. from Skt. *mān*=respect.] One entitled to receive certain ceremonial honours in *darbār*; a noble of the State.

Manotidār.—[H. from Skt. *mānit*=satisfaction.] One who stands security for the due payment of the land revenue by a cultivitor (*See* **Tipdār**).

Māntra.—[Skt.] A mystic verse; spell or incantation.

Mansab.—[A.=office.] Term for rank and titles conferred by the Mughal Emperors. *Mansabdār* = a *mansab* holder. (*See*, J. R. A. S-1896, 510).

Marātha.—[M.] The origin of the name is not certain. It may be either a contraction of Mahā-rāshtra, *i. e.*, people from Mahārāshtra or the Deccan which seems most likely; or *Mahā-rāthā i. e.* great chariot fighters; or from *mhār* the name of a race. (*See* Bombay Gazetteers Vol. I. pt. ii-143). The term Marāthā is used by the English to describe all who speak Marāthi dialects whether Brāhmans, Kshatriyas or Sūdras. Strictly speaking it applies only to the Kshatriya section of the Marāthi speaking community, *e. g.*, the Ponwārs of Dhār and Dewās and Sindhia are Marāthās, but Holkar, who is of Dhaugar caste, is not.

Mārwāri.—[H.] One from Mārwār in Rājputāna. A generic term for the merchant class of Central India who are chiefly Mārwāris.

Maulvi.—[A. from *wila* = propinquity, referring to the document given to a manumitted slave; it thus came to mean patronage in letters, of learned men, etc.] A learned man, doctor of Muhammadan law. (See *Hobson Jobson* under *Moolah*).

Mokāsa.—[M. from A. *moquaila* = a place where dues are collected.] The technical term for the 75 per cent. of the revenues remaining after deduction of **Chauth** (*q. v.*). It was usually assigned to the Peshwā's vassals (*See* Grant Duff, *History of the Mahrattas*, I. 385).

Mohatamim.— } [A. *muhtamim* from *muhtam* = solicitous, anxious.] An
Motamim.— } agent, representative, or a superintendent.

Momin.—[A. *mumin*=a believer.] A Muhammadan weaver. (*See* **Sālvi**).

Muāfi.—[A. from *afu* = absolution.] A grant of land free from all obligations as to payment of tribute, service, etc.

Muāmla.— } [A. from *amal*=action, effect, dominion.] A form of tenure
Muāmlādār.— } similar to *jāgir*; the *muāmlādārs* or holders of these estates usually pay **Tānka** (*q. v.*) or tribute.

Muharir—[A. from *har*=writing.] A writer or clerk.

Mukhtār.—[A. lit.=chosen.] An agent; a customs-house official.

Munshi.—[A. from *insha*=to educate, a secretary.] Any educated Muhammadan; a title of clerks, Muhammadan and Kāyasth, who usually know Urdu and Persian (*See* **Pandit**).

Munsif.—[A. *nisf*=half, *insāf*=justice.] A Judge in a Civil Court.

Mustājir.—[A.] The holder of an **Ijāra** (*q. v.*) or farm of the revenues.

N

Naib.—[H. = a deputy.] Used in expressions such as *naib-tahsīldār*, deputy *tahsīldār*, etc.

Naik.—[H. from Skt. *nāyaka* = a leader.] Headman of certain Bhīl tribes; a petty official, civil or military (corporal).

Nāka.—[H. A point where two or more roads meet.]. A customs, police or other post.

Nakshatra.—[Skt.] An asterism in the moon's path. All agricultural operations are regulated by the *Nakshatras* of which there are 27 in a year. (*See* Indore State Gazetteer Appendix **B.**)

Nāla.—[H.] A water course; not necessarily dry. (*See* **Khāl.**)

Nambardār.—*See* **Lambardār.**

Nazarāna.—[A. *nazr* = a votive offering.] Technical term for the succession dues paid to a suzerain Darbār, or to the British Government. Originally a gift from an inferior to a superior.

Nāzim.— / **Nizāmat.**—[A. One who arranges or organises.] The official in charge of a *nizāmat*, a revenue unit corresponding to a Division.

O

Orhi.—[H. *orha* = a brook or channel.] A well situated on the edge of a brook, water course or tank which is fed by a channel leading from the water supply to the bottom of the *orhi.*

P

Padārakh.—[H. from Skt. *padārghya*=offering to a Brāhman.] A religious bequest of cash or land.

Pāga.—[M. lit. = A body of horse under one commander.] The cavalry body-guard of a Marāthā Chief; regiments specially connected with the safeguard of a Chief. *Pāgnis*, commander of a *pāga*.

Pagras.—[M. from H. *pagharna* = to extend.] *Pagras* tenure is a tenure commenced on easy terms to induce cultivators to break new soil and extend cultivation. The rates are slowly raised.

Pagrī.—[H.] A made up head-dress (*See* **Sāfa.**)

Pakka.—[H. ripe.] Applied to anything of a permanent nature, as a stone or brick house, metalled road, or iron bridge, etc. (*See* **Kachcha**).

Pakkī-Chithi.—[H. lit. mature or countersigned note.] A cheque issued in the name of the higher controlling authority authorising payment from a State treasury.

Panchāyat.—[H. a council of five (*pānch*) elders.] A council of the chief men of a village or caste community; any similar council or committee.

Pandit.—[H. from Skt. = a learned man.] A Sanskrit Scholar; title of address for Brāhmans.

Pardānashīn.—[P. lit. = seated behind a curtain.] Secluded; the ordinary term for women who are secluded in a *zanāna* or harem.

Pargana.—[H. from Skt. *pargan* = to reckon up.] A revenue and fiscal unit corresponding to a British *tahsīl*; the sub-division of a *sūbah*.

Parsai.—[H. *pārsa* = pure.] A celebate, a holy man. The common term for a village priest and astrologer. (*See* **Gāmoth.**)

Parwāna.—[P. an order.] A permit or pass.

Patel.—[H. from Skt. *pattākila*, by metathesis for *pattālika*, *i.e.*, one in charge of a *pattala* or canton. *See* J.A.O.S. vii-24, ff.] The headman of a village, often an hereditary official. (*See* Colebrooke's "Essays," ii, 303.)

P—*contd.*

Patta.—
Patti.— [H. from Skt. *patta* = a roll, a list.] The idea of a roll or list of cultivation gradually gave place to that of a tax or cess, and a portion of a village. Thence *pattidār*, a holder of such portion for the revenues of which he was responsible. Thence *patta* came to mean a lease. *Patti* often means a tax or cess, *e. g.*, *madrasā-patti*, school tax, etc.

Patwāri.—[H. from Skt. *pātra-warin*=a doer of writing.] The village register and accounts keeper, subordinate to the **Kānungo** (*q. v.*).

Payākāsht.—[H. P. *pāya* = a foot, *kāsht* = cultivation]. Term for land belonging to a deserted village of which the cultivating rights are leased to a neighbouring village.

Peshwai.—[P. lit. = office of peshwa.] Technical term for ceremonial reception of Chiefs etc.

Phadnis.—[M. from P. *fard-navis* = a writer of statements.] Marāthā title for the finance-minister, chief accountant or auditor, hereditary post in Marāthā States. (Same as **Fadnis**, (*q. v.*).

Pindāri.—[H.] The etymology of this word is uncertain. Malcolm (Central India, i-433) derives it from *pendhā* an intoxicating drink affected by the Pindāris, which was made by fermenting *jowār*. This supports the spelling *pendhārī*. Wilson derives from *pendhā*, a bundle of straw, *i. e.*, a forager or camp follower. Yule and Bunnett derive from *pindā-parna* meaning to follow close by, or *pindā-basne* to stick, close to. Irvine (Indian Antiquary-1900) suggests *pandhār* the old name for the tract lying along the Narbadā near Hindia and Nemāwar.

Piyat.—
Piat.— [H. from Skt. *pia* = anything drunk.] Irrigated land (*See* **Abpāshi**.)

Potdār.—[A. P. cor. of *fauta-dār* from *fauta* = striped cloth used to make money bags]. A treasurer's assistant, who counts out cash etc. (*See* Blochmann, *Ain-i-Abkari* ii, 49).

Prānt.—[Skt.] A revenue unit equivalent to a Division in British India. It contains several **Sūbahs** (*q. v.*) and is sometimes in charge of a *Sar-sūbah*.

R

Rāhdāri.—[P. *rāh*=road.] Transit duty on all marchandise accruing a State or passing from one district to another.

Rabi.—[A. spring.] The spring crop season, October to March.

Rais.—[H.] A noble, big landholder of position.

Rājput.—[H. from Skt. *rāja-putra* = king's son.] The fighting class among Hindus, applied particularly to certain well known classes such as the Rāthors, Kachhwāhas, Sesodias etc. (*See* **Marāthās**).

Rākhad.—
Rākhar.— [H. *rākh* = ashes, village sweepings.] Land close to a village manured with village refuse.

Rasum.—[A. *rasm*=what is customary.] Dues; court fees, etc.

Ryotwāri—[P. *raiat-wāri*=dealing with the subject.] A *ryotwāri* settlement is made with individual cultivators direct, and not through middlemen. (*See* **Ijāra**).

S

Sādhu.—[Skt.=pious.] A holy man; religious mendicant.

Sadr.—[A.=chief.] Used in *sadr-adālat*.=Chief Court; *sadr-mahal*=Native Chief's residence, etc.

Sāfa.—[A.] A loose cloth twisted round the head (*see* **Pagrī**).

Sāgar.—[H. from Skt. *sāgara*=a sea.] Used of large lakes *e. g.* Jagat Sāgar.

S—*contd.*

Sāhukār.—[H. from Skt. *sādhukār*=right-doer.] Native banker and money lender.

Sālwi.—[H.] A Hindu weaver. (*See* **Momin**).

Samvat.—[Skt.=a year, or era.] Contraction for *Vikrama Samvat*, the era in general use in Central India. Its initial year corresponds to B. C. 57.

Sanad.—[A. a diploma.] A grant, patent or deed confirming specific titles or rights. Most Chiefs in Bundelkand hold on a *sanad*.

Sanchūr.—[Mālwi *san*=hemp, *chūr*=powder, fine pieces.] Green manure made by sowing hemp and ploughing it into the soil when in flower. *Urad* is similarly used and called *Uradchūr*.

Sarai.—[P. A palace.] Stage=house for accomodation of travellers.

Saranjāmi.—[M. from P. lit.=beginning and ending.] Technical Marāthā expression for *jāgirs* granted on a service tenure, the holder being obliged to support his suzerain with a body of troops. (*See* **Zābta**).

Sardār.—[P. *sar*=head.] A noble, leader, officer in the army, person of rank.

Sardeshmukhi.—[H. *sar-deshmukh*=The headman of a province.] Literally a tax levied by the *sardeshmukh*. In practice it was an assignment of 10 per cent of the assessed revenues of a district after *chauth* or 25 per cent. had been deducted (*see* **Chauth** and **Mokāsa**). The claim was always ill-defined (*See* Grant-Duff-*History of the Mahrattas*, I,385.)

Sarkār.—[P. lit. = head workman.] A sub-division of a **Sūbah** (*q. v.*) under the Mughals. It still clings in certain tracts *e. g.* Sarkār Bijāgarh in Indore State.

Sarishta.—[H.] Officer of the Court.

Sati.—[H. from Skt. lit.=a pure woman, true wife.] Europeans apply this word to the act of immolation, but strictly it applies only to the person.

Satta.—[H. from Skt. *shatta*=a bargain.] Time bargains, a form of gambling much in vogue in opium and cotton dealings.

Sawai Jama.— } [P.=what is collected (*jama*) besides (*siwai*).] Miscellaneous
Siwai Jama.— } revenue not connected with the land.

Sawain.—[H. *sawa*-1¼.] Technical name for the system followed in making loans in kind in which 1+¼ (*i. e.* interest at 25 per cent.) is taken on settling day.

Sāyar.—[H from A. *sā'ir*.] Customs dues. The origin of this term is curious and interesting being due to a confusion between two Arabic words *sā'ir* = what is current, and *sa'ir*=remainder (See *Hobson Jobson sub-voce.*)

Shāgird pesha.—[P. *shāgird*=pupil.] Dependents' quarters at a palace etc. General term for a Chief's establishment.

Shia.—[A. *shia'*=a sect.] Followers of the Musalmān sect which considers Alī, the son-in-law of Muhammad, as the rightful successor of the prophet. The Shāh of Persia is the head of this sect (*See* **Sunni**).

Sibandi.—[P. *sih*=3, *bandi*=bound, engaged.] Apparently designated originally men paid quarterly. General expression for men who are not **Sillādar** (*q. v.*)

Sillādār.—[A. P. *shillah-dār*=bearer of arms.] Native trooper, (*sowar*). who provides his own horse and sometimes, arms as well (*See* **Sibandi**)

Siyāri, Siāri—[H. *sir*=cold.] The cold season.

S—*contd.*

Sūbah.—[A.] Originally the word meant a province *e. g.*, the *sūbah* of Mālwā, in Mughal days. The officer in charge was at first called the *Sīpah sālar* or commander of the forces; as the land became settled he was designated *sahib-i-sūbah*, and *sūbahdār*. This ultimately contracted in every day use to *sūbah*. Native State districts are often called *sūbahs*, the official in charge being similarly termed. A *sar sūbah* or head *sūbah* often holds charge of *a* **Prānt** (*q. v.*) containing several *sūbahs*. (*See* Blochmann, *Ain-i-Akbari* I, 345.)

Sukdi.—[H. *sukhdi*=an easement]. Perquisites such as a share of the village grain etc. given to village servants.

Sunni—[A. The people of the faith.] The prevailing seet of Musalmāns in India whose members acknowledge the first four *khalīfas*. The Sultān of Turkey is head of this sect. (*See* **Shia**).

T

Tahsīl.—[A.=collection.] The revenue units, which compose a **Zila** (*q. v.*) are called *tahsīls*, the officer in charge being *tahsīldār*. (*See* **Pargana**.)

Takkāvi.—[A. from *kavi* = strength; a reinforcement.] Technical term for loans made to cultivators to enable them to cultivate, etc.

Tāluka.—[A. from *alak*=to depend.] A revenue division, district, dependency;

Tānka.—[P. *tankhwāh*=pay]. Properly speaking an assignment of part of the revenues of a tract in favour of some magnate. Now applied to cash payments made either as tribute by feudatories or cash grants to feudatories by a superior Darbār. These *tānkas* in many cases originated as blackmail which was paid to restrain marauding Rājputs from devastating a State.

Tappa—[H. lit.=a leap; distance or range.] A small tract, subdivision of a **Pargana**.

Tauzi.—[A.] A register; technical term for revenue collections.

Tāzim.—[A. lit.=making great (*azam*), honouring.] The ceremonial reception of a feudatory, or *sardār* by his Chief. The gradations of such receptions are most minute and most strictly adhered to.

Thākur.—
Thakurāt.—} [Skt. *thakkura* = an idol, a god.] Term of respect applied to Rājput landholders of a lower status than that of ruling chief. It means Lord or Master. The holding of a Thākur is called a *thakurāt*.

Thekādār.—[H. *theka*=piece work.] A farmer of the revenue; A contractor.

Thāna. [H. from Skt. *sthāna*=a station, place of standing.] Now applied to a police station; or revenue subdivision of a **Pargana** (*q. v.*). It originally meant a body of men forming an outpost, later on it was transferred to the outpost itself and to small border forts. (*See* Blochmann, *Ain-i-Akbari* I, 345, n).
A. *thānadar* is the official in charge.

Tipdār.—[H. *tip*=note of hand.] One who lends money to cultivators, or stands security for the due payment of his revenue.

U

Ubāridār.—[H. lit. onereceiving the balance *ubār* of the revenue.] A landholder who pays tribute; title of certain *Jāgīrdārs*.

Umrao.—[P. *umra* pl. of *amīr*=a noble.] A hereditary noble or *sardār* of a State. In Jhābua State there are several families of *Umraos*.

Unhāri.—[H. form Skt. *unh*=heat and *kāl*=season.] The hot season

V

Vahivātdār.—[M. from Skt. *vaivat*=adminstration.] An official in Marāthā states subordinate to the **Kamāsdār** (*q. v.*) A petty civil judge.

Vakīl—[A. = representative.] The official deputed by a Darbār to represent it at another Darbār or with the Political Agent etc. General term for a pleader in the Courts, who is not a Barrister-at-law.

Varshāsan.—[H. from Skt. *varsha*=a year.] Annuity paid to Brāhmans or for religious objects.

Vatandār—[P. *vatan*=native land.] One who holds ancestral lands or hereditary property. *Patels* are often so designated.

Vazīr.—[A.] Minister of a (Muhamnadan) State.

Y

Yunāni.—[lit.=Greek]. The Musalmān school of medicine derived from the Greeks (*See* **Ayurvedic**).

Z

Zābta.—[A. *zabt*=that which is regulated.] Technical term for the quota of horse and foot which feudatories were required to bring into the field. (*See* **Jāgīr, Saranjāmi**.)

Zamindār.—[P. *zamin* = land.] A landholder or landlord, cultivating himself or employing others.

Zila.—[A. a rib.] A revenue unit corresponding to the District in British India. It is sub-divided into **Tahsīls** or **Parganas**.

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Abbreviations used are :— *m*. (*mountain*) *r*. (*river*) *t*. (*town*) *v*. *village*).

C.

J

K